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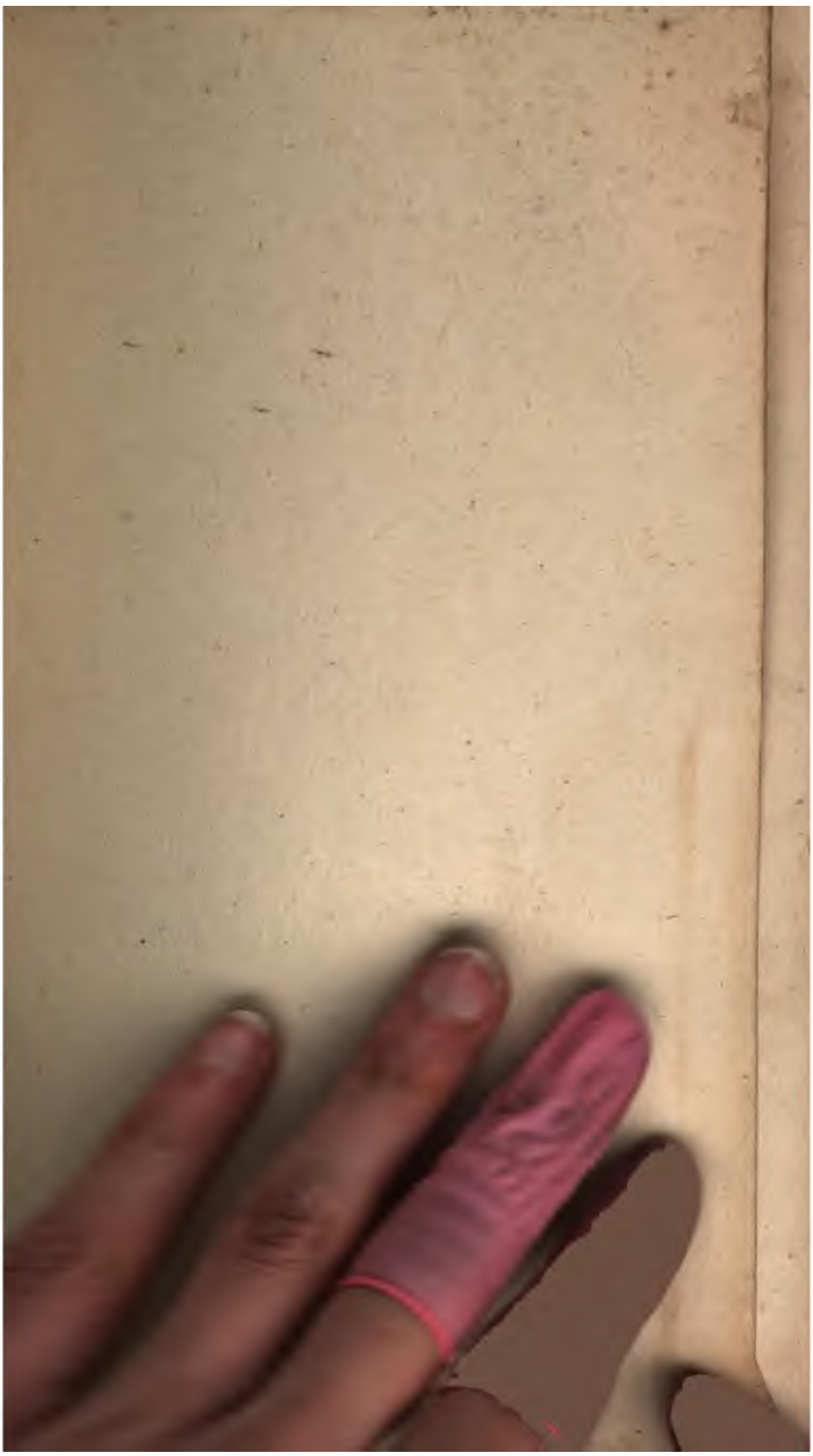

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GREEK AND ENGLISH

LEXICON

TO THE

NEW TESTAMENT.

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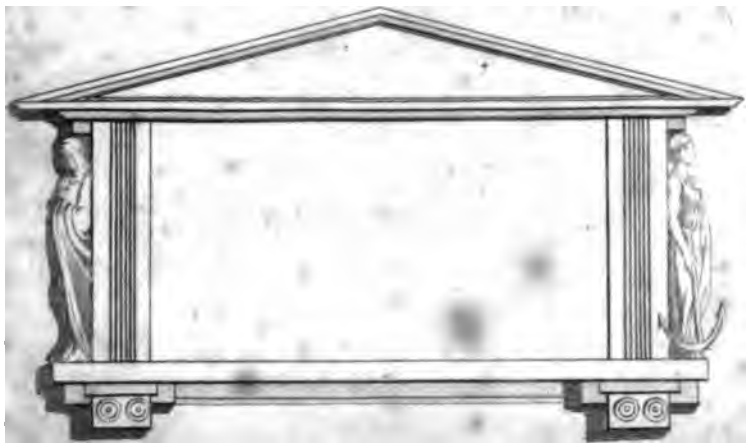

A

GREEK AND ENGLISH

LEXICON

TO THE

NEW TESTAMENT:

IN WHICH

The WORDS and PHRASES occurring in those SACRED BOOKS are distinctly explained;

And the Meanings assigned to each authorized by References to Passages of SCRIPTURE,

And frequently illustrated and confirmed by

CITATIONS FROM THE OLD TESTAMENT

AND FROM

THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

Adapted to the Use of Learners, and those who understand no other Language than English.

The FIFTH EDITION, corrected, enlarged, and improved.

BY JOHN PARKHURST, *M.A.*

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ΜΑΤ. XXII. 29.

ΠΛΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

Των θειων ρημαων αιτιον μη αναγινωσκειν βιβλους, αγνοιας φαρμακον. CHRYSOSTOM.

LONDON:

PRINTED BY T. DAVISON, WHITEFRIARS,

FOR J. JOHNSON; J. WALKER; CADELL AND DAVIES; WILKIE AND ROBINSON; LONGMAN, HURST, REES, AND ORME; AND G. ROBINSON.

1809.

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LIFE

OF THE LATE

REV. JOHN PARKHURST, A.M.

THE Rev. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having dis-

tinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England to a set of rebellious schismatics, at the hazard of his life, Mr. Parkhurst thought, and justly thought, that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom: this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time to Millecent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without Points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons,

still

still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," shewed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious Letter of Mr. Parkhurst's, on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian: Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of

king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was £500 *per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than £450. Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off £50 from the commencement of the lease; and instantly refunded all that he had received more than £450 *per annum*.

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though never

never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A.M.
Of this Parish,
And descended from the Parkhursts of Catesby, in Northamptonshire.
His Life was distinguished
Not by any Honours in the Church,
But by deep and laborious Researches
Into the Treasures of Divine Learning:
The Fruits of which are preserved in two invaluable Lexicons,
Wherein the original Text of the Old and New Testament is interpreted
With extraordinary Light and Truth.
Reader! if thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning,
Nor the Growth of Unbelief,
May so far prevail
As to render his pious Labours in any degree ineffectual.
He lived in Christian Charity;
And departed in Faith and Hope
On the 21st Day of February, 1797,
In the 69th Year of his Age.

T. C. late of C. C. C. *in Oxford, London*, Printed in 1658. Who was intended by the initials *T. C.* I know not; but in *Calamy*'s Abridgement of *Baxter*'s Life, p. 188, it is said, that Mr. *Joseph Caryl*, Author of *An Exposition with practical Observations on the Book of* JOB, had a hand in the work just mentioned. But it is the less wonderful that the Editor, whoever he was, did not choose to put his name at length to the Title-page of this Lexicon, since it is, in truth, only an abridged Translation of *Pasor*'s, which *material* circumstance, however, the Translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned *Pasor*'s name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical Explanation of the second Chapter of *Romans*, are added an English Translation of *Pasor* on the Greek Dialects of the N. T. and another of the common Greek Grammar. On the whole, as this *Lexicon* has most of the excellencies of *Pasor*'s, which is no doubt a valuable work, so it cannot be denied that it has likewise all it's imperfections, and particularly that very considerable one which arises from ranging the Greek words not alphabetically, but under their respective Roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last Century is *Symson*'s LEXICON *and* CONCORDANCE, printed likewise in 1658, in a small Folio, under the titles of LEXICON *Anglo-Græco-Latinum Novi Testamenti, &c.* and of Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or AN ALPHABETICAL CONCORDANCE *of all the Greek Words contained in the New Testament*, by *Andrew Symson*. A Performance this, which, whilst it exhibits the prodigious labour of it's Author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm that he would have rendered all future *Greek and English Lexicons to the New Testament* in a great measure superfluous; but by injudiciously making the *English Translation* the Basis of his Work, and by separating the *etymological* part of the *Greek* from *the explanatory*, he has rendered his Book in a manner useless to the young Scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr. *John Williams*'s *Concordance to the Greek Testament, with the English Version to each Word*, printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the *English Lexicons to the Greek Testament* that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own Work.

Proper Names then being excepted (of which, however, I have inserted some of the *principal*), the Reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, *placed in alphabetical order*, together with the Gender and Genitive cases of Substantives, and the Terminations of Adjectives, which respectively denote the manner in which they are declined. As to the Verbs, I had once some thoughts of adding the first Futures, Perfects, and other principal Tenses, as *Schrevelius* has done, but, upon further consideration, judged it would be more for the benefit of the Learner, whenever he was at a loss for the Tenses of a Verb, carefully to attend to it's *Characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived Words*, and that the Learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in * *Capitals*, the latter in *small* Letters. By *primitive* words are meant such whose derivation can be *fairly* traced no farther in the Greek, and

* N. B. The *Oriental* and *Latin* words which occur in the New Testament are likewise printed in *Capitals*, since they also ought to be considered as *Primitives* with respect to the Greek.

by

by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that *Etymological* Writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting *to assign Greek derivations to* primitive *words of that tongue*. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned Reader will easily recollect enow, and for my own part I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance, and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that *Confusion at Babel*, yet it is as evident as any *Matter of Fact* can be, that the traces of great numbers of *Hebrew* words are preserved not only in the *Greek* and *Latin*, but also in the various languages which are still spoken in the world, and particularly in the * *Northern* tongues, where one should least expect to find them: And in relation to the Greek, in particular, I will venture to add, after long attention to the subject, that almost all the †*Greek primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the *Hebrew*. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such ‡ *Primitives* as are used in the New Testament, and these, it must be observed, comprehend a very large part of *all* the Radicals in the Greek language. And though I am far from presuming that in such a number of Derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

——— *Quas aut* Incuria *fudit*,
Aut Humana *parum cavit* Natura,———

that can, with any equitable Judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the *Greek Primitives* being thus throughout referred to their *Hebrew Roots*, the relation between those two languages is clearly shewn, and I cannot but hope this part of my Work may both prove a recommendation of it to those who already understand *Hebrew*, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *Primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *Derivatives* and *Compounds* to their respective Radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential senses*, and to support these by apposite citations or references, explaining likewise in their proper places the *various Phrases* and *Idioms* of the language —HOC *Opus*, HIC *Labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must it's

* See *Thesaurus*. Prefat. in Glossarium Hebraicum, Pars IV. § v. p. 96, 97.

† That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned Author of the *Port-Royal* Grammar, Preface, p. 8, edit. *Nugent*, speaking of the *Hebrew*, says it "is the most ancient of all languages, *from whence the Greek itself derives it's origin*." And the Writers of the *Universal History*, vol. xvi. p. 53, 8vo. edit. express themselves thus: "That the *most ancient Greek Tongue* approached much nearer the *Eastern* languages than those dialects of it used by even the oldest *Greek* Classics, appears from the obsolete Radices of that tongue, which generally discover a *near relation to the East*.—*The proximity of the earliest Greek Language to the Oriental Tongues* was well known to *Isaac Casaubon* and *Erpenius, and may be so to any who examines the Greek Roots with proper attention*." See also the learned *Gale's Court of the Gentiles*, Pt. I. B. i. ch. 12, entitled "*European* Languages, especially the *Greek* and *Latin*, from the *Hebrew*." [*Vitringa* Observ. Sacr. Lib. I. cap. vii. and Dr. *Greg. Sharpe's* VIIth Letter on learning the *Hebrew* Language, and his *Hebrew* Lexicon, and Index.]

‡ Of these, however, I would be understood to except some few which are formed *from the sound*, that is, immediately *from nature*.

merit

particular, have furnished many passages for illustrating not only the *Phraseology*, but likewise the *Histories* and *Predictions* of the New Testament*. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my Title-page, and instead of a Lexicon-writer turn *Commentator*. In mitigation of this offense (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the *English* Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an Author might be permitted to speak a word or two more in favour of his own Performance, I would in this place humbly recommend the following *Grammar* and *Lexicon:* First, to all those who may have an inclination to learn the *Greek* language, though previously unacquainted with *Latin:* Secondly, to those who having formerly acquired some knowledge of *Greek* at School, but having afterwards intermitted such studies, are, in more advanced life, desirous of consulting or reading the Evangelical Writers in the Original: Thirdly, to the Youth of our *Schools* and *Universities*, who will certainly meet with many things in this, which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of Christian *Faith* and *Practice:* And fourthly, may I add that I am in hopes this work may be of some service to *my younger Brethren of the Clergy*? who are not only here presented with a *critical Explanation of all the Words and Phrases* in the New Testament, and with the *Illustration* of many *difficult Passages*, but are also generally referred to the *larger Expositions* of such Writers, both of our own and other countries, as seem to have excelled on the several subjects of Sacred Criticism.

After all, I am thoroughly sensible that a work of this kind must, from it's very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *Perfect Lexicon*, or *Dictionary:* I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgement on my interpretation of any particular word or expression, till he has consulted, not only the *Lexicon*, but the *Appendix*†.

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and *Christian* Reader: But as for Those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore *assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments*—To such Gentlemen as these I would just whisper in the ear,

‡ ΜΩΜΕΙΣΘΑΙ ῥᾴων ἐστιν ἢ ΜΙΜΕΙΣΘΑΙ·

and if they doubt the justice of applying the Proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations *in the manner of this Lexicon*; and, if their Pride has not quite eaten up their Good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a Work, which, they will be convinced, must have required so long and so close an application.

But whatever censures *malignant Criticism* may pass on the ensuing Performance, or whatever reception it may meet with from my Countrymen in general—Praised be *the Father of Mercies, and the God of all Comfort*, who, amid a variety of *Avocations* and *Infirmities*, hath enabled me to bring it to a conclusion. And may the Blessing of the same God attend it to the heart of every Reader! May He prosper it to his own Glory, to the Diffusion of Divine Knowledge, to the Promotion of Christian Practice, and to the Salvation of Souls! *Amen* and *Amen*.

* [I have also made considerable use of the Works of *Lucian*, which are generally cited according to *Benedictus*'s edition in 2 Tomes 12mo. *Salmurii*, 1619.]

† N. B. *In this* Second *Edition the* Appendix *is digested into the Body of the Work.*

‡ "It is easier to *blame*, or *sneer*, than to *imitate*."

ADVERTISEMENT TO THE SECOND EDITION.

IN order to give the Reader some distinct information in what respects the present Edition of the *Greek and English Lexicon* differs from the former, it may be proper to observe,

1st. That the *typographical errours* of that edition are in this carefully corrected.

2dly. That the *Appendix* is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3dly. That, since the former edition, the Author was, by means of the Rev. *William Salisbury*, Rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes, folio, written in Latin by the Rev. *John Mall*, formerly an eminent school-master at Bishop's Stortford, Herts, and *by him evidently designed and prepared for the Press*. On a careful and attentive perusal it appeared a judicious and valuable Work. It is now reposited in the Library of St. John's College, Cambridge; and hopes are entertained that some Member of that respectable and learned Society will ere long present it to the Public, since it would certainly be a valuable accession to Sacred Literature, by supplying in a great measure to the younger Student, the want of those eminent scriptural critics, *Raphelius*, *Elsner*, *Alberti*, and *Wolfius*, not to mention others therein quoted. However, as Mr. *Mall* and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present Publication.

4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate *Kypke*'s Observationes Sacræ, and from works lately published in our own language; such as Bp. *Pearce*'s Commentary, Mr. *Bowyer*'s Conjectures (4to. edit. 1782), Dr. *George Campbell* on the Four Gospels, *Michaelis*'s Introduction to the New Testament, translated by the learned Mr. *Marsh*, and by him enriched with many critical and instructive Notes.

5thly. That the most material and best authenticated *Various Readings*, particularly from *Mills*, *Wetstein*'s, and *Griesbach*'s editions of the Greek Testament, are here fairly, though briefly, presented to the Reader's consideration and judgement; and may, it is hoped, incite the more advanced Student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. *Marsh*'s excellent publication above-mentioned.

Lastly, That, in the whole, about an hundred and ten pages are now added to the *Greek and English Lexicon*.

NOTICE CONCERNING THE FIRST OCTAVO EDITION.

THE Reader will please to observe, that in this *Third Edition* the *typographical* errours of the former are carefully corrected; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified; and some additions made, principally from *Kypke*'s Observationes Sacræ, and from Dr. *Macknight*'s luminous and valuable Commentary and Notes on the Apostolical Epistles—a Work highly meriting a place in the Library of every Christian Divine.

ΕΡΡΩΣΟ.

PREFACE.

BEING desirous of assisting my Countrymen, to the best of my abilities, in learning the *Original Greek* of the *New Testament*, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere English* Reader. It is true indeed that we already have several Greek Grammars written in our own language, and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my Readers to it, and to have saved myself the trouble of compiling a new one: But *all* the Greek Grammars I have yet seen in *English* proceed upon a supposition that the learner already understands *Latin*. Thus for instance Dr. *Milner*, though in the Preface to his third edition he remarks that he has offered to his countrymen THE FIRST GREEK GRAMMAR IN ENGLISH, yet in the course of his Work he renders most of the Greek examples not into *English* but *Latin*, and at page 8. observes, that he has *omitted the Declinations* of things, *common to Latin and Greek*, because the young scholar is *supposed* to be acquainted with them from his *Latin Grammar*; and the Author of the *Port Royal* Grammar, at the beginning of the 7th Book, which treats of the Greek *Syntax*, "professes to comprize no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to *repeat* how *an Adjective agrees with its Substantive*, or *a Verb with its Nominative, and such other Rules as are exactly uniform in both languages.*" Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as Grammar, may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published: and far from designing in the least to detract from the merit of the excellent Grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them Besides the common Greek Grammar, I have throughout consulted the *Port Royal*, Dr *Busby*'s, Dr. *Milner*'s, and Mr. *Stuckius*'s; but am most especially obliged to Mr. *Hales*, though *in deducing the Tenses of Verbs from their Theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the *Syntax* endeavoured to illustrate the *Government of Greek Verbs, by the force of a Preposition understood*, in a fuller and clearer manner than is done in any other Work of the kind that has come to my knowledge.

In making use of this Grammar, the Rules and Examples, which are printed in the *Larger* English and Greek Types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are * *all* that even the youngest Scholar needs to learn by heart: As for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this Work may not improbably fall into the hands of some persons who, *being destitute of the benefit of a Master*, may yet be desirous of acquainting themselves with the *Original Language of the New Testament*, I shall, in this place, add some more particular and *minute Directions*, to assist in such a truly laudable, *and (I am persuaded) by no means impracticable, undertaking.*

It will be necessary, therefore, for such persons, after carefully perusing the two first Sections of the Grammar, to make themselves perfect in the Declension of the *Article*,

* Observe that the examples of the Active and Passive voices of Τυπτω (Sect. X. and XI.), and of the Auxiliary Verb Ειμι (Sect XI.) *though absolutely necessary to be learnt by heart*, are printed in a smaller Character, in order that each of them might be presented to the Learner at one view.

Sect. II. 14. They should then proceed to the IIId Section, and commit likewise to memory the Examples of the *three* Declensions of *simple* Nouns, Τιμη; Λογος and Ξυλον; Δελφιν and Σωμα: But on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* Nouns under each Declension, nor with the *Attic* Nouns under the *second*. The *principal* Rules of the IVth Section are so plain and easy that reading them over two or three times will be sufficient: and Sect. V. and VI. should at present be entirely omitted. As for the Declensions of *uncontracted* Adjectives, in Sect. VII. they can occasion the Learner but little difficulty, supposing him already perfect in declining the *uncontracted Substantives:* The *contracted* and *irregular* Adjectives in this Section should be left for *future* consideration; but the *principal* Rules and Examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *Active Voice of a Verb in ω* must be gotten by heart: The *principal* of the following Rules should also be committed to memory. In Sect. XI. after reading the two first Rules, the Verbs Ειμι and *the Passive Voice of a Verb* in ω must likewise be learned by heart, nor can the *principal* Rules in this Section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *Middle Voice*, and of the *Deponent Verb* in Sect. XII. will be very easy; the *principal* Rules, however, will here also require the same attention as in the preceding Sections; and the Learner, to try his knowledge of the Greek Verbs, may now attempt to draw out several *Schemes* or *Trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: To be perfect in the formation of the Greek Verbs requires long use and practice in the language, and greater readiness in the Rules for forming the Tenses than can reasonably be expected from a Beginner. Sect. XIII. XIV XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following Sections. This brings us to the *Syntax*, Sect. XXI. in which the Learner should commit to memory the *principal* Rules, especially Rule 3, 12, 19, 32, 36, 42, and 49. And the *General Observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal: But the XXIIId Sect. *Of Dialects*, is designed for his *future* instruction. And now he may without further preparation proceed to the *Grammatical Praxis* in Sect. XXIV. and should endeavour by the References to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* Nouns and Verbs, the Verbs in μι, and the *Anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first Chapter of St. John, he may, with the assistance of the *English Translation*, go on to the * second, and following Chapters, still taking care to *account grammatically* for every word in the manner of the *Praxis;* and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the Examples of the *contracted Substantives*, Sect. III. of the *contracted* and *irregular Adjectives*, Sect. VII. of the *contracted Verbs, and those in μι in* Sect. XIII. XIV and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *Primitives)* that occur and their English interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a Master, to read the New Testament in the † language wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real Doctrines* of Christ and his Apostles, in the words not of a *fallible*, though truly excellent, *Translation*, but in those of the *infallible* because *inspired ORIGINAL*.

* *Hoole's* edition of the Greek Testament, in which the *Primitive Roots* of the Greek words are printed in the margin, seems the best for the use of a *Beginner*.

† [I would here be understood to speak of the *language* of the New Testament *in general*, without dogmatically deciding that the *Gospel of St. Matthew* was originally written in *Greek*; on which subject the Reader may do well to compare Dr. *Lardner's* History of the Apostles and Evangelists, Chap. V. with Dr. *George Campbell's* Preface to St. Matthew's Gospel.]

A PLAIN

A

PLAIN AND EASY

GREEK GRAMMAR,

ADAPTED TO

THE USE OF LEARNERS,

AND OF

Those who understand no other Language than English.

THE FIFTH EDITION, CORRECTED AND IMPROVED.

—*Minus sunt ferendi qui* hanc Artem (Grammaticen scilicet) *ut tenuem ac jejunam cavillantur, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet: Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, & quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.* QUINTILIAN. Institut. Orat. lib. i. cap. 4. § I.

—*Utinam essem bonus* Grammaticus! *Sufficit enim ei, qui Auctores omnes probè vult intelligere, esse bonum* Grammaticum.—*Non aliunde* Dissidia in Religione *pendent quàm ab* Ignoratione Grammaticæ.
Prima SCALIGERANA.

CONTENTS.

		Page
	PREFACE	xix
Sect.		
I.	*Of the Letters and Reading*	1
II.	*Of Words, and first of the Article*	4
III.	*Of Nouns Substantive and their Declensions*	5
IV.	*Of the Gender of Nouns Substantive*	12
V.	*Of Heteroclites, or Irregular Nouns*	*ib.*
VI.	*Of Nouns Cognate, Feminine, Patronymics, Gentiles, Possessives, Amplificatives, Diminutives, Verbals, and Compounds*	13
VII.	*Of Adjectives, and their Declensions*	15
VIII.	*Of the Comparison of Adjectives, &c.*	18
IX.	*Of Pronouns*	20
X.	*Of Verbs, and first of Verbs in ω*	22
XI.	*Of the Passive Voice of Verbs in ω, and first of the Auxiliary Verb εἰμὶ*	30
XII.	*Of the Middle Voice of Verbs in ω, and of the Deponent Verb*	36
XIII.	*Of Contracted Verbs*	39
XIV.	*Of the second Conjugation, or of declining Verbs in μι*	43
XV.	*Of Irregular Verbs in μι*	47
XVI.	*Of Defective and Anomalous Verbs*	51
XVII.	*Of Impersonal Verbs*	58
XVIII.	*Of Adverbs and Interjections*	*ib.*
XIX.	*Of Conjunctions*	59
XX.	*Of Prepositions*	60
XXI.	*Of Syntax, and first of Concord*	*ib.*
——	*Of Government*	63
——	*Of Infinitives and Participles*	68
——	*Of the Construction of Adverbs and Interjections*	69
——	*Of the Construction of Conjunctions and Prepositions*	70
XXII.	*General Observations for rendering Greek into English*	*ib.*
XXIII.	*Of Dialects, and particularly of the* Attic	71
XXIV.	*A Grammatical Praxis on the first Chapter of St.* John's *Gospel*	73

A PLAIN AND EASY

GREEK GRAMMAR, &c.

SECTION I.

Of the LETTERS and READING.

1. THE Letters in Greek are twenty-four, of which the following Table shews,

The Names,	*Capitals,*	*Small,*	*Sound, or Power.*
Alpha	A	α	*a*
Beta	B	β, ϐ	*b*
Gamma	Γ	ſ, γ	*g* hard, as in *good*
Delta	Δ	ϑ, δ	*d*
Epsilon	E	ε	*e* short
Zeta	Z	ζ, ζ	*z*
Eta	H	η	*ee*, or *e* long
Theta	Θ	θ, ϑ	*th*
Iota	I	ι	*i*
Kappa	K	κ	*k*
Lambda	Λ	λ	*l*
Mu	M	μ	*m*
Nu	N	ν	*n*
Xi	Ξ	ξ	*x*
Omicron	O	ο	*o* short
Pi	Π, Γ	π, ϖ	*p*
Rho	P	ρ, ῥ, ῤ	*r*
Sigma	Σ, C	σ, ς, ς (final)	*s*
Tau	T	τ, τ	*t*
Upsilon	Υ	υ	*u*
Phi	Φ	φ	*ph*
Chi	X	χ	*ch* hard, as in *chord*
Psi	Ψ	ψ	*ps*
Omega	Ω	ω	*o* long

2. *Writing*

2. *Writing* over the letters several times is the best way of making them familiar to the Learner who should also, as he is going through the Grammar, continually exercise himself in *reading*.

3. Γ before γ, κ, ξ, and χ, is sounded like *n*, as in ἄγγελος *angelos*, ἀγκαλη *ancalee*, λυγξ *lunx*, ἔγχος *enchos*.

4. Υ before ι is pronounced like the Eng. *wh*, thus ὑιος pronounce *whios*. Comp. Rule 11. below.

5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*, the remaining seventeen are *consonants*.

6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; *short*, ε, ο; *doubtful*, α, ι, υ.

7. *Diphthongs* (Διφθόγγοι, i. e. *double sounds*) are formed of two vowels joined together, and in Greek may be reckoned twelve; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, ᾳ, ῃ, ῳ, ηυ, υι, ωυ; the little stroke under α, η, ω, standing for *Iota*, and being called *Iota subscribed*, or *subscript*.

8. The *Consonants* are divided into nine mutes, π, β, φ; κ, γ, χ; τ, δ, θ; four liquids, λ, μ, ν, ρ; σ, and three double letters, ζ made of δς, or σδ; ξ made of γς, κς, or χς; and ψ, of πς, βς, or φς.

9. The nine *Mutes* are divided into *tenues*, or *smooth*, π, κ, τ; *mediæ*, or *intermediate*, β, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, β, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for β or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.

10. If in a word one *Mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as τετυπται, for τετυφται, *he was smitten*; ἑβδομος, for ἑπτομος, *the seventh*; ετυφθην, for ετυπθην, *I was smitten*.

11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. *a rough breathing* (῾), as, ὁρος pronounce *horos*, or with a *smooth* one (᾽), as ὁρος pronounce *oros*.

12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was * anciently written H, † then ⊢, and for expedition (῾); whence the other side of the letter, ⊣, in quick writing (᾽), was taken to denote the *smooth breathing*.

13. Almost all words beginning with υ or ‡ ρ are *aspirated*, or marked with a *rough breathing*; and if there be two ρς in the middle of a word, the former is marked with a *smooth*, the latter with a *rough, breathing*, as ἐῤῥωσω pronounce *errhoso*, πορῥω *porrho*.

14. As the little marks over words called *Accents* are by no means necessary, either for the pronouncing (so far, I mean, as we moderns *can* pronounce it) or understanding of the Greek language, I shall only observe concerning them, that the *Acute* (΄) marks the *elevation of the voice* in a syllable, the *Grave* (`) the *depression of it*, and the *Circumflex* (῀) first the *elevation of the voice*, then the *depression* of it, in the same syllable, and is therefore placed only on *long* syllables.

15. A *Diæresis* (¨) divides diphthongs, and shews that the vowels are to be sounded separate; as αϋπνος, pronounce *a-upnos*.

16. A *Diastole* (.) distinguishes one word from another; thus το,τε *and the* is distinguished from τοτε *then*.

* See the Lexicon under this letter H.

† See *Montfaucon's* Palæographia Græca, p. 33, 275, 278.

‡ Thus many words used by our *Saxon* ancestors begin with *hr*, as hrace'be *ragged*, hreap *raw*, hreo'd *a reed*, &c.

17. An

17. An *Apostrophe* (') is the mark of the vowels α, ε, ι, ο, or more rarely of the diphthongs αι, οι, being rejected at the end of a word, when the word following begins with a vowel, as αλλ' εγω for αλλα εγω; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into it's correspondent *aspirate* or *rough* one (comp. above 11.), as αφ' ἡμων for απο ἡμων, νυχθ' ὁλην for νυκτα ὁλην. Comp. above 10.

18. N is frequently added to words ending in ε or ι, if the next word begins with a vowel, to prevent the concurrence of two vowels, as εικοσιν ανδρες for εικοσι ανδρες *twenty men*, τυπτουσιν αυτον for τυπτουσι αυτον *they beat him*, εδωκεν αυτῳ for εδωκε αυτῳ *he gave to him*.

19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus ω in ποιεω is *pure*, in τυπτω, *impure*.

20. The manner in which most Greek books were formerly printed makes it necessary to add *A Table of the most usual* ABBREVIATIONS or LIGATURES, which see fronting page 1

21. As to the Greek *Punctuation*, that language, in it's present form, has four *marks* or *stops*, the full stop and comma as in English, a dot placed towards the upper part of the word, and serving both for a colon and semicolon, as λογος· and the mark of interrogation resembling our semicolon, as λογος;

22. The Greeks express their *Numbers* either by their *small letters* with a dash over them, thus, ά, or by their *capitals*. To express Numbers by their *small letters* they divide their alphabet, which, with the addition of the three Επισημα, ϛ βαυ, ϟ κοππα, and ϡ σαμπι, consists of twenty-seven letters, into three classes: The letters of the first class, from α to θ, denote *Units*; of the second, from ι to ϟ, *Tens*; of the third, from ρ to ϡ, *Hundreds*. *Thousands* are expressed in the same order by adding a dot under the letters; thus α is 1000.

Units		*Tens*		*Hundreds*		*Thousands*
α	1 ι′	10 ρ′		100 α		1000
β′	2 κ′	20 σ′		200 β		2000
γ′	3 λ′	30 τ′		300 γ		3000
δ′	4 μ′	40 υ′		400 δ		4000
ε′	5 ν′	50 φ′		500 ε		5000
ϛ′	6 ξ′	60 χ′		600 ι		10000
ζ′	7 ο′	70 ψ′		700 κ		20000
η′	8 π′	80 ω′		800 ρ		100000
θ′	9 ϟ	90 ϡ, ϖ,		900 σ		200000

They join them thus, ια′, 11; ιβ′, 12; ιγ′, 13; &c. κϛ′, 22; λγ′, 33; μδ′, 44; &c. ρα, 101; σια, 211; τκϛ, 322; &c. αϡια, 1111; ϡχξϛ, 1666; αψξη, 1768; &c. In denoting their Numbers by *capitals* the Greeks use six letters, I, ια or μια, 1; Π, Πεντε, 5; Δ, Δεκα, 10; H, Ηεκατον, 100; X, Χιλια, 1000; M, Μυρια, 10000. Two of these letters placed together signify the *Sum* of the Numbers; thus II is 2, ΠΠΙ 8, ΔΔ 20: And when the letter Π (5) incloses any one of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times it's own value; thus |Δ| is 50, |H| 500, |X| 5000, |M| 50,000; and 1768 may be thus expressed, X|H|HH|Δ|ΔΠΙΙΙ.

SECTION II.

Of WORDS, and first of the ARTICLE.

WORDS are in Greek usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Particle, Adverb, Conjunction, Preposition.*

2. Of which the first five are declined, the last three undeclined.

3. A word is said to be *declined* when it changes it's ending, and to be *undeclined* when it does not.

4. The *Article, Noun, Pronoun,* and *Participle,* are declined by *Number, Case,* and *Gender.*

5. *Numbers* are two, the *Singular,* which speaks of *one,* as λογος *a,* i. e. *one, word;* and the *Plural,* which speaks of *more than one,* as λογοι *words.*

6. To these the Greeks have added a third *Number,* called the *Dual,* which speaks of *two only,* as λογω *two words:* But this *Number* is not much used in the profane writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *Dual,* either Noun or Verb; and therefore *Observe,* once for all, *that though in the following examples, both of Nouns and Verbs, the* Dual Number *is printed, yet it may greatly contribute to the ease and progress of the Learner* entirely to omit it *in declining.*

7. A *Case* is a variation of the termination or ending, denoting certain particles, *of, to,* &c.

8. The *Cases* are five in each number, *Nominative, Genitive, Dative, Accusative,* and *Vocative.*

9. * "Things are frequently considered with relation to the distinction of *Sex* or *Gender,* as being *Male* or *Female,* or *neither* the one nor the other. Hence"

10. "*Substantives* are of the *Masculine,* or *Feminine,* or *Neuter,* that is *Neither,* Gender."

11. "The English language, with singular propriety, following nature alone, applies the distinction of Masculine and Feminine only to the names of animals, all the rest (except in the figurative style) are Neuter." But

12. In Greek, very many Nouns, which have no reference to *Sex,* are *Masculine or Feminine.*

13. The mark of the *Masculine* Gender is ὁ, of the *Feminine* ἡ, and of the *Neuter* το. To this the Grammarians have given the name of Αρθρον, or *Article,* which properly denotes *a joint in the body,* because of the particular *connection* it has with the Nouns. And before we come to the declining of Nouns, it will be necessary to be quite perfect in

* Bishop *Lowth*'s Introduction to English Grammar, p. 27, 28. 2d edit.

14. The

14. The manner of declining the *Article* ὁ, ἡ, το, *the* or *a*.

Singular. Masc. Fem. Neut.	Dual Masc. Fem. Neut.	Plural Masc. Fem. Neut.
Nom. ὁ, ἡ, το *the* or *a*		N. οἱ, αἱ, τα, *the*
Gen. του, της, του, *of the* or *of a*	N. A. τω, τα, τω, *the two*	G. των, των, των, *of the*
Dat. τῳ, τῃ, τῳ, *to the* or *to a*	G. D. τοιν, ταιν, τοιν, *of the two*	D. τοις, ταις, τοις, *to the*
Acc. τον, την, το, *the* or *a*		A. τους, τας, τα, *the*

15. The article has no Vocative, but the Interjection ω supplies the defect of this Case in all Numbers, as *O* does sometimes both in Latin and English.

16. N. B. *In declining the Article, and in all the following Declensions of Substantives, the Learner should repeat the Greek words, first* with, *and then* without, *the English; and should always, in declining,* name the Number and Case, thus: Singular, Nominative ὁ, ἡ, το, *the* or *a*; Genitive του, της, του, *of the* or *of a*; Dat. τῳ, τῃ, τῳ, *to the* or *to a*, &c. Plur. Nom. οἱ, αἱ, τα, Gen. των, των, των, Dat. τοις, &c.

SECTION III.

Of NOUNS SUBSTANTIVE, and their Declensions.

1. *NOUNS* or *Names* are of two kinds, *Substantive* and *Adjective.*
2. *A Noun Substantive* is the name of a *substance* or thing, as ἀνθρωπος *a man,* πολεμος *war,* καλλος *beauty.*
3. There are in Greek *three Declensions,* or ways of declining Substantives. Comp. Sect. II. Rule 3.
4. Of which the two first have an equal number of syllables in all Numbers and Cases, and are therefore called * *parisyllabic;* but the last increases in the † oblique Cases, and so is called ‡ *imparisyllabic.*

Of the first Declension.

5. The *first* Declension of Substantives takes, in general, the termination of the *Feminine Article,* and hath in the Nominative four terminations, η and α feminine, ης and ας masculine, as ἡ Τιμη, ἡ Μουσα; ὁ Αγχισης, ὁ Αινειας.

* From the Latin par *equal* and syllaba *a syllable.*

† All the Cases except the Nominative are by Grammarians called *oblique* because they *deviate* or *decline* from the Nominative.

‡ From the Latin impar *unequal,* and syllaba *a syllable.*

6. Ἡ Τιμη *the* or *an honour* is thus declined:

Singular.	Dual.	Plural.
N. ἡ Τιμ-η, *the* or *an honour*	N. A. V. τα Τιμ-α, *the two honours*	N. αἱ Τιμ-αι, *the honours*
G. της Τιμ-ης, *of the* or *an*—		G. των Τιμ-ων, *of the*—
D. τῃ Τιμ-ῃ, *to the* or *an*—	G. D. ταιν Τιμ-αιν, *of the two honours*	D. ταις Τιμ-αις, *to the*—
A. την Τιμ-ην, *the* or *an*—		A. τας Τιμ-ας, *the*—
V. ω Τιμ-η, *O honour*		V. ω Τιμ-αι, *O honours*

7. The Nouns that end in α, ης, and ας, differ but little from those in η, and are thus declined:

Sing. N. ἡ Μουσα, *a Muse*, G. της Μουσης, D. τῃ Μουσῃ, A. την Μουσαν, V. ω Μουσα,
Sing. N. ὁ Αγχισης, *Anchises*, G. του Αγχισου, D. τῳ Αγχισῃ, A. τον Αγχισην, V. ω Αγχισῃ.
Sing N. ὁ Αινειας, *Æneas*, G. του Αινειου, D. τῳ Αινειᾳ, A. τον Αινειαν, V. ω Αινεια.
In the Dual and Plural they are all declined like Τιμη.

8. Nouns ending in δα, θα, ρα, and α *pure* (see Sect. I. 19.) make their Genitive in ας, and Dative in ᾳ, as Λῃδα, Μαρθα, ἡμερα, φιλια, and so do Nouns in α contracted of αα, as μνα from μναα.

9. Nouns in ας and ης reject ς in their Vocative.

10. But Nouns ending in της, and those denoting countries and nations, Poetic Nouns in πωλης, and the Compounds of μετρεω *to measure*, πωλεω *to sell*, and τριβω *to beat*, make their Vocative in α; thus, κριτης, Περσης (*a Persian*), κυνωπτης, γεωμετρης, βιβλιοπωλης, παιδοτριβης, have the Vocatives κριτα, Περσα, &c.

11. Nouns in στης have either η or α in the Vocative, as ληστης, Voc. ω ληστη or ληστα.

12. Some Nouns in ας make α in the Genitive, especially proper names, as Βορρᾶς, Θωμας, Κηφας, Λευκας G. Βορρᾶ, Θωμα, Κηφα, Λευκᾶ.

13. *Contraction* is the drawing of two final syllables into one: And there are *contracted* Nouns of every declension. In this the general rule of *contraction* is to cut off the vowel before the termination throughout all the Cases, thus, N. ἡ γαλεη, γαλη (*a weasel*), G. της γαλεης, γαλης, D. τῃ γαλεῃ, γαλῃ, A. την γαλεην, γαλην, V. ω γαλεη, γαλη; N. η μναα, μνα (*a pound*), G. της μναας, μνας, D. τῃ μναᾳ, μνᾳ, A. την μναν, μναν. But εα is contracted into η, as N. Ερμεας,—ης, (*Mercury*), D. Ερμεᾳ,—ῃ, A. Ερμεαν,—ην, unless ρ or a vowel immediately precedes, and then the contraction is in α, as ερεα, α, *wool*. Οη is contracted into η, as (fem.) ἁπλοη, ἁπλη, *simple*.

Of the second Declension.

14. The *second* Declension takes, in general, the termination of the *masculine* or *neuter Article*, and hath in the Nominative two terminations, ος masculine and feminine, and ον *neuter*, as ὁ λογος *a word*, ἡ ὁδος, *a way*, το ξυλον *wood*.

15. Ὁ Λογος *the* or *a word* is thus declined:

Singular.	Dual.	Plural.
N. ὁ Λογ-ος *the* or *a word*	N. A. V. τω Λογ-ω *the two words*	N. οἱ Λογ-οι *the words*
G. του Λογ-ου *of the* or *of a*—		G. των Λογ ων *of the*—
D. τῳ Λογ-ῳ *to the* or *to a*—	G. D. τοιν Λογ-οιν *of* or *to the two words*	D. τοις Λογ-οις *to the*—
A. τον Λογ-ον *the* or *a word*		A. τους Λογ-ους *the*—
V. ω Λογ-ε *O word*		V. ω Λογ-οι *O words*

16. The

16. The Neuter ξυλον is declined in like manner; only observe that the Nominative, Accusative, and Vocative of neuter Nouns, are always alike, and in the plural these Cases, both in the second and third Declension, end in α, thus,

Sing. N. A. V. το ξυλον, G. του ξυλου, D. τῳ ξυλῳ.
Dual. N. A. V. τω ξυλω G. D. τοιν ξυλοιν.
Plural. N. A. V. τα ξυλα, G. των ξυλων, D. τοις ξυλοις.

17. The * *Attics* have a peculiar manner of forming some Nouns of this declension by changing the last Vowel or Diphthong into ω, οι into ῳ, and α long or αι, before the termination, into ε, as from ὁ, ναος *a temple* νεως, from το ανωγαιον *an upper chamber* ανωγεων: And as the *Attics* in all other Nouns have the Vocative like the Nominative, so in these Nouns also, thus,

Sing. N. V. ὁ νεως, G. του νεω, D. τῳ νεῳ, A. τον νεων.
Dual. N. A. V. τω νεω, G. D. τοιν νεων.
Plural. N. V. οἱ νεω, G. των νεων, D. τοις νεῳς, A. τους νεως.

Sing. N. A. V. το ανωγεων, G. του ανωγεω, D. τω ανωγειῳ.
Dual. N. A. V. τω ανωγεω, G. D. τοιν ανωγεων.
Plural, N. A. V. τα ανωγεω, G. των ανωγεων, D. τοις ανωγεῳς.

18. Some of these *Attic* Nouns form the Accusative singular in ω instead of ων, as εως *the morning*, Acc. εω.

19. There is one Noun in ως of the neuter Gender, το χρεως *a debt*.

20. *Contractions* in this declension are made thus, ε and ο before ω or a diphthong are dropped; εο and οο are contracted into ου; and εα into α. Thus ὁ αδελφιδεος *a sister's son*:

Sing. N. ὁ αδελφιδ-εος, —ους, G. του —εου, —ου, D. τῳ —εῳ, —ῳ, A. τον —εον, ουν, &c.
Dual. N. A. V. τω αδελφιδεω, —ω, G. D. τοιν αδελφιδεοιν, —οιν.
Plur. N. οἱ αδελφιδ-εοι, —οι, G. των —εων, —ων, &c.

Sing. N. A. V. το οστεον, οστουν, *a bone*, G. του οστεου, οστου, D. τῳ οστεῳ, οστῳ.
Dual. N. A. V. τω οστεω, οστω, G. D. τοιν οστεοιν, οστοιν.
Plur. N. A. V. τα οστεα, οστα. G. των οστεων, οστων, D. τοις οστεοις, οστοις.

Sing. N. ὁ νοος, νους, *the mind*, G. του νοου, νου, D. τῳ νοῳ, νῳ, A. τον νοον, νουν.
Dual. N. A. V. τω νοω, νω, G. D. τοιν νοοιν, νοιν.
Plur. N. V. οἱ νοοι, νοι, G. των νοων, νων, D. τοις νοοις, νοις, A. τους νοους, νους.

Of the third Declension.

21. The *third* Declension is *imparisyllabic*, and hath in the Nominative nine terminations, α, ι, υ, neuter; ω feminine; and ν, ξ, ρ, ς, ψ of all Genders.

* There are three principal *Dialects* of the Greek language, the *Attic*, *Ionic*, and *Doric*. See Sect. XXIII.

ὁ Δελφιν *a dolphin* is thus declined:

Singular.	Dual.	Plural.
N. ὁ Δελφιν *the* or *a dolphin*	N. A. V. τω Δελφιν-ε *two dolphins*	N. οἱ Δελφιν-ες *the dolphins*
G. του Δελφιν-ος *of the* or *of a dolphin*		G. των Δελφιν-ων *of the dolphins*
D. τῳ Δελφιν-ι *to the* or *to a dolphin*	G. D. τοιν Δελφιν-οιν *of* or *to two dolphins*	D. τοις Δελφι-σι *to the dolphins*
A. τον Δελφιν-α *the* or *a dolphin*		A. τους Δελφιν-ας *the dolphins*
V. ω Δελφιν *O dolphin*		V. ω Δελφιν-ες *O the* —or *O dolphins*

22. The Neuter το σωμα *a body* is thus declined. Comp. Rule 16.
Sing. N. A. V. το σωμα, G. του σωματος, D. τῳ σωματι.
Dual. N. A. V. το σωματε, G. D. τοιν σωματοιν.
Plur. N. A. V. τα σωματα, G. των σωματων, D. τοις σωμασι.

Of the Genitive singular.

23. To know the *Genitive singular* of this third Declension observe that generally α in the Nom. makes in the Gen. ατος; ι makes ιτος, or ιος; υ, υος, or εος; ω, οος; ν and ρ make ος or τος; σ makes ος, τος, δος, θος, νος, or νλος; ος neut. εος; ξ makes γος, κος, χος, or κλος; and ψ βος, πος, or φος. But here *Use* is the best master.

24. Sometimes ω in the Nom. is changed into ο in the Genitive, and η into ε, as ὁ πριων *a saw*, G. πριονος; ὁ Αιθηρ *the Ether*, G. Αιθερος.

25. Some Nouns in ηρ, ερος, lose ε by *Syncope* in the Gen. and Dat. sing. as ὁ πατηρ *a father*, G. πατρος, D. πατρι, but Acc. πατερα. So ἡ μητηρ *a mother*, G. μητρος, &c. ὁ γαστηρ *a belly*, G. γαστρος, &c. Acc. γαστερα. But ἡ Δημητηρ the Goddess *Ceres*, and ἡ θυγατηρ *a daughter*, drop ε in all the * oblique cases. Ανηρ *a man* takes δ for ς cut off, as G. † ανδρος, D. ανδρι, A. ανδρα, N. Plur. ανδρες, &c. Αρην *a lamb* has Gen. αρνος, κυων *a dog*, Gen. κυνος.

Of the Accusative singular.

26. The *Accusative singular* usually ends in α: But Nouns in ις, υς, αυς, and ες, which have ος *pure* in the Genitive, change ς of the Nominative into ν in the Accusative, as N. οφις *a serpent*, G. οφιος, A. οφιν; N. βοτρυς *a bunch of grapes*, G. βοτρυος, A. βοτρυν; N. ναυς *a ship*, G. ναος, A. ναυν; N. βους *an ox*, G. βοος, A. βουν ‡. But *Barytones*, i. e. Nouns not accented on the last syllable, which have ος *impure* in the Genitive, make in their Accusative both α and ν, as N. ερις *contention*, G. εριδος, A εριδα and εριν; N. κορυς *a helmet*, G. κορυθος, A. κορυθα and κορυν. Πους *a foot*, in the Accusative has only ποδα, but it's Compounds have both α and ν, as πολυπους, *many footed*, πολυποδα and πολυπουν, &c. So κλεις *a key*, has in the Accusative both κλειδα and κλειν; παις *a boy*, παιδα and παιν; χαρις, G. χαριτος, when signifying *favour* has only χαριν, when *a Goddess*, χαριτα.

* See Note (†) on Rule 4.
† But the Poets very commonly use ανερ, ανερι, ανερα, ανερες, &c. as likewise πατερος, πατερι, &c.
‡ The poets, however, have βοτρυα, γνα, βοα.

Of the Vocative singular.

27. The *Vocative singular* is generally like the Nominative, and always so in * Participles of this third Declension: But sometimes it differs

1. By changing the long Vowel of the Nominative into a short one, as Nom. ὁ πεφυν *tender*. Voc ω πεφυ: Nom. ὁ πατερ, Voc ω πατερ.

2. By casting off the final ς of the Nom. from Nouns in ευς and υς, and *Barytones* in ις and υς, as N. βασιλευς *a king*. V. ω βασιλευ; N. βους, V. ω βου; N. οφις, V. ω οφι; N. νηλυς *a strang r*, V. ω νηλυ; N. παις, V ω παι. So N. ανακ *a king*, V. ω ανα. But ὁ πους *a foot*, ὁ οδους *a tooth*, have in the Vocative ω πους, ω οδους.

3. By changing ς of the Nom. into ν, or εις into εν, as N. ὁ Πολυδαμας *Polydamas*, V. ω Πολυδαμαν; N. ὁ ταλας *miserable*, V. ω ταλαν; N. ὁ χαριεις *agreeable*, V. ω χαριεν.

4. Nouns in ω have the Vocative like the Dative, as Λητω *Latona*, Dat. and Voc. Λητοι.

5. Proper Names change the long Vowel of the Nom. into it's short one, as N. Απολλων, Voc. Απολλον; Nom. Σωκρατης, Voc. Σωκρατες.

Of the Dative Plural.

28. The *Dative Plural* is formed

1. From the Dative singular, by taking σ before ι, and rejecting δ, θ, ν, and τ, as D. sing. βοτρυι, D. plur. βοτρυσι; λαμπαδι, λαμπασι; φρενθι, ορνισι; δελφινι, δελφισι; σωματι, σωμασι.

2. From the Nom. sing. by adding ι to Nouns ending in ξ, ψ, or ς after a diphthong, as N. κοραξ, D. plur. † κοραξι; N. Αραψ, D. plur. † Αραψι; N. βασιλευς, D. plur. βασιλευσι. But κτεις, G. κτενος, *a comb*, makes κτεσι; πους, G. ποδος, *a foot*, ποσι; and ους, G. ωτος, *an ear*, ωσι.

3. The Dative singular ανι is in the Dative plural changed into ασι, ενι into ουσι, as from τιθεντι τιθεισι, from λεοντι λεουσι.

4. Nouns in ηρ, G. ερος, by syncope ρος, make the Dative plural in ασι, as from πατηρ πατρασι. So αρην has αρνασι, υἱης, *a son* υἱασι, but γαστηρ γαστηρσι, σωτηρ σωτηρσι.

5. The Poets often form the Dative plural from the Dative singular, by changing ι into εσι or εσσι, as D. sing. ἡρωι *to a hero*, D. plur. ἡρωεσι or ἡρωεσσι.

29. *Contractions* in this Declension are of two kinds. The first in the Nominative, as well as in all the other cases, without changing the natural terminations, as in the two first Declensions. Thus N. ὁ λαας, λας, *a stone*, G. λαος, λαος, &c. ἡ δαϊς, δας, *a torch*, G. δαϊδος, δαδος, &c. N. το εαρ, ηρ, *spring*, G. εαρος, ηρος, &c. N. ὁ τιμητεις, τιμης, *honourable*, G. τιμητενος, τιμηνος, &c. N. ὁ πλακοεις, πλακους, *a cake*, G πλακοεντος, πλακουντος, &c. But

30. The second sort of Contractions have no place in the Nominative, but change the natural terminations of some of the other cases. Observe therefore

31. I. *The Rules of Contraction.*

1. All these Nouns before contraction are declined according to the example Δελφιν; bu

2. When contracted, to avoid the concourse of vowels, the Genitives singular change

* See the Participles Active under the Example, Sect. X. 11.

† As to the two Datives κοραξι and Αραψι, this rule coincides with that immediately preceding; for κοραξ makes in the Dative sing. κορακι, and so in the Dative plur. it would, according to that rule, have κρακσι, of which κραξι is only a different expression. So Αραψ, Dat. sing. Αραβι, and Dat. plur. Αραβσι or Αραψι. Comp. Sect. I. Rule 8.

their

their αο or αω into ω; αοι into ῳ; οο into ου; and likewise the εο into ου, εω plur. into ω, εοι dual into οι, if they come from Nouns in ης, ες, or ος.

3. Datives singular always contract αϊ into ᾳ, εϊ into ει, ιϊ into ι, οϊ into οι.

4. Nominatives, Accusatives, and Vocatives contract αε and αα, and εα after ρ into α, εα from ης *pure* into α or η (as ὑγιης, Acc. ὑγια and ὑγιη), εα *impure* into η; also εε from ης, ες, or ος into η; εες, εας into εις; ια into ι, and ιας into ις; υες, υας into υς; οες, οας into ους; οα into ω.

N. B. *Though these Rules of* Contraction *must necessarily appear* puzzling *to a beginner, yet, for his encouragement, he may be assured that* PRACTICE *will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted Nouns.* We observe then

32. II. *The Cases to be contracted.*

1. Nouns in ης, ος, and ες are contracted in all cases that can admit of contraction. And note, that some Nouns in ης are masculine, others feminine, Nouns in ος and ες neuter only.

Ὁ Δημοσθενης *Demosthenes* is thus declined and contracted:

Sing. N. ὁ Δημοσθεν-ης, G. —εος, ους, D. —ει, ει, A. —εα, η, V. —ες.
Dual. N. A. V. Δημοσθεν-εε, η, G. D. —εοιν, οιν.
Plur. N. V. Δημοσθενεες, εις, G. εων, ων, D. —εσι, A. —εας, εις.

Neuters in ες and ος are thus declined:

Sing. N. A. V. το τελ-ος *(an end)*, G. —εος, ους, D. —ει, ει.
Dual. N. A. V. τελ-εε, η, G. —εοιν, οιν.
Plur. N. A. V. τελ-εα, η, G. —εων, ων, D. —εσι.

Note, the compounds of κλεος are doubly contracted, as N. ὁ Ἡρακλ-ης, ης, G. —εος, εους, and —εος, ους, &c. but Voc. Ἡρακλ-εες, —εις. Some proper names in ης form the Accusative in ην, as Ἀριστοφανης, Acc. Ἀριστοφανην.

This is usually called the *first* Declension of *contracted* Nouns.

2. Nouns in ις and ι are contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural; ις is masculine or feminine, ι neuter.

Sing. N. ὁ οφις *(a serpent)*, G. —ιος, D. ῑ, ι, A. —ιν, V. —ι.
Dual. N. A. V. οφιε, G. D. —ιοιν.
Plur. N. V. οφιες, —ις, G. —ιων, D. —ισι, A. —ιας, ις.

Neuters in ι, as σινηπι *mustard*, are declined in the same manner, only the Nom. Acc. and Voc. sing. are alike (comp. Rule 16.), and the Nom. Acc. and Voc. plur. are formed —ια — ι.

This Declension in ιος is properly *Ionic*, as appears from it's being used by *Herodotus*, who wrote in that dialect. The *Attic* form, which is used by the Writers of the N. T. is as follows:

Sing. N. ὁ οφ-ις, G. —εως, D. —ει, ει, A. —ιν, V. —ι.
Dual. N. A. V. οφ-εε, G. D. —εων.
Plur. N. V. οφ-εες, —εις, G. εων. D. —εσι, Acc. —εας, εις.

Thus also are declined ἡ δυναμις *power*, ἡ πολις *a city*, &c.

This is usually called the *second* Declension of contracted Nouns.

3. Nouns in ευς, υς, and υ, (G. ος) are likewise contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural, as

Sing.

Sing. N. ὁ βασιλ-ευς *(a king)*, G. —εος, *Attic* —εως, D. —ῖ, ι, A. —εα, V. —ευ.
Dual. N. A. V. βασιλ-ε, G. D. —εοιν.
Plur. N. V. βασιλ-εες, —εις, G. —εων, D. —ευσι, A. εας, εις.
So ὁ πηχυς *(a cubit)*, G. —εος, *Att.* εως; but A. —υν, V. —υ, and Dat. plur. πηχεσι.
So the Neut. το αστυ *a city*, only remember that the Nom. Acc. and Voc. sing. are alike, and that the Nom. Acc. and Voc. plur. are formed in —εα, η.
This is called the *third* Declension of contracted Nouns.

4. These Nouns following contract only in the Nom. Acc. and Voc. plur. namely those which end 1.) in υς, G. υος, as ὁ βοτρ-υς, G. —υος, N. V. plur. βοτρ-υες, υς, A. —υας, υς. So ὁ σαχυς *an ear of corn*, ὁ ιχθυς *a fish*, ἡ αρκυς *a net*, ἡ δρυς *an oak*; 2.) in αυς, G. αος, as ἡ ναυς *a ship*, G. ναος, N. V. plur. ναες, ναυς, A. ναας, ναυς; 3.) in ως, G. ωος, as ὁ & ἡ βως *an ox*, G. βοος, N. V. plur. βοες, βως, A. βοας, βως.

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λογος of the second Declension, as ἡ λεχω *a woman in child-bed.*
Sing. N. ἡ λεχ-ω, G. —ους, ους, D. —ῳ̈, ῳ, A. —ὼ, ω, V. —οι.
There are but two Nouns in ως that follow this form, ἡ αιδως *modesty*, and ἡ ηως *the morning*. Nouns thus declined are *feminine only*.
This is usually called the *fourth* Declension of contracted Nouns.

6. Nouns neuter in ας *pure* and ρας are contracted in all the cases that admit of contraction, thus,
Sing. N. A. V. το κερ-ας, *(a horn)*, G. —ατος, αος, ως, D. —ατι, αϊ, ᾳ.
Dual. N. A. V. κερ-ατε, αε, α, G. D. —ατοιν, αοιν, ων.
Plur. N. A. V. κερ-ατα, αα, α, G. —ατων, αων, ων, D. —ασι.
So το κρεας, κρης, *flesh.*
This is usually called the *fifth* Declension of contracted Nouns.

33. In *all* the Declensions of Substantives
1. The Nominative, Accusative and Vocative dual are always alike; so the Genitive and Dative dual.
2. In the plural the Nominative and Vocative are always alike; and the Genitive always ends in ων.
3. In every Number the Nominative, Accusative, and Vocative of neuter Nouns are always the same, and in the plural these cases, if *uncontracted,* always end in α, except in *Attic* Nouns of the second Declension in ων. See above Rule 16.

34. N. B. *Here let the Learner, before he proceeds, write down with the Article, through all the Numbers and Cases, and commit to memory,* several other examples *of Nouns of each Declension, besides those above given.*
Οργη *anger*, πρυμνα *the poop of a ship*, αγορα *a market-place*, μωρια *folly*, ταμιας *a butler*, σατραπης *a vice-roy*, κριτης *a judge*, οινοπωλης *a vintner*, may be very proper examples of the *first* Declension;
Ἡ ὁδος *a way*, το τεκνον *a child*, of the *second;*
And of the *third*, ὁ μην *a month*, ὁ αστηρ *a star*, ἡ νυξ, G. —κτος, *the night*, ἡ φλεψ, G. —εβος, *a vein*, μελι *honey*, ναπυ, G. υος, *mustard*, νοημα *a design;*
And for the *Contracts* in this Declension ἡ τριηρης *a galley*, το Ἱππομανες *the Hippomanes*, ὁ Περικλεης *Pericles*, ἡ δυναμις *power*, both according to the *Ionic* and *Attic* form, ὁ βραβευς *an umpire*, ἡ γραυς, γραος, *an old woman*, ἡ φειδω *parsimony*, το κρεας *flesh.*

SECT. IV.

Of the GENDER of Nouns Substantive.

1. THE *Gender* of Greek Nouns is known either by their *signification* or by their *termination.*

I. *By their SIGNIFICATION.*

2. Nouns signifying *males, winds,* and *rivers* are generally *masculine.*
3. Nouns signifying *females, countries, islands, cities, trees,* and *plants* are for the most part *feminine.*
4. Nouns referring to both sexes are *common,* as ὁ και ἡ παρθενος *a virgin.*

II. *By their TERMINATION.*

5. In the *first* Declension Nouns in η and α are feminine, in ης and ας masculine (as in Sect. III. 5.)
6. In the *second* Declension Nouns in ος (and ως) are masculine, and sometimes feminine or common.
7. Nouns in ον are neuter, whatever they signify, as το κορασιον *a damsel,* το θυγατριον *a little daughter.*
8. Nouns of the third Declension in ν, ξ, ρ, ψ, ας—αντος, ης, εις, ευς, ες, ως, are *generally* masculine; in ω, ιν, γξ, της—τητος, ις, υς, αις, αυς, ας—αδος, *generally* feminine; in α, ι, υ, αρ, ος, ας—ατος are almost always neuter.

SECT. V.

Of HETEROCLITES, or *irregular Nouns.*

1. *HETEROCLITES* (so called from ἑτερως κλιτος *otherwise declined)* are such Nouns as *differ* from the common way of *declining,* by being either *defective, variant,* or *redundant.*
2. *Defectives in Number* are either singular only, as generally proper Names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the Feasts of the Gods, thus, τα Διονυσια *the Feast of Bacchus;* some Names of Cities, as αἱ Αθηναι *Athens,* τα Ἱεροσολυμα *Jerusalem.*
3. *Defectives in Case* are
   1. *Aptotes* (from α neg. and πτωσις *a case),* which have but *one ending for every case,* as the Names of Letters, αλφα, βητα, &c. foreign Names, Δαυιδ, Ισραηλ, Names of Numbers from four to a hundred, as πεντε, ἑξ, &c. and some Substantives neuter, as το χρεων *fate,* δεμας *the body,* ὑπαρ *a vision,* &c.
   2. *Monoptotes* (from μονος *a single,* and πτωσις *case),* which are used but in *one* case, as ἡ χρεω *necessity (Homer,* Il. x. lin. 172.) ἡ δως *a house,* ω 'ταν *ho, such an one! ho you, Sir!* αἱ Καλαχλωθες *the Fates.*

3. *Diptotes*

3. *Diptotes* (from δις *twice*, and πτωσις *a case*), which have but *two cases*, as ὁ λις *a lion*, A. τον λιν; so the Dual αμφω, G. and D. αμφοιν, *both*.

4. *Triptotes* (from τρις *thrice*, and πτωσις *a case*), which have but *three cases*, as ὁ μαρτυς *a witness*, A. μαρτυν, D. plur. μαρτυσι. So the blessed Name ὁ Ιησους *Jesus*, as to *termination*, N. ὁ Ιησους, G. D. V. Ιησου, A. Ιησουν.

4. *Variants in Gender* are masculine in the singular, and masc. and neut. in the plural, as Sing. N. ὁ δεσμος *a chain*; Plur. οἱ δεσμοι and τα δεσμα. So διφρος, κυκλος, &c. But Sing. ἡ κελευθος *a path*; Plur. τα κελευθα. Sing. ὁ και ἡ Ταρταρος *Tartarus*; Plur. τα Ταρταρα.

5. *Variants in Case*, as το γον-υ *the knee*, το δορ-υ *a spear*, G. —ατος; το ὑδωρ *water*, Gen. ὑδατος; ἡ γυνη *a woman*, Gen. γυναικος, &c. Voc. γυναι, as if from γυναιξ. But these irregularities may be best learnt by *USE*.

Ναυς *a ship*, in prose, is thus declined: Sing. ἡ ναυς, G. νεως, D. νηϊ, A. ναυν; Plur. N. νηες, G. νεων, D. ναυσι, A. ναυς.

6. *Redundants* form their oblique cases in a two-fold manner. Thus some Nouns in ις are declined after both the second and third Declension, as ὁ νους *the mind*, G. νυ and νοος, D. νῳ and νοϊ. So χρως, &c. Some Nouns in ως of the *Attic* form are declined also according to the third, as ὁ γελως *laughter*, G. γελω and γελωτος; ὁ καλως *a cable*, G. καλω and καλωτος. Some Nouns in ης are declined after the first and third, as ὁ Θαλης *Thales*, G. Θαλα and Θαλητος. Ὁ Μωσης *Moses*, Mat. viii. 4, hath Dat. Μωσῃ, Mat. xvii. 4. Acc. Μωσην, Acts vi. 11, and also G. Μωσεως, Mat. xxiii. 2. D. Μωσει, Mark ix. 4. A. Μωσεα, Luke xvi. 29, as if from Μωσευς. So from Μωσης, Acts vi. 14, we have not only Acc. Μωϋσην, Acts vii. 35, but also G. Μωϋσεως, Acts xv. 1, and D. Μωϋσει, 2 Tim. iii. 8, as if from Μωϋσευς. Some Nouns have a double Genitive, &c. of the same declension, ἡ τιγρ-ις *a tigress*, G. —δος and —ιος; ἡ δεμ-ις *right*, G. —ιδος and —ιτος. Ὁ Ζευς *Jupiter* is thus declined: G. Ζηνος or Διος, D. Ζηνι or Διϊ, A. Ζηνα or Δια, V. ω Ζευ. The truth is, Διος, Διϊ, Δια are from Nom. Δις; Ζηνος, —νι, —να from Nom. Ζην or Ζαν.

SECT. VI.

Of Nouns COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, *and* COMPOUNDS.

1. COGNATE Nouns are of various sorts; for

1. From most Adjectives may be deduced *Masculines* in ων, *Feminines* in της, ια, ττη, and Neuters in ιον; as from φιλος, η, ον, come Φιλων (a proper name) and φιλοτης. φιλια, φιλοτυνη, and το φιλιον *love, friendship*.

2. From the Dative plural of the third Declension in εσι are formed feminines in ια; as from γεροων *an old man*, Dat. plur. γερεσι, comes γερεσια *a senate*.

3. From Adjectives in ης come feminines in εια; as from αληθης *true*. αληθεια *truth*.

4. From Substantives are made Adjectives in αιος, αλεος, and ιος, as δρυμαιος, αργαιος, ερεβιος. from δρυμος, αλσος (or ερσον), ερανος.

2. *Feminine Substantives* from *Masculines* of the *first* Declensions in ης end in ις, τρια, or τις, as ἡ προφητις *a prophetess*, ἡ ποιητρια *a poetess*, ἡ αυλητρις *a minstress*, from ὁ προφητης, ὁ ποιητης, ὁ αυλητης. From *Masculines* of the *second* they end in α, ινη, or αινα, as θεα *a goddess*, δουλη *a female slave*, ιατρινη *a female physician*, λυκαινα *a she-wolf*,

from their Masculines Θεος, δουλος, ταῦρος, λυκος. From *Masculines* of the *third* they often end in *αινα, ασσα, ισα*, as λεαινα *a lioness*, ανασσα *a queen*, ἱερεια *a priestess*, from ὁ λεων *a lion*, ὁ αναξ *a king*, ὁ ἱερευς *a priest*.

3. *Patronymics* (from πατηρ ονυμα, *the name of a father*) are *names* which the *Poets* give to persons from their *fathers* or *ancestors*, thus Πηλειδης is *the son of Peleus*, Ατρειδης *the son of Atreus*, Ἡρακλειδης *a descendant of Hercules*.

1. *Masculine Patronymics* end in αδης, ιδης, or ιαδης; for from primitive proper Names of the *first* Declension in ας or ης, or of the *second* in ιος, come *Patronymics* in αδης, as Αινει-αδης, Ἱπποτ-αδης, Ἡλι-αδης, from Αινει-ας, Ἱπποτ ης, Ἡλι-ος. 2. From the *second* in ος *impure*, or from the Genitive of the *third*, in ιδης, as Αιακ-ιδης, Νεστορ-ιδης, from Αιακ-ος, Νεστ-ωρ, —ορος*. But when the penultima (i. e. the last syllable but one) of any Genitive is long, the last syllable may be changed into ιαδης, as Λῦσι-ιαδης, Αἰλανῖ-ιαδης, from Λῦσι-ης, ου; Αἰλας, αντος. So from Πηλευς, εος, *Ionic* —ηος, comes Πηλε-ιδης, by crasis Πλῆιδης, and *Ionic* Πηλη-ιαδης.

2. *Feminine Patronymics* end in ας, ις, ϊης, ινη, or ωνη; for 1. From *masculine Patronymics* in αδης and ιδης, by leaving out δη, come ας and ις, as Ἡλιας and Καδμις, from Ἡλιαδης and Καδμιδης; but the Poets often insert η, as Καδμηϊς, Βρισηϊς, Χρυσηϊς. 2. *Feminine Patronymics* from primitive Nouns of the *second* and *third* Declension, with the last syllable † *impure*, end in ινη, with the last syllable *pure* in ωνη; as Ἀδραστ-ινη, Νηρ-ινη, from Ἀδραστ-ος, Νηρ-ευς; and Ακρισι-ωνη, Ηελι-ωνη, from Ακρισι-ος, Ηελι-ων. Note, Patronymics in δης and νη are of the first Declension, but in ων, ας, and ις of the third.

4. *Gentiles*, or the Names of *Townsmen*, end generally in της, αιος, ιος, ινος, or ευς; as Σπαρτιατης, Αθηναιος, Βαβυλωνιος, Ῥηγινος, Αλεξανδρευς, from the Cities Σπαρτη, Αθηναι, Βαβυλων, Ῥηγιον, Αλεξανδρεια. *Feminines* end often in σσα, as Κρησσα, Κιλισσα, from Κρητη, Κιλικια; and sometimes in ια, from Masculines in ιος, as Αθηναια, &c.

5. *Possessives*, or Adjectives expressing *Possession* or *Relation*, are derived both from proper Names and Appellatives, and end in εος, ιος, ειος, κος, νος, or ωδης; as Ἑκτορεος, πατρωϊος, Αχιλλειος, μυσικος, ανθρωπινος, λιθωδης, from Ἑκτωρ, πατηρ, Αχιλλευς, μυσα, ανθρωπος, λιθος.

6. *Amplificatives* increase the signification, and end in ος, ιας, or ων, as αρνειος *a full-grown lamb*, from αρς *a lamb*; παιδνος *a great boy, a lad*, from παις *a boy*: πωγωνιας *a man with a great beard*, from πωγων *a beard*; στομιας *one with a large mouth*, from στομα *a mouth*; χειλων *blubber-lipped*, from χειλος *a lip*.

7. *Diminutives* are derived both from proper Names and from Appellatives. 1. Masculines generally end in ων, αξ, σκος, λος, υς, as μωριων *a little fool* from μωρος, λιθαξ *a little stone* from λιθος, ανθρωπισκος *a little man, a mannikin*, from ανθρωπος, ερωτυλος *a little love* from ερως, —ωτος, Διονυς, Diminut. of Διονυσιος *Dionysius*.

2. Feminines end in ις, σκη, νη, as κρηνις *a little fountain* from κρηνη, παιδισκη *a little maid* from παις, παιδος, πολιχνη *a little city* from πολις.

3. Neuters in ιον, Θυγατριον *a little daughter* from Θυγατηρ, —τρος.

8. *Verbals* are deduced, 1. from the active present of *Verbs*, as νικη *a victory*, from νικαω *to conquer*, ειδος *a form* from ειδω *to see*: 2dly, from the 2d Aor. as φυγη *flight* from εφυγον, 2 Aor. of φευγω *to flee*; παθος *suffering* from επαθον, 2 Aor. of obsolete πηθω *to suffer*: 3dly, from the Perfect Middle, as λογος *a word* from λελογα, Perf. Mid. of λεγω *to speak*; τροφη *food* from τετροφα, Perf. Mid. of τρεφω *to nourish*: 4thly, from the three Persons singular of the Perfect Passive, which end in μαι, σαι, and ται, as γραμμα *a letter*, γραμμη *a line* from γεγραμμαι, 1 Pers. Perf. Pass. of γραφω *to write*; ψαλμος *a psalm*, from εψαλμαι, 1 Pers. Perf. Pass. of ψαλλω *to sing to musick*; κρισις *judgement* from κεκρισαι, 2 Pers. Perf. Pass. of κρινω *to judge*; δοκιμασια *proof* from δεδοκιμασαι, 2 Pers. Perf. Pass. of δοκιμαζω *to prove*; ποιητης *a poet*, Χριστος

* *Ionic* Patronymics end in ιων, as from Κρονος Κρονιων; *Doric* Patronymics in δας, as from Κριων Κριονδας.
† See Sect. I, 19.

Christ

Christ (anointed), χαραχτηρ *a character*, ῥητωρ *an orator*, κιθαριστυς *the art of playing on the harp*, ορχηστρα *the orchestra*, and ορχηστρις *a dancer*, κοιμητηριον *a cemetery*, αροτρον *a plough*, and Adjectives in τεος, as λεκτεος, from the respective third Persons Perf. Pass. πεποιηται, κεχριστται, κεχαραχται, ερρηται, κεκιθαριστται, ωρχηστται, κεκοιμηται, γραπται, λελεκται.

9. The Greeks delight in *Compounds*. Sometimes they form these of two Nominatives, leaving out such letters as would seem harsh, as ναυμαχια *a sea fight*, from ναυς *a ship*, and μαχη *a fight*; sometimes of a Genitive and Nominative, as νεωσοικος *a dock*, literally, *a ship's house*, νεως οικος; sometimes of a Dative (or, as some call it, an Ablative) and a Nominative, as ορεσιτροφος *nourished* or *bred in the mountains*, from Dat. Plur. ορεσι *in the mountains*, and τροφος *nourished*; sometimes of a Noun and Verb, as νουνεχης *wise, discreet*, from νους (Acc. of νους) *mind, understanding*, and εχω *to have*; sometimes of Numerals joined to other Nouns, as τετραπους *a four-footed creature, a quadruped*, from τετταρες (neut. —ρα) *four*, and πους *a foot*; εκατονταρχος *a centurion*, from εκατον *a hundred*, and αρχος *a commander*; sometimes of several particles added together, as διοτιρ, ὑπωσδηποτουν, &c.

N.B. This Section is inserted in conformity to the method of that excellent Grammarian Mr. Holmes; *though, after all, most of the observations contained in it will be best learned by* USE, *and by diligently consulting a good* Lexicon.

SECT. VII.

Of ADJECTIVES and their DECLENSIONS.

1. A NOUN *Adjective*, or * more properly an *Adjective*, so called because *adjectitious*, or added to a Substantive, denotes some *quality* of the Substantive to which it is joined; so in the expressions αγαθος ανθρωπος *a good man*, καλη γυνη *a fair woman*, μεγας οικος *a great house*, the words *good*, *fair*, and *great* are adjectives.

2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

Of Adjectives of three Terminations.

3. Adjectives of *three* terminations end in ος, υς, ων, ας, ις, ως, and are declined after the manner of Substantives *according to their termination*. Thus,

4. Adjectives of three terminations in ος (as καλος *fair*, αγαθος *good*, and Participles in νος) are declined like Substantives of the second and first Declension, that is,

* See Bp. *Lowth*'s Introduction to English Grammar, p. 40. note [1.]

Masc. ΟΣ like the 2d Fem. Η like the 1st. Neut. ΟΝ like the 2d, as

	Singular. M.	F.	N.	Dual. M.	F.	N.	Plural. M.	F.	N.
N.	Καλ-ος,	—η,	—ον	N. A. V.			—οι,	—αι,	—α
G.	—ου,	—ης,	—ου	—ω,	—α,	—ω	—ων,	—ων,	—ων
D.	—ῳ,	—ῃ,	—ῳ,	G. D.			—οις,	—αις,	—οις
A.	—ον,	—ην,	—ον,				—ους,	—ας,	—α
V.	—ε,	—η,	—ον	—οιν,	—αιν,	—οιν	—οι,	—αι,	—α

5. But Adjectives ending in ος *pure* or εος make the Nom. Fem. in α, Gen. in ας, Dat. in ᾳ, &c. (Comp. Sect. III. 8.) as Sing. N. ἀγ-ιος and ανδη-εος, α, ον, G. ου, ας, ου. D. ῳ, ᾳ, ῳ, A. ον, αν, ον, V. ε, α, ον: Except *some* contracted ones (of which presently) and numerals in οος, as ογδο-ος *eighth*, which make η in the Fem.

6. *Contracted Adjectives* in ος are declined like contracted Substantives of the Second and first declension, as Sing. N. χρυσ-εος, ους; εη, η; εον, ουν; G. εου, ου; εης, ης; εου, ου; D. εῳ, ῳ; εῃ, ῃ; εῳ, ῳ; A. εον, ουν; εην, ην; εον, ουν. &c. Sing. N. αργυρ-εος, ους; εα, α; εον, ουν; G. εου, ου; εας, ας, &c. Sing. N. απλοος, ους; οη, η; οον, ουν; G ου, ου; οης, ης; ου, ου; D. οῳ, ῳ; οῃ, ῃ; οῳ, ῳ; A. οον, ουν; οην, ην; οον, ουν, &c.

7. Αλλος, αλλη, αλλο, forms it's Neut. Sing. in ο, but is in all other respects declined like καλος. (Comp. Sect. IX. Rule 8.)

8. Adjectives of three terminations in υς, ων, ας, εις, ως, are declined like Substantives of the third and first Declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,

M. ΥΣ like the 3d, F. ΕΙΑ like the 1st, N. Υ like the 3d, as ἡδυς *sweet*.

	Singular. M.	F.	N.	Dual. M.	F.	N.	Plural. M.	F.	N.
N.	Ἡδ-υς,	—εια,	—υ	N. A. V.			—εες εις,	—ειαι,	—εα
G.	—εος,	—ειας,	—εος	—εε,	—εια,	—εε	—εων,	—ειων,	—εων
D.	—ει εϊ,	—ειᾳ,	—ει εϊ	G. D.			—εσι,	—ειαις,	—εσι
A.	—υν,	—ειαν,	—υ				—ειας εις,	—ειας,	—εα
V.	—υ,	—εια,	—υ	—εοιν,	—ειαιν,	—εοιν	—εες εις,	—ειαι,	—εα

M. ΩΝ like the 3d, F. ΟΥΣΑ like the 1st, N. ΟΝ like the 3d, as εκων *willing*, and Participles in ων.

Sing. N. Εκων, ουσα, ον, G. οντος, ουσης, οντος, &c.

M. ΑΣ like the 3d, F. ΑΣΑ like the 1st, N. ΑΝ like the 3d, as πας *all*, and Participles in ας.

Sing. N. Πας, πασα, παν, G. παντος, πασης, παντος, &c.

Particip. N. Τυψας, ασα, αν, G. αντος, ασης, αντος, &c.

Two Adjectives in ας are thus declined: —ας, αινα, αν, G. —ανος, αινης, ανος, &c. namely, μελ-ας *black*, ταλ-ας *miserable*.

M. ΕΙΣ like the 3d, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3d, as χαριεις *gracious*.

Sing. N. Χαρι-εις, εσσα, εν, G. εντος, εσσης, εντος, &c.

Note,

Note, οεις, οεσσα, οεν, are contracted into ους, ουσα, ουν, as μελιτο-εις, ους *(honeyed)*; οεσσα, ουσα; οεν, ουν, &c. ηεις, ηεσσα, ηεν, into ης, ησσα, ην, as τιμη-εις, ης *(honourable)*; ηεσσα, ησσα; ηεν, ην: (Comp. Sect. III. 29) And observe further that Participles in εις form their Feminine in εισα, as τυφθεις *beaten*, εισα, εν, G. ενΤος, εισης, ενΤος.

M. ΩΣ like the 3d, F. ΥΙΑ like 1st, N. ΟΣ like the 3d, as Participle τετυφως *having beaten.*

Sing. N. τετυφ-ως, υια, ος, G. ΟΤος, υιας, ΟΤος, &c.

9. The Adjectives πολυς *much* and μεγας *great* have their Neut. sing. πολυ and μεγα, and their Accus. Masc. πολυν and μεγαν, but borrow * all the rest from the old words πολλος and μεγαλος, thus, Sing. N. πολυς, πολλη, πολυ, G. πολλου, πολλης, πολλου, &c. Sing. N. μεγας, μεγαλη, μεγα, G. μεγαλου, μεγαλης, μεγαλου, &c.

N. B. *The Learner should here write out, through all the Cases and Numbers, those of the above Examples which are designedly left imperfect.*

Of Adjectives of two Terminations.

10. Adjectives of *two* terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ων; and are declined after the manner of Substantives, *according to their termination.*

11. Thus those in ος and the *Attics* in ως are declined like the *second* Declension, all the others like the *third.*

EXAMPLES.

	Masc. and Fem.	Neut.	
Sing. N.	ὁ και ἡ ενδοξ-ος,	και το ενδοξ-ον	
	ὁ και ἡ ευγε-ως,	και το ευγε-ων	*(Attic)*
	ὁ και ἡ αειν-ας,	και το αειν-αν	
	ὁ και ἡ αληθ-ης,	και το αληθ-ες	
	ὁ και ἡ ευχαρ-ις,	και το ευχαρ-ι	
	ὁ και ἡ διπ-ους,	και το διπ-ουν	
	ὁ και ἡ αδακρ-υς,	και το αδακρ-υ	
	ὁ και ἡ αρρ-ην,	και το αρρ εν	
	ὁ και ἡ ευδαιμ-ων,	και το ευδαιμ-ον.	

12. These Adjectives make their Genitives respectively in ους, ω, ανΤος, εος, ους, ΙΤος, οδος, υος, ενος, ογος, as Substantives of the like terminations.

13. Most derivative and compound Adjectives in ος are thus declined with *two* terminations, and thus the *Attics* decline all Adjectives in ος. Some Adjectives are declined both with two and with three terminations, as αιωνι-ος, α, ον, and ὁ και ἡ αιωνι-ος, και το —ον; τερ-ην, εινα, εν, and ὁ και ἡ τερην, και το τερεν.

14. N. B. *The Learner, in declining the above Adjectives, should repeat the proper* Articles *with every Case*, as Sing. N. ὁ και ἡ ενδοξος, και το ενδοξον, G. του και της και του ενδοξου, D. τῳ και τῃ και τῳ ενδοξῳ, A. τον και την και το ενδοξον, &c. Sing. N. ὁ και ἡ αληθης, και το αληθες, G. του και της και του αληθ-εος, ους, D. τῳ και τῃ και τῳ αληθ-ει, ει, A. τον και την αληθ-εα, η, και το αληθες, V. Masc. and Fem. ω αληθης, Neut. ω αληθες. Comp. Sect. III. 32.

* The Poets often use G. πολιος, D. πολιῖ, Plur. N. πολιες, G. πολιων, D. πολεσι, A. πολιας, also πολλος, η, ον, like μαλος.

Of Adjectives of one Termination.

15. Adjectives of *one* termination end in ξ, ιν, ς, ρ, ψ, and are declined after the manner of Substantives, *according to their termination*, but are * scarcely used in the neuter Gender.

Sing. N. ὁ και ἡ ἁρπαξ, G. γος, *rapacious.*
τριγλωχ-ιν, G. ινος, *three-pointed*
πολυδειρ-ας, G. αδος, *many-lopt*
τρισμακ-αρ, G. αρος, *thrice-happy*
αιθ-οψ, G. οπος, *swarthy.*

16. Decline ἁρπαξ thus, and so the rest: Sing. N. ὁ και ἡ ἁρπαξ, G. του, και της ἁρπαγος, D. τῳ και τῃ ἁρπαγι, A. τον και την ἁρπαγα, V. ω ἁρπαξ. Dual. N. A. V. τω και τα ἁρπαγε, G. D. τοιν και ταιν ἁρπαγοιν. Plur. N. οἱ και αἱ ἁρπαγες, G. των ἁρπαγων, D. τοις και ταις ἁρπαξι, A. τους και τας ἁρπαγας, V. ω ἁρπαγες.

17. The *Numerals* εἱς *one*, δυο *two*, τρεις *three*, τεσσαρες *four*, are declined as follows:

Sing. N. εἱς, μια, ἑν, G. ἑνος, μιας, ἑνος, D. ἑνι, μιᾳ, ἑνι, A. ἑνα, μιαν, ἑν. So it's compounds μηδεις and ουδεις *no one*, &c. N. μηδεις, μηδεμια, μηδεν, G. μηδενος, μηδεμιας, μηδενος, &c.

Dual. †N. A. V. δυο, G. D. δυοιν and δυειν, D. δυσι *Poetic.* But δυο is used for all Genders and Cases except the Dative.

Plural, N. οἱ και αἱ τρεις, και τα τρια, G. τριων, D. τρισι, A. τους και τας τρεις, και τα τρια.

Plural, N. οἱ και αἱ τεσσαρες, και τα τεσσαρα, G. τεσσαρων, D. τεσσαρσι, A. τους και τας τεσσαρας, και τα τεσσαρα.

SECT. VIII.

Of the COMPARISON of Adjectives, &c.

1. ADJECTIVES in Greek, as in English, have three *Degrees of Comparison*, the *Positive*, as *great;* the *Comparative*, as *greater* or *more great*, of two; the *Superlative*, as *greatest*, or *most great*, of many.

2. Adjectives in ος, after a † *long* syllable, form their Comparative and Superlative by changing ος into οτερος and οταλος, as Pos. ενδοξος *noble*, Compar. ενδοξοτερος *nobler*, Super. ενδοξοταλος *noblest;* after a ‡ *short*

* See *Port-Royal* Greek Grammar by *Nugent*, p. 74, and *Holmes's*, p. 25.

† So Dual, N. A. V. αμφω *both*, G. D. αμφοιν. Comp. Sect. V. 3. 3.

‡ The last syllable but one that has a *long* vowel (see Sect. I. 6.) or a diphthong in it is always *long*, as μωρος, γιλοιος; so if it has a short or doubtful vowel before *two consonants* or a *double one*, as σῖμνος, ἔνδοξος: but if it has a *short* vowel before a single consonant, the syllable is *short*, as σορος. The *doubtful* vowels, α, ι, υ, before another vowel are generally short, but before a consonant often long.

syllable

syllable, into ωτερος and ωταλος, as Pos. σοφος *wise*, Compar. σοφωτερος *wiser*, Super. σοφωταλος *wisest*. But if the preceding syllable be *doubtful*, the Comparative and Superlative are formed either in οτερος and οταλος, or in ωτερος and ωταλος, as ισ-ος *equal*, Compar. and Super. ισοτερος and ισοταλος, or ισωτερος and ισωταλος,

3. Adjectives in ις, to form the Comparative and Superlative, change that syllable into ιστερος and ιστατος; in ις, αρ, and ους, take τερος and ταλος; in ης, υς, and ας, add to their Neuters τερος and ταλος; in ων and ων add to their Nominatives plural τερος and ταλος; in ξ change ος of their Genitive singular into ικτερος and ικταλος.

EXAMPLES.

	Posit.	Compar.	Superl.
In εις,	Χαριεις,	ερτερος,	εσταλος
ις,	Γασπρις	τερος,	ταλος
αρ,	Μαχαρ		
υς,	*Ἀπλης		
ης,	Ευσεβ-ης, ες	τερος,	ταλος
υς,	Ευρ-υς, υ		
ας,	Μελ-ας, αν		
ην,	Τερ-ην, ενες	τερος,	ταλος
ων,	Προφρ-ων, ονες		
ξ,	Βλα-ξ, κ-ος	ικτερος,	ικταλος.

4. Adjectives in υς often change that ending into ιων and ιστος, as Post. ευρ-υς, Compar. ευριων, Super. ευριστος.

5. Likewise some in ος are irregular; thus αισχρος, αισχιων, αισχιστος; καλος, καλλιων, καλλιστος; οικτρος, οικτιων, οικτιστος; ραδιος, ραιων, ραιστος, or ρᾳων, ρᾳστος; φιλος, φιλιων and φιλτερος, φιλιστος and φιλταλος.

6. These are more irregular.

Positive.	Comparative.	Superlative.
Αγαθος or εσθλος *good*	αμεινων *better* αρειων βελτιων and βελτερος κρειττων and κρεισσων λωιων	αγαθωταλος *best* αριστος βελτιστος κρατιστος λωστος
Κακος *bad*	κακωτερος and κακιων *worse* χειρων and χερειων	κακιστος *worst* χειριστος
Μεγας *great*	μειζων *greater*	μεγιστος *greatest*
Μικρος *small*	μικροτερος and μειων *smaller*	
Ελαχυς *small*	ελασσων, τηλων, and ησσων *smaller*	ελαχιστος and ηκιστος *smallest*
Πολυς *many*	πλειων *more*	πλειστος *most*
Ολιγος *little*	ολιγωτερος and ολιζων *less*	ολιγιστος *least.*

But the truth is, these irregular Comparatives and Superlatives really belong to, and may be better derived from, other words than from the Positives here assigned; thus αμεινων from α intensive, and μενω *to remain, endure*; αρειων *better*, † *more valiant in war*, from Αρης, *Mars, the heathen God of war*; so αριστος. Βελτιων, and βελτιστος,

* Yet from διπλοος, ους, we have Comparat. Neut. διπλοτερον, Mat. xxiii. 15.
† In this sense of *military* excellence αριων and αριστος are generally used in *Homer*.

from

from βουλομαι *to desire*, or from * βελος *a dart*; κρειττων (for κραΐιων) and κρατιστος. from † κρατυς *strong*; λωϊων and λωστος from λω *to will, wish*; χειρωξ from ‡ χειρ *the hand*, either as denoting *one who gains his living by his hand*, or (ironically) *who is inferiour in hands* or *power*. (Comp. Rule 10. below.) Ἡττων (whence ηκιστος) may very probably be derived from the Heb. חת *to be broken*; and μειων *smaller, less*, perhaps from the Heb. מנע *to restrain* (whence also Latin minuo, minor, minus *less*, and Eng. minish, diminish, minor, minority, &c.) Μειζων is, as it were, for μεγιων; so ελασσων for ελαχιων, πλειων and πλειστος, for πολων and πολιστος, unless we would rather refer them to πλεος or πλειος *full*.

7. Some Adjectives in ος cast away ο or ω in their Compar. and Super. as γεραιος, γεραιτερος, γεραιταιτος. So παλαιος, σκολαιος, δεξιος, δεξιος.

8. The *Attics* compare many Adjectives in ος by αιτερος and αιταιτος, as ιδιος, ιδιαιτερος, ιδιαιταιτος. So ησυχος, ισος, μεσος, πλησιος, οψιος, &c. and many by εστερος and εσταιτος as αιδοιος, αιδοιεστερος, αιδοιεσταιτος. So γεναιος, σπουδαιος, ανιηρος, &c. Some with both, as ασμενος, ασμεναιτερος and ασμενεστερος, &c. A few by ιστερος and ισταιτος, as λαλος, λαλιστερος, λαλισταιτος, by *syncope* λαλιστος.

9. Sometimes Comparatives and Superlatives are compared again, as from Compar. χειρων *worse*, χειροτερος *much worse*; from ελαχιστος *least*, § ελαχιστοτερος *less than the least*.

10. Comparatives and Superlatives are formed from *other* words besides Adjectives, as
1st. From *Substantives*, κερδος *gain*, κερδιων, κερδιστος; κυδος *glory*, κυδιων, κυδιστος; βασιλευς *a king*, βασιλευτερος, βασιλευταιτος.
2dly. From *Pronouns*, αυτος *he*, αυτοταιτος *he himself*, ipsissimus, *Plaut.*
3dly. From *Verbs*, φερω *to carry, elate*, φερτερος, φερταιτος and φεριστος, *more* and *most excellent*.
4thly. From *Participles*, ερρωμενος *strengthened*, ερρωμενεστερος, ερρωμενεσταιτος.
5thly. From many *Participles*, ανω *upwards*, ανωτερος, ανωταιτος; εσω *within*, εσωτερος, εσωταιτος; εγγυς *near*, εγγυτερος and εγγιων, εγγυταιτος and εγγιστος; περα *beyond*, περαιτερος. περαιταιτος.
6thly. From *Prepositions*, ὑπερ *above*, ὑπερτερος, ὑπερταιτος; προ *before*, προτερος, προταιτος and πρωτος.

11. Comparatives and Superlatives are generally declined like other Adjectives; but Comparatives in ων, especially irregular ones, thus, Sing. N. ὁ και ἡ πλει-ων, και το—ον, G. —ονος, D. —ονι, A. —ονα, οα, ω, και το—ον, V. ον, Dual, N. A. V. —ονε, G. D.—ονοιν, Plur. N. V. —ονες, ες, ους, και τα—ονα, οα, ω, G. —ονων, D. —οσι, A. —ονας, οας, ους, και τα—ονα, οα, ω. So μειζων, κρειττων, &c.

SECT. IX.

Of PRONOUNS.

1. A *PRONOUN* is so called because it stands Pro nomine, *for*, or *instead of*, *a Noun*.
2. *Pronouns* may be distinguished into *Personal* or *Primitive*, *Possessive*, *Demonstrative*, *Relative*, and *Compound*.

* See Lexicon in βαλλω.
† Used by *Homer*, Il. xvi lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.
‡ See *Scapula*'s and *Damm*'s Lexicons.
§ See Lexicon on this word.

3. The

3. The *personal* or *primitive Pronouns* are three, εγω *I*, Plur. ἡμεις *we*, of the *first* person; συ *thou*, Plur. ὑμεις *ye*, of the *second*; G. ὁυ *he* or *she*, Plur. σφεις *they*, of the *third*; which are thus declined:

Singular.	Dual.	Plural.
N. Εγω *I*	N. A. νωϊ, νῳ *we* or *us two.*	N. ἡμεις *we*
G. εμου or μου *of me*		G. ἡμων *of us*
D. εμοι or μοι *to me*	G. D. νωϊν, νῳν *of* or *to us two.*	D. ἡμιν *to us*
A. εμε or με *me.*		A. ἡμας *us*
N. Συ *thou*	N. A. σφωϊ, σφῳ *ye* or *you two.*	N. ὑμεις *ye*
G. σου *of thee*		G. ὑμων *of you*
D. σοι *to thee*	G. D. σφωϊν, σφῳν *of* or *to you two*	D. ὑμιν *to you*
A. σε *thee.*		A. ὑμας *you*
N. Wanting	N. A. σφωε, σφε *they two.*	N. σφεις *they*
G. ὁυ *of him* or *her*		G. σφων *of them*
D. ὁι *to him*	G. D. σφωϊν, σφιν *of them two.*	D. σφισι *to them*
A. ἑ *him*		A. σφας *them.*

4. The *possessive* Pronouns are derived from the *Primitives*, as εμος *my* from εμε, Gen. of εγω; ἡμελερος *our*, from ἡμεις *we*; σος *thy*, from συ or σε; ὑμελερος *your*, from ὑμεις *ye* or *you*: ὁς *his*, from ἑ. So νωϊλερος *our*, of two, from νωϊ; σφωϊλερος *your*, of two, from σφωϊ; σφελερος *their*, from σφεις *they*. All these are declined as other Adjectives of the like form, as Sing. N. εμος, εμη, εμον, &c. Sing. N. ἡμελερ-ος, α, ον, &c.

5. The *demonstrative* Pronouns are ὁυτος *this*, *the same*, and εκεινος *that*, *he*. Ὁυτος is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁυτος,	αὑτη,	τουτο	N. A.			N. ὁυτοι	αὑται,	ταυτα
G. τουτου,	ταυτης,	τουτου	τουτω,	ταυτα,	τουτω	G. τουτων		
D. τουτῳ,	ταυτῃ,	τουτῳ	G. D.			D. τουτοις,	ταυταις,	τουτοις
A. τουτον,	ταυτην,	τουτο	τουτοιν,	ταυταιν,	τουτοιν	A. τουτους,	ταυτας,	ταυτα.

6. In like manner are declined the *Compounds* τοι-ὁ̃ος *such*, τος-ὁ̃ος *so much*, τηλικ-ὁ̃ος *so great*, as N. τηλικὁ̃ος, τηλικ-αυτη, τηλικ-ὁ̃ο, G. τηλικ-ὁ̃ὁ, τηλικ-αυτης, τηλικ-ὁ̃ὁ, &c. But the *Attics* form the Neuter of these in ον.

7. Εκεινος is declined like the relative Pronoun ὁς, ending the Neuter sing. in ὁ: Sing. N. εκεινος, εκεινη, εκεινο.

8. The *relative* Pronouns are ὁς, ἡ, ὁ, *who*, *which*, and αὑτος, αυτη, αὑτο, *he*, *she*, *it*. Ὁς is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁς,	ἡ,	ὁ				N. ὁι,	αἱ,	τα
G. ὁυ,	ἡς,	ὁυ	N. A. ὡ,	ἁ	ὡ	G. ὡν		
D. ᾧ,	ᾗ,	ᾧ	G. D. ὁιν,	ἁιν,	ὁιν	D. ὁις,	αἱς,	ὡις
A. ὁν,	ἡν,	ὁ				A. ὁυς,	ἁς,	ἁ.

Αὑτος is declined in the same manner, forming the Neut. sing. in ο.

9. The

9. The *compound* pronouns *εμ-αυτὸν myself, σε-αυτὸν thyself,* have only the singular, but *ἑαυτὸν himself* both the singular and plural. All of them want the Nominative and Vocative: Sing. G. *ἐμαυτ-οῦ, ῆς, οῦ,* D. *ἐμαυτ-ῷ, ῇ, ῷ,* A. *ἐμαυτ-ὸν, ὴν, ὸ.* So *σεαυτὸν* and *ἑαυτὸν*; but this last in the plural, G. *ἑαυτ-ῶν,* D. *ἑαυτ-οῖς, αις, οις,* A. *ἑαυτ-ους, ας, α.*

10. To the above must be added the *indefinite* Pronoun *δεινα a certain person* or *thing,* and the *indefinite* or *interrogative τις any one,* also *who, what?*

11. *Δεινα* is generally undeclined, but is sometimes declined thus: Sing. N. *ὁ, ἡ, τὸ δεινα,* G. *δεινος* or *δεινάλος,* D. *δεινι* or *δεινάλι,* A. *δεινα.*

12. *Τις* is thus declined:

Singular.			Dual.	Plural.		
	M. F.	N.		M. F.	N.
N.	*τις,*	*τι*		N. *τινες,*	*τινα*
G.	*τινος*		N. A. *τινε*	G. *τινων*	
D.	*τινι*		G. D. *τινοιν*	D. *τισι*	
A.	*τινα,*	*τι*		A. *τινας,*	*τινα.*

13. The *Compound ὁστις who, whosoever,* is declined like *ὁς* and *τις,* thus. Sing. N. *ὁστις, ἡτις, ὁ,τι,* G. *ἑτινος, ἡστινος, ἑτινος,* D. *ὡτινι, ῃτινι, ὡτινι,* A. *ὁντινα, ἡντινα, ὁ,τι,* &c. The *Attics* for the G. and D. sing. of *ὁστις* use *ὁτου* and *ὁτῳ,* and for the G. plural. *ὁτων.*

SECT. X.

Of VERBS, and first of VERBS IN Ω:

* 1. "A *Verb* is a word which signifies *to do, to suffer,* or *to be.*" Hence

2. "There are three kinds of Verbs, *Active, Passive,* and *Neuter.*"

3. "A verb *active* expresses *an action,* and necessarily implies an agent, and an object acted upon; as, *to love,* I *love* Thomas;" *to beat,* I *beat* John.

4. "A verb *passive* expresses *a passion* or *a suffering,* or *the receiving of an action,* and necessarily implies an object acted upon, and an agent by which it is acted upon; as *to be loved,* Thomas *is loved* by me;" John *is beaten* by me.

5. "So when the *agent* takes the lead in the sentence the Verb is *active,* and is followed by the object: when the *object* takes the lead the Verb is *passive,* and is followed by the agent."

6. "A Verb *neuter* expresses *being* or *a state* or *condition of being;* when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as *I am, I sleep, I walk.*"

7. Verbs in Greek are declined by *Persons, Numbers, Tenses, Moods, Voices,* and *Conjugations.*

8. "By the designation of *Person* a Verb corresponds with the several Personal *Pronouns,* by that of *Number* it corresponds with the *Number* of the *Noun* or *Pronoun* it belongs to, whether singular, dual, or plural; of *Tense* or *Time,* it represents the action, passion, or being, as *present, past,* or *future,* whether imperfectly or perfectly, that is, whether passing in such time, or then finished; of *Mood* or *Mode,* it expresses the

* In the beginning of this section I am greatly indebted to Bp. *Lowth's Introduction to English Grammar,* p. 43, 44, 45, 46, 2d edit.

various *manner* of the action, passion, or being;" of *Voices*, it denotes *action, passion*, or *both*. Comp. above 2, &c.

9. Greek Verbs then have

1. *Three Persons;* first, second, and third.

2. *Three Numbers;* Singular, Dual, and Plural.

3. *Eight Tenses*, or *Times;* the *Present*, as τυπτω *I smite*, or *am now smiting;* the *Imperfect*, as ετυπτον *I did smite*, or *was then smiting;* the *Preter-perfect*, as τετυφα *I smote*, or *have smitten**; the *Preter-plu-perfect*, as ετετυφειν *I had then smitten;* the *first* and *second Aorists*, which are so called (αοριστοι) because *indefinite* as to time, but generally denoting the *past*, as ετυψα, ετυπον, *I smote;* the *first* and *second Futures*, τυψω, τυπω, *I shall smite hereafter;* and in the passive, the *Paulo-post-future*, which expresses somewhat *imminent*, or *to be performed shortly*, as τετυψομαι *I shall be presently smitten**.

4. *Five Moods;* the *Indicative*, or declaring mood, as τυπτω *I smite;* the *Imperative*, or bidding, as τυπτε *smite thou;* the *Optative*, or wishing mood, as εἰθε τυπτοιμι *I wish I smite;* the *Subjunctive*, i. e. subjoined or put after a Conjunction, as εαν τυπτω *if I smite;* and lastly the *Infinitive* mood, which is *indefinite* as to Person and Number, as τυπτειν *to smite*, and has very much the nature of a Noun, for which it is frequently used in Greek.

5. *Three Voices;* the *Active*, as τυπτω *I smite;* the *Passive*, as τυπτομαι *I am smitten* (see Rule 3. and 4. above); and *Middle;* which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected* action, as τυπτομαι *I smite myself*†.

10. There are *two Conjugations*, or different ways of declining different Verbs; those of the *first* Conjugation end in ω, as τυπτω *I smite*, τιμαω *I honour;* of the second, in μι, as ἱστημι *I place*.

11. Here follows *the Conjugation*, or method of declining the *active Voice* of a Verb in ω, which the Learner must diligently commit to memory, repeating every Person in each Tense, first with the English (except in the Optative and Subjunctive Moods) as τυπτω *I smite*, τυπτεις *thou smitest*, τυπτει *he smiteth*; Plur. τυπτομεν *we smite*, τυπτετε *ye smite*, τυπτουσι *they smite;* and then without, as τυπτω, τυπτεις, τυπτει, &c.

ACTIVE VOICE.

Pres.	1st Fut.	Perf.
Τυπτω,	τυψω,	τετυφα.

	Singular:			Dual.		Plural.		
Persons	1st *I*,	2d *thou*,	3d *he*	2d *ye two*,	3d *they two*	1st *we*,	2d *ye*,	3d *they*
Pres. *I smite*,	Τυπτ-ω,	εις,	ει.	ετον,	ετον.	ομεν,	ετε,	ουσι.
Imperf. *I did smite*,	Ετυπτ-ον,	ες,	ε.	ετον,	ετην.	ομεν,	ετε,	ον.
1 Fut. *I will smite*,	Τυψ-ω,	εις,	ει.	ετον,	ετον.	ομεν,	ετε,	ουσι.
1 Aor. *I smote*,	Ετυψ-α,	ας,	ε.	ατον,	ατην.	αμεν,	ατε,	αν.
Perf. *I have smitten*,	Τετυφ-α,	ας,	ε.	ατον,	ατον.	αμεν,	ατε,	ασι.
Plup. *I had smitten*,	Ετετυφ-ειν,	εις,	ει.	ειτον,	ειτην.	ειμεν,	ειτε,	εισαν.
2 Aor. *I smote*,	Ετυπ-ον,	ες,	ε.	ετον,	ετην.	ομεν,	ετε,	ον.
2 Fut. *I shall smite*,	Τυπ-ω,	εις,	ει.	ειτον,	ειτον.	ουμεν,	ειτε,	ουσι,

* This Tense, however, is very frequently, if not generally, in the Greek writers, *simply future*.

† See Dr. *Clark's* Note on *Homer*, Il. iii. lin. 141, but especially *Lud. Kuster*, De vero Usu Verborum Mediorum.

22. The *Attics* prefix ε to Verbs beginning with ο or ω, and preserve the breathing of the Theme, as ὁράω, ἑώραον.
23. The *Attics* also change the *syllabic* augment into the *temporal*, as from μελλω, εμελλον, *Attic* ημελλον.

Of the Temporal Augment.

24. The * Temporal Augment is η or ω prefixed to a Tense instead of a *changeable* vowel or diphthong.
25. The changeable vowels and diphthongs are α, ε, ο; αι, αυ, οι; α and ε are changed into η, ο into ω; and the ι of the *diphthongs* is *subscribed*; as ακουω, ηκουον; ερειδω, ηρειδον; ορυτ⌋ω, ωρυτ⌋ον; αιρω, ηρον; αυξανω, ηυξανον; εικιζω, ωκιζον.
26. If a Verb begins with an unchangeable vowel or diphthong, that is, with η, ι, υ, ω, ει, ευ, ου, the same will be the beginning of all the Tenses, as ηχεω, ηχεον; ευθυνω, ευθυνον, &c.
27. Yet the *Attics* change ευ into ηυ, as ευδω *to sleep*, Imperf. *Attic* ηυδον.

EXCEPTIONS.

28. Four Verbs beginning with α have no augment, αω *to breathe*, αον; αἰω *to hear*, αἰον; αηθεσσω *to be unaccustomed*, αηθεσσον; and αηδιζομαι *to be tired*, αηδιζομην.
29. Some Verbs beginning with ε take ι after it for the augment, as εχω *to have*, ειχον. So ἑλω, ἑλκω, ἑρπω, ἑσ⌋ηκω, ἑπομαι, ερεω, ἑσ⌋ιαω, εαω, ἐω, ερυω, εθιζω, εργαζομαι, ἑλισσω. So επω, ειπον, which last preserves the augment throughout all the Moods.
30. E before ο is not changed, but the ο is changed into ω, as ἑορ⌋αζω, ἑωρ⌋αζον.
31. Some Verbs beginning with οι have no augment, particularly those derived from οινος *wine*, οιωνος *a bird*, οιαξ *a helm*.

Of the Augment of Compounds.

32. Compound Verbs have the augment in the middle if they begin with a Preposition, or with δυς and ευ before a changeable vowel or diphthong, as κα⌋αγινωσκω *to condemn*, κα⌋εγινωσκον; εγκα⌋αλειπω *to forsake*, εγκα⌋ελειπον; δυσαπιστεω *to disbelieve*, δυσηπισ⌋εον; ευεργ⌋εω, ευηργ⌋εον.
33. (Except a few in which the Preposition does not change the sense of the word, as καθευδω *to sleep*, εκαθευδον; or where the simple Verb is out of use, as αντιβολεω *to intercede*, ηντιβολεον.)
34. All other Compounds have the augment in the beginning, as φιλοσοφεω *to philosophize*, εφιλοσοφεον; αυ⌋ομολεω *to desert*, ηυ⌋ομολεον; ὁμοφρονεω *to agree*, ωμοφρονεον; αφρονεω *to be unwise*, ηφρονεον; δυσ⌋υχεω *to be unfortunate*, εδυσ⌋υχεον.
35. Some are augmented both in the beginning and in the middle, as ενοχλεω *to disturb*, ηνωχλεων; ανορθοω *to correct*, ηνωρθουν; and a few either in the beginning or the middle, as ανοιγω *to open*, 1 Aor. ενοιξα, and *(Attic)* ανεωξα.
36. Prepositions in composition with a Verb beginning with a Vowel † lose their final vowel, as παρακω, παρηκουν (except περι, προ, and sometimes αμφι, and επι); and

* So called because it lengthens the *time* (tempus, —oris) of pronouncing the syllable.
† Comp. Sect. I. 17.

if

if the Verb begins with an aspirate breathing, the prepositions change their last tenuis into it's corresponding aspirate, as in αφαιρεω compounded of απο and αἱρεω, εφιστημι of επι and ἱστημι.

37. Compounds with εκ change it into εξ before the augment, as εκφερω, εξεφερον; Compounds with εν and συν which either change or cast off ν, receive the ν again before the augment, as ελλειπω, ενελειπον; εμβλεπω, ενεμβλεπον; συρραπτω, συνερραπτον; συσσειω, συνεσεισα; συζητεω, συνεζητεον.

Of the first Future.

38. The first Future is formed from the Present by changing the characteristics of the first class into ψ, as τυπτω, * τυψω;
of the second into ξ, as λεγω, * λεξω;
of the third into σ, as πειθω, * πεισω;
and by adding to the characteristics of the fourth class ῶ circumflexed, as νεμω, νεμῶ. (Comp. above 17. 4.)

39. Some Verbs ending in σσω or τιω form their 1st Fut. in σω, as αγρωσσω, αγρωσω; and many in ζω, in ξω, as αιαζω, αιαξω; and some of these latter in γξω, as κλαζω *to clang*, κλαγξω.

40. † The penultima of the 1st Fut. is commonly long, except in the fourth class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as τεμνω, τεμῶ; or the second vowel of a dipthong, as φαινω, φανω; or by using a doubtful vowel *short*, as κρινω, κρῐνω.

41. Four first Futures change the *breathing* of the Present, as θρεξω from τρεχω *to run*; θρεψω from τρεφω *to nourish*; θυψω from τυφω *to smoke*; ἑξω from εχω *to have*. The three last are thus distinguished from the 1st Futures of τρεπω *to turn*, of τυπτω *to smite*, and from the Adverb εξω *without*, respectively.

42. Καιω or καω *to burn*, κλαιω or κλαω *to weep*, change in the 1st Fut. αι into υ, as καυσω, κλαυσω.

Of the first Aorist.

43. The first Aorist is formed from the first Future by changing ω into α, and prefixing the augment, as τυψω, ἐτυψα; οικισω, ὠκισα.

44. The penultima of the first Aorist is commonly long, and therefore in Verbs with the fourth class of characteristics α of the first Future is changed into ‡ η, as ψαλῶ, ἐψηλα; ε into ει, as σπερῶ, εσπειρα; and a doubtful vowel is used *long*, as κρινῶ, ἐκρῖνα.

45. A few first Aorists do not preserve the characteristic of the first Future, as εθηκα *I placed*, εδωκα *I gave*, ηκα *I sent*, ειπα *I said*, ηνεγκα *I brought*, εκηα *I burnt*.

* The first Futures of the two first classes may not improperly be considered as always formed in σ, for ψ is equivalent to πσω, βσω, or φσω; and ξ to κσω, γσω, or χσω. (Comp. Sect. I. 8.) And observe that Verbs of the third class in τω, δω, and θω reject their characteristic before σ for the sake of sound. Comp. Sect. III. 28. 1.

† i. e. The last syllable but one.

‡ And if the Verb had ι in the Present, which was lost in the first Future, that letter *subscribed* as φαινω, φανῶ ἐφηνα; and sometimes α is preserved *long*, as κιδναω, κιδνᾶσω, ἐκιδνᾶσα.

Of the Preter-perfect.

46. The Preter-perfect is formed from the first Future by changing
in the first class of characteristics ψω into φα,
in the second, ξω into χα,
in the third, σω into κα,
in the fourth, ῶ into κα,
but μω into μηκα, and νω into κα. And if the Verb begins with *a single consonant*, or * with *a mute before a liquid*, the first letter of the theme must be repeated before the augment, as τυψω, τετυφα; γραψω, γεγραφα: But a † *tenuis* is prefixed instead of an *aspirate*, as θυσω, τεθυκα: And to a double consonant, namely, ζ, ξ, ψ, or to any other two consonants but a mute followed by a liquid, ‡ only ε is prefixed, as ψαλω, εψαλκα; σκαψω, εσκαφα. If ῥ begins the Verb, it is doubled with ε, as ῥιψω ἐρρίφα.

47. If the temporal augment have place, it is used in the Perfect and Plu-perfect throughout *all the Moods.*

48. Verbs of two syllables of the fourth class change ε of the first Future into α, as στελλω, στελῶ, ἐσταλκα.

49. Verbs of two syllables in εινω, ινω, and υνω cast away ν of the Future from the Perfect, as κλεινω, κλενῶ, ἐκλακα; θυνω, θυνῶ, τεθυκα. Others change ‖ ν into γ, as φαινω, φανῶ, πεφαγκα; μολυνω, μολυνῶ μεμολυσμαι.

50. Perfects in ηκα often cast off the first vowel of the theme, as καμνω, καμω, κεκμηκα, for κεκαμηκα.

Of the Preter-plu-perfect.

51. The Preter-plu-perfect is formed from the Perfect by changing α into ειν, and prefixing ε if the Perfect begins with a consonant, as τέτυφα, ἐτετύφειν.

Of the second Aorist.

52. The second Aorist is formed from the Present by changing ω into ον, and prefixing the augment, as γραφω, ἐγραφον.

53. The penultima of this Aorist is commonly short, and therefore 1st Verbs whose penultima is § long because πτ, λλ, μπ precede ω, cast away the latter consonant, as τυπτω, ἔτυπον; καμπω, ἐκαμον.

5dly. Verbs in ζω, σσω, or ττω, if their first Future ends in ξω, form

* These Verbs have ε prefixed to the Perfect, notwithstanding they begin with a mute before a liquid, as γνω *to know*, ἔγνωκα; γνωρίζω *to make known*, ἐγνωρικα; κρηγορεω *to watch*, ἐγρηγορηκα.

† A *tenuis* is likewise used in any syllable of the Preter-perfect whenever an *aspirate* begins the next syllable, as θαπτω *to bury*, θαψω, τέταφα; τρεφω *to nourish*, θρεψω, τέτροφα.

‡ These repeat the first consonant, although they do not begin with a mute and a liquid, namely, πτωχευω *to be poor*, πεπτωχευκα; πτω *to fall*, πεπτωκα. To which add the Deponents (comp. Sect. XII. 15.) μνασμαι *to remember*, μεμνημαι; κτασμαι *to possess*, κεκτημαι; but we meet also with πεπνυμαι.

‖ That is, they in effect retain their ν, for γ before κ is *pronounced* like ν.

§ If a vowel comes before two consonants, the Grammarians call the syllable *long by position.*

their

their second Aorist in γον, as ταπῶ, ταξω, ἔλαγον; if in σω, in σον as φραζω, φρασω, ἔφρασον.

3dly. The vowels and diphthongs of the Present are changed thus, η, ω, αι, αυ into α, as ληθω, ἔλαθον; τρωγω, ἔβραγον; φαινω, ἔφανον; παυω, ἔπαον. Ε is likewise changed into α, as τρεπω, ἔτραπον; except in ἔλεγον from λεγω, ἔβλεπον from βλεπω, ἔφλεγον from φλεγω. Ευ is changed into υ, as φευγω, ἔφυγον; and ου into ο, as ακουω, ἤκοον.

Ει is changed into ι, as λειπω, ἔλιπον; but in the fourth class, Verbs of two syllables change ει into α, σπειρω, ἔσπαρον; of three, into ε, as ὀφειλω, ὤφελον.

54. The following Verbs have the penultima of their 2d Aorist *long by necessity.*

1st. Those of two syllables beginning with a vowel or diphthong, as ἔπω, εἶπον; εὑρεω, ηὗρον.

2dly. Those where several consonants (except as in Rule 53.) precede ω, as περθω, ἔπραθον; δερκω, ἔδαρκον.

3dly. Most *contracted* Verbs (of which hereafter) retain their vowels and diphthongs, as δυπεω, ἔδυπον.

55. These have their second Aorists irregular: βλαπτω, ἔβλαβον; καλυπτω, ἐκάλυβον; κρυπτω, ἔκρυβον; βαπτω, ἔβαφον; σκαπτω, ἔσκαφον; ῥαπτω, ἔρραφον; θαπτω, ἔταφον; δρεπτω, ἔδραπον; ῥιπτω, ἔρριφον; πλεσσω, ἔπλαγον and ἔπληγον; σμυχω, ἔσμυγον; φυγω, ἔφυγον.

Of the second Future.

56. The second Future is formed from the second Aorist by changing ον into ω circumflexed, and rejecting the augment, as ἔλιπον, τυπῶ.

57. The *Tenses of the other Moods* are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Active Voice.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	τυπτω	τυπτε	τυπτοιμι	τυπτω	τυπτειν	τυπτων
Imperf.	ἐτυπτον					
1 Fut.	τυψω		τυψοιμι		τυψειν	τυψων
1 Aor.	ἔτυψα	τυψον	τυψαιμι	τυψω	τυψαι	τυψας
Perf.	τετυφα	τετυφε	τετυφοιμι	τετυφω	τετυφεναι	τετυφως
Pluperf.	ἐτετυφειν					
2 Aor.	ἔτυπον	τυπε	τυποιμι	τυπω	τυπειν	τυπων
2 Fut.	τυπω		τυποιμι		τυπειν	τυπων

In the fourth class the 1st Fut. is circumflexed and varied like the 2d Fut.

1 Fut.	σπερω	σπερᾶμι	σπερειν	σπερῶν.

N. B. *The Learner should repeat the Table first in the order of the* Tenses; *thus,* Indicative Mood, τυπτω, ἐτυπτον, τυψω, ἔτυψα, &c. *and then in the order of the* Moods, as Present Tense, τυπτω, τυπτε, τυπτοιμι, &c.

SECT.

SECT. XI.

Of the PASSIVE VOICE of Verbs in ω, and first of the auxiliary Verb ειμι.

1. AS in English we have *no* passive Voice but what is made of the Participle passive joined to the auxiliary Verb *to be* throughout all it's variations, as *I am smitten, I was smitten, I have been smitten*, &c. so in Greek *several* forms in the passive are expressed by the Participle Perfect and the Verb ειμι *to be*.
2. Here follows, therefore, the irregular Verb Ειμι *to be*, declined throughout, which the Learner must repeat first with the English to each word, as Sing. ειμι *I am*, εις or ει *thou art*, εστι *he is*; Plur. εσμεν *we are*, εστε *ye are*, εισι *they are*; and then without the English, as Sing. ειμι, εις or ει, εστι, &c. The succeeding example of the Passive Verb τυπτομαι must also be repeated in like manner.

INDICATIVE MOOD.

	Singular.			Dual.			Plural.		
Persons.	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. *I am,*	Ειμι,	εις or ει,	εστι	———	εστον,	εστον	εσμεν,	εστε,	εισι
Imperf. *I was,*	Ην,	ης,	η or ην	———	ητον,	ητην	ημεν,	ητε,	ησαν
Plup. *I had been,*	Ημεν,	ησο,	ητο	ημεθον,	ησθον,	ησθην	ημεθα,	ησθε,	ητο
Fut. *I shall be,*	Εσ-ομαι,	η,	*εται	ομεθον,	ησθον,	ησθην	ομεθα,	εσθε,	ονται.

IMPERATIVE MOOD.

Pres. *Be thou,*	Ισθι or εσθι or εσο, εστω	——— εητον, εστων	——εστε, εστωσαν

OPTATIVE MOOD, ειθε *I wish.*

Pres. and Perf. *I were,*	Ειην,	ειης, ειη	——— ειητον, ειητον,	ειημεν, ειητε, ειησαν
Fut. *I may be hereafter,*	Εσ-οιμην,	οιο, οιτο	οιμεθον, οισθον, οισθην	οιμεθα, οισθε, οιντο

SUBJUNCTIVE MOOD, εαν *if.*

Pr. and Perf. *I be,*	Ω,	ης, η	——— ητον, ητον,	ωμεν, ητε, ωσι
Fut. *I shall be,*	Εσ-ωμαι,	η ηται	ωμεθον, ησθον, ησθον,	ωμεθα, ησθε, ωνται

INFINITIVE MOOD.

Pres. Ειναι *to be.* Fut. Εσεσθαι *To be hereafter.*

PARTICIPLES.

	M.	F.	N.		M.	F.	N.
Pres. *Being,*	N. Ων	ουσα,	ον	Fut. *About to be,*	N. Εσομεν-ος,	η,	ον
	G. Ουτος,	ουσης,	οντος.		G. ——— ου	ης,	ου.

3. All Verbs in ω are in the *Passive Voice* conjugated as the following example of Τυπτομαι *I am smitten.*

* By a common syncope, εται.

PAS-

PASSIVE VOICE.

Pres.	Perf.	2d Aor.
Τυπτ*ομαι.*	*τετυμμαι.*	*ετυπην.*

INDICATIVE MOOD.

Persons.	Singular. 1.	2.	3.	Dual. 1.	2.	3.	Plural. 1.	2.	3.
Pres. *I am smitten,*	Τυπτ-ομαι,	*η,	ειται	ομεθον,	εσθον,	εσθην	ομεθα,	εσθε,	ονται
Imp. *I was smitten,*	Ετυπτ-ομην,	ου	ετο	ομεθον,	εσθον,	εσθην	ομεθα,	εσθε,	οντο
Perf. *I have been—*	Τετυ-μμαι,	ψαι,	πται	μμεθον,	φθον,	φθον	μμεθα,	φθε,	τετυμμενοι εισι
Plup. *I had been—*	Ετετυ-μμην,	ψο,	πτο	μμεθον,	φθον,	φθην	μμεθα,	φθε,	τετυμμενοι ησαν
Paulo post Fut. *I shall be—presently*	Τετυψ-ομαι,	η,	εται	&c. as the Present.					
1 Aor. *I was* or 2 Aor. *have been—*	Ετυφ-θην, Ετυπ-ην,	ης,	η	——	ητον	ητην	ημες,	ητε,	ησαν
1 Fut. *I shall* or 2 Fut. *will be—*	Τυφθ-ησομαι, Τυπ-ησομαι,	η,	εται	&c. as the Present.					

IMPERATIVE MOOD.

Pr. and Imp. *Be thou smitten,*	Τυπτ-ου,	εσθω	——	εσθον,	εσθων	——	εσθε,	εσθωσαν
Perf. and Plup.	Τετυ-ψο,	φθω	——	φθον,	φθων	——	φθε,	φθωσαν
	Τυφθ-ητι, † Τυπ-ηθι,	ητω	——	ητον,	ητων	——	ητε,	ητωσαν.

* Two Verbs, βουλομαι and αιρομαι, make the 2d Person in ει, βουλει and αιρει. So νικωμαι, 1 Fut. of σπερμαι, makes σπερει.
† After an aspirate the 2d Aor. ends in θι, not τθι, as πιθητι.

OPTATIVE MOOD, ειθε *I wish.*

Pr. and Imp. *I were*—	Τυπτ-οιμην								
1 Fut. *I may be*—	Τυφθησ-οιμην,	οιο,	οιτο	οιμεθον,	οισθον,	οισθην	οιμεθα,	οισθε,	οιντο
2 Fut *hereafter.*	Τυπησ-οιμην,								
Paulo post Fut. *I may be —presently*	Τετυψ-οιμην,								
1 Aor. *I were or*	Τυφθ-ειην,	ειης,	ειη	———	ειητον,	ειητην	ειημεν,	ειητε,	ειησαν
2 Aor. *had been*—	Τυπ-ειην,								
Perf. and Plup. *I had been*—	Τετυμμενος ειην,	ειης,	ειη	———	τετυμμενω ειητον,	ειητην	τετυμμενοι ειημεν,	ειητε,	ειησαν

SUBJUNCTIVE MOOD, εαν *if.*

Pr. and Imp. *I be*—	Τυπτ-ωμαι,	ῃ,	ηται	ωμεθον,	ησθον,	ησθον	ωμεθα,	ησθε,	ωνται
1 Fut. *I shall be*—	Τυφθησ-ωμαι,								
1 Aor. *I have*	Τυφθ ω̃,	ῃς,	ῃ	———	ητον,	ητον	ωμεν,	ητε,	ωσι
2 Aor. *been*—	Τυπ-ω̃,								
Perf. and Plup. *I had been*—	Τετυμμενος ω,	ῃς,	ῃ	———	τετυμμενω ητον,	ητον	τετυμμενοι ωμεν,	ητε,	ωσι

INFINITIVE MOOD.

Pr. and Imp.	Τυπτ-εσθαι	*To be smitten.*
Perf. and Plup.	Τετυφ-θαι	*To have been smitten.*
Paulo post Fut.	Τετυψ-εσθαι	*To be smitten presently.*
1 Aor.	Τυφθ-ηναι	*To have been smitten.*
2 Aor.	Τυπ ηναι	
1 Fut.	Τυφθ-ησεσθαι	*To be smitten hereafter.*
2 Fut.	Τυπ-ησεσθαι	

PARTICIPLES.

	M.	F.	N.	
Pr. and Imp.	Τυπτομεν-ος,	η,	ον,	*Being smitten *.*
Perf. and Plup.	Τετυμμην-ος,			*Having been smitten.*
Paulo post Fut.	Τετυψομεν-ος,			*About to be presently*
1 Fut.	Τυφθησομεν-ος,			*About to be [smitten.*
2 Fut.	Τυπησομεν-ος,			*hereafter smitten.*
1 Aor.	Τυφθ-εις,	εισα,	εν,	*Smitten*, or *having*
2 Aor.	Τυπ-εις,			*been smitten.*

* Or rather, *being in*, or *a'*, *smiting*, i. e. NOW *suffering under strokes*; for *being smitten* implies *having suffered*. See an excellent Grammatical Essay in *Gentleman's Magazine* for January 1775, p. 10, &c.

Of

Of the FORMATION of the TENSES in the PASSIVE VOICE.

4. There are nine Tenses in the Passive Voice, of which the *three principal*, namely, the *Present*, the *Perfect*, and the *second Aorist*, are formed from the Active.

Of the Present.

5. The Present Tense is formed from the Present active by changing ω into ομαι, as τυπτω, τυπτομαι.

Of the Imperfect.

6. The Imperfect is formed from the Present by changing μαι into μην, and prefixing the augment, as τυπτομαι, ετυπτομην; αγομαι, ηγομην.

Of the second Aorist.

7. The second Aorist is formed from the second Aorist active by changing ον into ην, as ἐτυπον, ἐτυπην.

Of the second Future.

8. The second Future is formed from the third Person singular of the second Aorist by adding σομαι, and dropping the augment, as ἐτυπη, τυπησομαι.

Of the Preter-perfect.

9. The Perfect is formed from the Perfect active by changing, in the

first class of Characteristics, φα { pure into μμαι, as τετυφα, τετυμμαι; impure into μαι, as τετερφα, τετερμαι;

in the second, χα { into γμαι, as λελεχα, λελεγμαι; after γ into μαι, ηλεγχα, ηλεγμαι;

in the third, κα { into σμαι, as πεπεικα, πεπεισμαι; into μαι, when the penultima of the Perf. active is *long*, and the Characteristic of the Present is ω *pure*, as πεποιηκα, πεποιημαι;

in the fourth, κα, { into μαι, as εψαλκα, εψαλμαι: but πεφαγκα makes πεφαμμαι.

EXCEPTIONS.

10. Except in the third class some Verbs in ω *pure*, which make the Perfect in σμαι, although the penultima of the Perfect active be *long*, as ηκουσμαι, from ακουω *to hear*, κεκρουσμαι from κρουω *to knock*, επταισμαι from πταιω *to stumble*, κεκελευσμαι from κελευω *to order*, κεκλεισμαι from κλειω *to shut*, σεσεισμαι from σειω *to shake*, εἰνυσμαι from γνυω *to know*, τεθραυσμαι from θραυω *to break*.

11. In the second and third class the penultima *ευ* drops its *ε*, as in πεφυγμαι from φευγω *to flee*, κεχυμαι from χεω, χευσω *to pour*.
12. From Verbs in αινω and υνω the *Attics* form the Perfect passive in σμαι, as πεφασμαι from φαινω, μεμολυσμαι from μολυνω.
13. In the first class Verbs of two syllables, which have τρ in the penultima, change *ε* into *α*, as στρεφω *to turn about*, εσ]ραφα, εσ]ραμμαι; τρεπω, τε]ραφα, τε]ραμμαι; τρεφω, τε]ραφα, τεθραμμαι. Observe this last resumes the θ of the 1st Fut. active to distinguish it from the Perfect pass. of τρεπω.

Of the Persons of the Perfect.

14. The Persons of the Perfect are not in all Verbs formed as in τε]υμμαι, but variously in different Verbs, as follows:

In the first class

The Characteristic of the Perf. act is thus changed before μαι, σαι, and ται: for τε]υφμαι, τε]υφσαι, τετυφ]αι are used τε]υμμαι, τε]υψαι, τε]υπ]αι, &c. for τε]ερφμαι, τε]ερφσαι, τετερφ]αι are used τε]ερμαι, τε]ερψαι, τε]ερπ]αι, from τερπω. (Comp. Sect. I. 10.)

In the second class,

For —χμαι, —χσαι, and —χ]αι are put —γμαι, —ξαι, and —κ]αι, as λελεγμαι, λελεξαι, λελεκ]αι, from λεγω.

In the third,

For —πμαι, —πσαι, and —π]αι are put —σμαι, —σαι, and —ται, as πεπεισμαι, πεπεισαι, πεπεισ]αι, from πειθω.

In the fourth,

The Characteristic of the Perf. act. is altogether omitted, as in εψαλμαι, εψαλσαι, εψαλ]αι, from ψαλλω; but πεφαμμαι, πεφανσαι, πεφαν]αι.

Of forming the Persons of the Dual and Plural Perfect.

15. M before μαι in the first class, γ before μαι in the second, and σ before μαι in the third, are preserved in the first person dual and* plural, as in τε]υμμε-θον and —θα from τε]τυμμαι; λελεγμε-θον and —θα from λελεγμαι; πεπεισμε-θον and —θα from πεπεισμαι.
16. In the second and third Person dual and in the second plural the *tenues* of the third Person singular are changed into their *aspirates*, as from τετυπ]αι, τε]υφθον, τε]υφθε; from λελεκ]αι λελεχθον, λελεχθε; from πεφαν]αι, πεφανθον, πεφανθε: But if the third Pers. sing. end in ται *pure*, then σ is inserted before θον and θε; thus from νενεμη]αι, νενεμησθον, νενεμησθε.
17. The third Person plural is formed from the 3d Person singular, if it end in ται *pure*, by inserting ν before ται, as from κεκρι]αι, κεκριν]αι.

* And where γ precedes the Characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from ελεγχω, Perf. Pass. ηλε—γμαι,—γξαι,—γται. Dual.—γμεθον—γχθον, —γχθον. Plur.—γμεθα,—γχθε

N. B. *It*

N. B. *It would be very proper for the Learner in this place to write out, according to the above Rules,* the Perfect passive γεγραμμαι from γραφω, πεπλεγμαι *from* πλεκω, πεπλησμαι *from* πληθω, εσπαρμαι *from* σπειρω, λελυμαι *from* λυω *throughout all the Persons and Numbers.*

Of the Preter-plu-perfect, and Moods of the Perfect.

18. The plu-perfect is formed from the Perfect by changing μαι into μην, and prefixing ε if the Verb begin with a consonant, as τετυμμαι, ἐτετύμμην.

19. The Persons of the Plu-perfect are formed after the analogy of the Persons of the Perfect, preserving the terminations as in ἐτετύμμην.

20. So as to the other Moods, the Perfect Imperative derives it's second Person sing. from the second Person sing. of the Indicative, as τέτυψαι, τέτυψο; λελεξαι, λελεξο; κεκρισαι, κεκρισο; it's other Persons from the second Pers. plural, as τέτυφθε, τετύφθω; λέλεχθε, λελεχθω; κεκρισθε, κεκρισθω: Whence also may be deduced the Perfect Infinitive, as λελεχθαι, κεκρισθαι: The Perfect Optative and Subjunctive are most usually formed by the auxiliary ειην and ω: But sometimes the Optative is formed from the Indicative by changing μαι into μην, as λελυμαι, λελυμενος ειην and * λελυμην, ιο, ιο, &c. α, ε, ο, take ι before μην, as εκλαμαι, εκλαιμην, αιο, αιο, &c. Sometimes the Perfect Subjunctive is formed by changing the vowel of the Indicative before μαι into ω, as ἐκλαμαι, ἐκλωμαι.

Of the first Aorist.

21. The first Aorist is formed from the third Person singular of the Perfect by changing αι into ην, and *tenues* into their *aspirates*, and dropping the prefixed consonant, if any, as τετυπται, ἐτυφθην; ωρυκται, ὠρυχθην.

22. Verbs which in the Perfect had changed ε into α, resume their ε in the first Aorist, as ἐστραμμαι, ἐστρεφθην; and those which had cast away ε, *poetically* take it again, as † ἐκλινθην for ἐκλιθην from κλινω.

23. Some first Aorists in the penultima have τ for θ of the Perfect, as ἐταφθην *I was buried*, from θαπτω, τεθαμμαι; ἐτρεφθην *I was nourished*, from τρεφω, τεθραμμαι, to prevent the disagreeable concurrence of *aspirates*. Comp. pag. 28. Note ‖.

24. Some first Aorists assume σ, as ἐμνησθην from μεμνησαι; and some reject it, as ἐσωθην from σεσωσται; and some change η into ε, as ευρεθην from ευρηται.

Of the First Future.

25. The first Future is formed from the third Person sing. of the first Aorist by adding σομαι, and dropping the augment, as ἐτυφθη, τυφθησομαι. (Comp. Rule 8. above)

Of the Paulo-post-future.

26. The Paulo-post-future is formed from the second Pers. sing. of the Perfect by inserting ομ before αι, as τέτυψαι, τέτυψομαι; πεπλεξαι, πεπλεξομαι.

* See more in *Port-Royal* Grammar by *Nugent*, p. 168.

† Ἀνεπαλινθη in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed after the same analogy from ἀνεκαινισω.

27. The

27. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Passive Voice.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	Τυπτομαι	τυπτου	τυπτοιμην	τυπτωμαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτομην					
Perf.	τετυμμαι	τετυφθι	τετυμμενος ειην	τετυμμενος ω	τετυφθαι	τετυμενος
Plup.	ετετυμμην					
P. post Fu.	τετυψομαι		τετυψοιμην		τετυψεσθαι	τετυψομενος
1 Aor.	ετυφθην	τυφθητι	τυφθειην	τυφθω	τυφθηναι	τυφθεις
1 Fut.	τυφθησομαι		τυφθησοιμην		τυφθησεσθαι	τυφθησομενος
2 Aor.	ετυπην	τυπηθι	τυπειην	τυπω	τυπηναι	τυπεις
2 Fut.	τυπησομαι		τυπησοιμην		τυπησεσθαι	τυπησομενος

28. N. B. *The Learner should repeat this in the same manner as the similar Table in the Active Voice*, Sect. X. 57.

SECT. XII.

Of the MIDDLE VOICE of Verbs in Ω, and of the DEPONENT Verb.

THE Tenses of the Middle Voice are declined after the form of the Active or Passive, *according to their termination;* thus Perf. Mid. τετυπ-α is declined like Perf. Act. τετυφ-α, ας, ε, &c. and 1 Fut. Mid. τυψ-ομαι like Pass. Pres. τυπτ-ομαι, η, εται, &c.

2. Here follows therefore

A Table of the cognate or correspondent Tenses in the MIDDLE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	Τυπτομαι	τυπτου	τυπτοιμην	τυπτωμαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτομην					
1 Fut.	τυψομαι		τυψοιμην		τυψεσθαι	τυψομενος
1 Aor.	ετυψαμην	τυψαι	τυψαιμην	τυψωμαι.	τυψασθαι	τυψαμενος
Perf.	τετυπα	τετυπε	τετυποιμι	τετυπω	τετυπεναι	τετυπως
Pluperf.	ετετυπειν					
2 Aor.	ετυπομην	τυπε	τυποιμην	τυπωμαι	τυπεσθαι	τυπομενος
2 Fut.	τυποῦμαι		τυποιμην		τυπεισθαι	τυπημενος

In the fourth class the 1st Fut. is varied like the 2d Fut.

1 Fut.	σπερῶμαι	σπεροιμην	σπερεῖσθαι	σπερημενος.

3. N. B. *The learner should here repeat* all the Persons *of every Tense, which he will easily do, if he is perfect in the Terminations of the Active and Passive Voices.*

4. But the Terminations of the 1st Aorist, Indicative, Imperative, and Optative, and of the 2d Fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. Sing. Ετυψ-αμην, ω, ατο. Du. αμεθον, ασθον, ασθην. Pl. αμεθα, ασθε, αντο.

Imper. 1 Aor. Sing. Τυψ-αι, ασθω. Du. ασθον, ασθων, Pl. ασθε, ασθωσαν.

Optat. 1 Aor. Sing. Τυψ-αιμην, αιο, αιτο. Du. αιμεθον, αισθον, αισθην. Pl. αιμεθα, αισθε, αιντο.

2 Fut.

2 Fut. Indic. Sing. * Τυπ-οῦμαι, ῇ, εῖται. Du. οῦμεθον, εῖσθον, εῖσθον. Pl. ούμεθα, εῖσθε, οῦνται.

Of the FORMATION of the TENSES in the MIDDLE VOICE.

5. The *Present* and *Imperfect* are the same as the Present and Imperfect passive.

6. *The first Future*

is formed from the first Future active by changing ω into ομαι, as τυψω, τυψομαι; but in the fourth class into οῦμαι, as ψαλῶ, ψαλοῦμαι.

7. *The first Aorist*

is formed from the first Aorist active by adding μην, as ἔτυψα, ἐτυψαμην.

8. *The Perfect Middle*

is formed from the Perfect active by taking the Characteristic of the second Aorist for it's own, as τέτυφα, τέτυπα; so λελυα from λυω, ηκοα from ακουω. Comp. Sect. X. 53. 3.)

9. Perfects active in ηκα cast off ηκ, as τεμνω, τέτμηκα, τέτομα. (Comp. with Rule 11.)

10. The penultima of the Perfect middle is commonly the same as that of the Perfect active: But if the penultima of the Present have α, αι, or ει, they are changed thus in the Perfect Middle; α († sometimes) into η, as θαλλω, τέθηλα; αι into ῃ, as φαινω, πεφῄνα; ει into οι, as πειθω, πεποιθα.

11. Verbs of two syllables, which have ε for their only vowel in the penultima of the 1 Fut. acti e, change ε into ο in the penultima of the Perfect middle, as λεγω, λεξω, λελογα; σπειρω, σπερω, εσπορα; πεμπω, πεμψω, πεπομπα.

12. *The Plu-perfect*

is formed from the Perfect by changing α into ειν, and prefixing ε if the Verb begins with a consonant, as τέτυπα, ἐτετύπειν.

13. *The second Aorist*

is formed from the second Aorist active by changing ον into ομην, as ἔτυπον, ἐτυπομην.

14. *The second Future*

is formed from the second Future active by changing ω into ουμαι, as τυπῶ, τυποῦμαι.

Of the DEPONENT Verb.

15. A Deponent Verb hath generally an ‡ active signification, but is declined in some Tenses after the passive, and in others after the middle form, as δεχομαι *to receive.*

* These three Verbs, εδω, πιω, φαγω, do not circumflex their second Future Middle, and are formed as φαγομαι, —εσαι, —εται; Pl. —ομεθα, —εσθε, —ονται; Infin. φαγεσθαι, &c. Thus εδομαι is distinguished from εδομαι, 2 Fut. Mid. of ἔζω *to sit*; but observe it makes it's 2 Pers. sing. εδη, *Att.* εδει.

† "The α generally remains, especially when this Preterite would otherwise be confounded with the 1 Aor. active, as ἤαλλα, ἠάλλαμαι, ἤαλα, and not ἤλα, which is the 1 Aor. active." *Port-Royal* Grammar, p. 171.

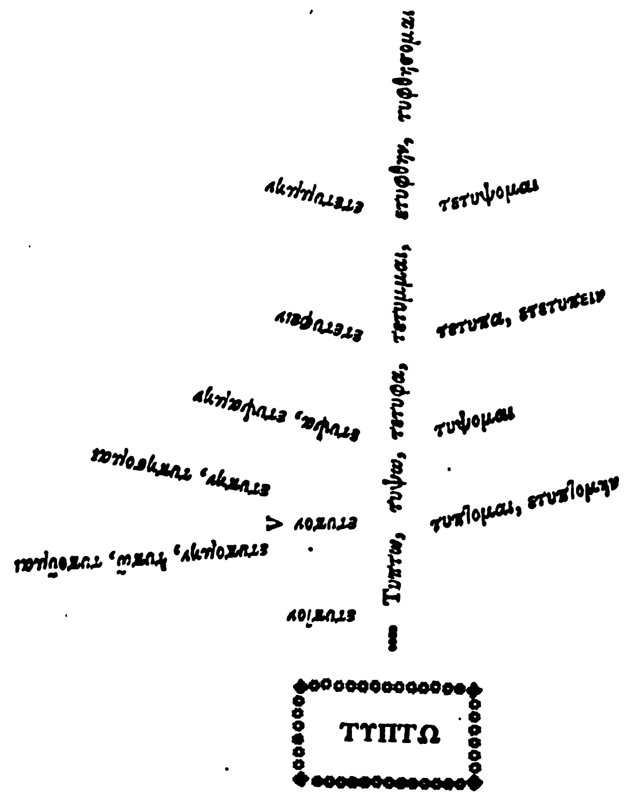
‡ The 2d Aorist (as ἐδεχθη) in these Verbs has often a *Passive* sense.

Pres.

Pres. Δεχομαι, **1 Fut.** δεξομαι, **Perf.** δεδεγμαι.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	Δεχομαι	δεχου	δεχοιμην	δεχωμαι	δεχεσθαι	δεχομενος
Imperf.	εδεχομην					
1 Fut.	δεξομαι		δεξοιμην	δεξωμαι	δεξεσθαι	δεξομενος
1 Aor.	εδεξαμην	δεξαι	δεξαιμην		δεξασθαι	δεξαμενος
Perf.	δεδεγμαι	δεξο	δεδεγμενος ειην	δεδεγμενος ὦ	δεδεχθαι	δεδεγμενος
Pluperf.	εδεδεγμην					
P. p. Fut.	δεδεξομαι		δεδεξοιμην		δεδεξεσθαι	δεδεξομενος
2 Aor.	εδεχθην	δεχθητι	δεχθειην	δεχθω	δεχθηναι	δεχθεις
2 Fut.	δεχθησομαι		δεχθησοιμην		δεχθησεσθαι	δεχθησομενος

16. The following Scheme or Tree will shew *at one view* how the Tenses of a Greek Verb are derived or branched off from the Theme or Root.



N. B. *It will be a very useful exercise for the Learner to display other Verbs in the same manner*, as of the first class, τερπω λειβω, γραφω; of the second, πλεκω, λεγω, βρεχω, ορυσσω, or —ττω; of the third, ανυτω, σπευδω, πειθω, φραζω, τιω; of the fourth, ψαλλω, νεμω, φαινω, σπειρω, τεμνω.

17. In

17. In parsing a Greek Verb or Participle, i. e. in deducing it grammatically from it's theme, the best and most natural way seems to be by naming those tenses and words only, which, according to the above Rules, and the preceding Tree, intervene between the theme and the word proposed, or which are necessary to account for it's form: For instance, if it be required to parse the Verb τυφθησεῖται, 3 Pers. sing. 1 Fut. passive Indicat. of τυπτω, let the Learner proceed thus; Τυπτω, (1 Fut.) τυψω, (Perf.) τετυφα, (Perf. Pass.) τετυ-μμαι, —ψαι, —ται, (1 Aor.) ἐτυφθην, (1 Fut.) τυφθησομαι, τυφθησῃ, τυφθησεῖται. Again, for τυπτεῖται, 3 Pers. sing. 2 Fut. Indic. middle of τυπτω; Τυπτω (2 Aor.) ἐτυπον, (2 Fut.) τυπῶ, (2 Fut. Mid.) τυπουμαι, τυπῇ, τυπεῖται. For πεποιθει, 3 Pers. sing. Pluperf. Indic. middle of πειθω, let him say, Πειθω, (1 Fut.) πεισω, (Perf.) πεπεικα. (2 Aor.) * ἐπιθον (Perf. Mid.) πεποιθα, (Pluperf. Mid.) ἐπεποιθειν, —εις, —ει. Once more, for ἀπεσταλμενος, Particip. Perf. Pass. Masc. Sing. Nominative Case from the compound Verb ἀποστελλω, let him name ἀποστελλω, (1 Fut.) ἀποστελῶ, (Perf.) † ἀπεσταλκα, (Perf. Pass.) ἀπεσταλμαι, (Particip.) ἀπεσταλμενος.

18. For the manner in which *Verbal Nouns* are deduced from Verbs, see Sect. VI. 8.

SECT. XIII.

Of CONTRACTED Verbs.

1. VERBS ending in αω, εω, and οω are in the Present and Imperfect of all Moods most usually *contracted;* and hence arise the contracted or circumflexed Verbs; the first kind in ῶ, ᾷς, ᾷ, from Verbs in αω; the second in ῶ, εῖς, εῖ, from Verbs in εω; the third in ῶ, οῖς, οῖ, from Verbs in οω.

2. In these Verbs no Tenses but the Present and Imperfect are contracted, all their other Tenses being formed regularly like Verbs of the third class in ω *pure*.

3. The *Rules of Contraction* are much the same as in Nouns (see Sect. III. 31.): for

1. In Verbs in αω, if ο or ω follow α, the contraction is into ω; if any other vowel or diphthong follow it, into α.

2. In Verbs in εω, εε is contracted into ει; εο into ου. But if a long vowel or a diphthong follows ε, the contraction is made by dropping ε.

3. In Verbs in οω, if ω or η follows ο, the contraction is into ω; if ε, or ο, or ου, the contraction is into ου; if any other vowel or diphthong follow ο, the contraction is into οι; except in the Infinitive, οει into ου, as χρυσοειν, χρυσοῦν, and in the 2d Pers. Pres. Indic. Pass. χρυσοη, χρυσοῦ.

4. These Rules would of themselves enable the Learner to give the *contracted* form of these Verbs from the uncontracted, which latter is declined regularly, as in τυπτω. It may, however, be proper to add

* The second Aorist should here be named because it is *necessary to account for the form*, i. e. in the present instance, for the *Characteristic*, of the Perf. Mid. πεποιθα. See above 8.

† See Sect. X. 32, and 48.

6. In contracted Verbs the vowel before σω in the 1st Fut. and before κα in the Perfect, is generally *long*, as τιμαω, τιμησω, τετιμηκα; φιλεω, φιλησω, πεφιληκα; χρυσοω, χρυσωσω, κεχρυσωκα.

EXCEPTIONS.

7. 1st. Verbs in αω, that have ε, ι, λ, or ρ *pure*, before αω, (and some others), form their first Future in ασω and Perfect in ακα, as εαω, εασω, εακα; so κοπιαω, γελαω, εραω.
2dly. Some Verbs in εω make εσω and εκα, as αιδεω, αρκεω, εμεω, &c. and some of two syllables, in ευσω and ευκα, as πνεω *to breathe*, πλεω *to sail*, χεω *to pour*.
3dly. Some Verbs in οω make οσω and οκα, as αροω *to plough*, ομοω *to swear*, ονοω *to blame*.

8. Contracted Verbs generally want the 2d Aor. 2d Fut. and Perfect middle. But

9. The second Aorist, when used, is formed from the Imperfect by casting away the vowel before ον, as ετιμαον, ετιμον; εφιλεον, εφιλον.

A TABLE of CONTRACTED Verbs conjugated through the Tenses of the INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τιμαω-ω	Pres.	Τιμαομαι-ωμαι	Pres.	Τιμαομαι-ωμαι
Imperf.	Ετιμαον-ων	Imperf.	Ετιμαομην-ωμην	Imperf.	Ετιμαομην-ωμην
1 Fut.	Τιμησω	Perf.	Τετιμημαι	1 Fut.	Τιμησομαι
1 Aor.	Ετιμησα	Pluperf.	Ετετιμημην	1 Aor.	Ετιμησαμην
Perf.	Τετιμηκα	P. p. Fut.	Τετιμησομαι	Perf.	Τετιμα
Pluperf.	Ετετιμηκειν	1 Aor.	Ετιμηθην	Pluperf.	Ετετιμειν
2 Aor.	Ετιμον	1 Fut.	Τιμηθησομαι	2 Aor.	Ετιμομην
2 Fut.	Τιμω	2 Aor.	Ετιμην	2 Fut.	Τιμουμαι
		2 Fut.	Τιμησομαι		
Pres.	Φιλεω-ω	Pres.	Φιλεομαι-ωμαι	Pres.	Φιλεομαι-ουμαι
Imperf.	Εφιλεον-ων	Imperf.	Εφιλεομην-ωμην	Imperf.	Εφιλεομην-ουμην
1 Fut.	Φιλησω	Perf.	Πεφιλημαι	1 Fut.	Φιλησομαι
1 Aor.	Εφιλησα	Pluperf.	Επεφιλημην	1 Aor.	Εφιλησαμην
Perf.	Πεφιληκα	P. p. Fut.	Πεφιλησομαι	Perf.	Πεφιλα
Pluperf.	Επεφιληκειν	1 Aor.	Εφιληθην	Pluperf.	Επεφιλειν
2 Aor.	Εφιλον	1 Fut.	Φιληθησομαι	2 Aor.	Εφιλομην
2 Fut.	Φιλω	2 Aor.	Εφιλην	2 Fut.	Φιλουμαι
		2 Fut.	Φιλησομαι		
Pres.	Χρυσω-ω	Pres.	Χρυσοομαι-ωμαι	Pres.	Χρυσοομαι ουμαι
Imperf.	Εχρυσοον-ων	Imperf.	Εχρυσοομην-ωμην	Imperf.	Εχρυσοομην-ουμην
1 Fut.	Χρυσωσω	Perf.	Κεχρυσωμαι	1 Fut.	Χρυσωσομαι
1 Aor.	Εχρυσωσα	Pluperf.	Εκεχρυσωμην	2 Aor.	Εχρυσωσαμην
Perf.	Κεχρυσωκα	P. p. Fut.	Κεχρυσωσομαι		
Pluperf.	Εκεχρυσωκειν	1 Aor.	Εχρυσωθην		
		1 Fut.	Χρυσωθησωμαι		

10. The other Moods are easily formed from the Indicative.

11. The formation of the Tenses is the same as in τυπτω throughout all the Voices.

SECT.

SECT. XIV.

Of the SECOND Conjugation, or of declining Verbs in μι.

1. THE Conjugation of Verbs in μι flows from the contracted Verbs in αω, εω, and οω.

2. These Verbs, though rarely used in the Present, Imperfect, and second Aorist, are however declined after a peculiar manner in those three Tenses, their other Tenses being formed nearly as Verbs in ω.

Of the FORMATION of Verbs in μι, *and of their Tenses.*

3. Verbs in μι are formed from the contracted Verbs in αω, εω, and οω, by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the Verb begins with a double or two Consonants, and then ι only is prefixed; thus,

Ἱστημι *to set*, from σταω; (1 Fut.) στησω, (Perf.) * ἑσταχα.
Τιθημι *to place*, from θεω; (1 Fut.) θησω, (Perf.) τεθεικα.
Διδωμι *to give*, from δοω; (1 Fut.) δωσω, (Perf.) δεδωκα.

4. Some Verbs in μι have a letter inserted after the reduplication, as πιμπλημι *to fill* from πλαω, πιμπρημι *to burn* from πραω.

5. Some are without a reduplication, as φημι *to speak*, σβημι *to extinguish*, ἀλωμι *to take*.

6. Sometimes, though very rarely, ε is used in the reduplication instead of ι, as τεθνημι *to die*, from θναω.

7. *The Preter-imperfect Tense*

is formed from the Present, by changing μι into ν and prefixing the augment, unless the Verb begins with ι, as τιθημι, ετιθην; ἱστημι, ἱστην.

8. But observe that this Imperfect is not so often used as another formed, as it were, from ἱσταω, τιθεω, διδοω, namely ἱστ-ων, ας, α; ἐτιθ-ουν, εις, ει; ἐδιδ-ουν, ους, ου. So likewise for the second person singular of the Imperative is used ἱστα, τιθει, διδου.

9. *The Second Aorist*

is formed from the Imperfect, by rejecting the reduplication, as ετιθην, εθην; ἱην, ἡν; but ι before two Consonants is changed into ε, as ἱστην, εστην.

10. *THE PRESENT PASSIVE*

is formed from the Present active, by changing μι into μαι, and the *long* vowel before μι into a *short* one, as ἱστημι, ἱσταμαι; τιθημι, τιθεμαι; διδωμι, διδομαι. Except αημαι, and some others.

11. *The Perfect Passive*

always has the Penultima *short*, except the *Bœotic* † τεθειμαι.

* Sometimes ἑστηκα. See *Port-Royal Grammar*, by *Nugent*, p. 212.
† The penultima, however, of the first Aorist ετιθην is shortened.

12. Verbs in μι have no second Future, Perfect middle, nor second Aorist Passive; and indeed so great is their Imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, ἱστημι, τιθημι, διδωμι, and ἱημι *to send.*

13. *A TABLE of Verbs in* μι *declined in their PRESENT, IMPERFECT, and 2d AORIST Tenses, ACTIVE, PASSIVE, and MIDDLE.*

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.		Dual.		Plural.	
Pres.	1. Ἱστ-ημι, ης, ησι 2. Τιθ-ημι, ης, ησι 3. Διδ-ωμι, ως, ωσι	α- ε- ο-	τον, τον	α- ε- ο-	μεν, τε	ασι * εισι ουσι
Imp.	1. Ἱστ-ην, ης, η 2. Ετιθ-ην, ης, η 3. Εδιδ-ων, ως, ω	α- ε- ο-	τον, την	α- ε- ο-	μεν, τε,	σαν
2 Aor.	1. Εστ-ην, ης, η 2. Εθ-ην, ης, η 3. Εδ-ων, ως, ω	ητον, ητην ετον, ετην οτον, οτην		ημεν, ητε, ησαν εμεν, ετε, εσαν ομεν, οτε, οσαν		

IMPERATIVE.

Pres. and Imp.	1. Ἱστ-αθι, α- 2. Τιθ-ετι, ε- 3. Διδ-οθι, ο- } τω	α- ε- ο-	τον, των	α- ε- ο-	τε, τωσαν
2 Aor.	1. Στη-θι, στη-τω, &c. 2. Θες, θε-τω, &c. 3. Δος, δο-τω, &c. formed as the Present.				

OPTATIVE.

Pres. and Imp.	1. Ἱσταιη- 2. Τιθειη- 3. Διδοιη- } ν, ς, η	ητον, ητην	ημεν, ητε, ησαν, and	αιη- ειη- οιη- } εν
2 Aor.	1. Σταιη-ν, ης, &c. 2. Θειη-ν, ης, &c. 3. Δοιη-ν, ης, &c. formed as the Present.			

SUBJUNCTIVE.

Pres. and Imp.	1. Ἱστ-ω, ῳς, ῳ 2. Τιθ-ω, ῃς, ῃ 3. Διδ-ω, ῳς, ῳ	ω- η- ω-	τον, τον	ωμεν,	α- η- ω- } τε, ωσι
2 Aor.	1. Στ-ω, ῃς, ῃ 2. Θ-ω, ῃς, ῃ 3. Δ-ω, ῳς, ῳ	η- η- ω-	τον, τον	ωμεν,	η- η- ω- } τε, ωσι

* Ionic or Poetic; in Ionic and Attic prose τιθεασι.

INFI-

INFINITIVE.

Pres.	1. Ἱστ-ανναι.	2. Τιθ-εναι.	3. Διδ-οναι.
2 Aor.	1. Στην-αι.	2. Θειν-αι.	3. Δουν-αι.

PARTICIPLE.

		M.	F.	N.
Pres.	1. Ἱστ-ας,	ασα,	αν
	2. Τιθ εις,	εισα,	εν
	3. Διδ-ους,	ουσα,	ον
2 Aor.	1. Στ-ας,	ασα,	αν
	2. Θ-εις,	εισα,	εν
	3. Δ-ους,	ουσα,	ον

		M.	F.	N.
Gen.	1.	αντος,	ασης,	αντος,
	2.	εντος,	εισης,	εντος
	3.	οντος	ουσης,	οντος

PASSIVE VOICE.

INDICATIVE MOOD.

Pres.	1. Ἱστ-α-	μαι,	σαι,	ται	μεθον,	σθον, σθον	μεθα, σθε, νται
	2. Τιθ-ε-						
	3. Διδ-ο-						
Imp.	1. Ἱστ-α-	μην,	σο,	το	μεθον,	σθον, σθην	μεθα, σθε, ντο
	2. Ετιθ-ε-						
	3. Εδιδ-ο-						

IMPERATIVE.

Pres. and Imp.	1. Ἱστ α-	σο,	σθω	σθον,	σθων	σθε σθωσαν
	2. Τιθ-ε-					
	3. Διδ-ο-					

OPTATIVE.

Pres. and Imp.	1. Ἱστ-αι-	μην,	ο,	το	μεθον,	σθον, σθην	μεθα, σθε, ντο
	2. Τιθ-ει					
	3. Διδ-οι					
Perf.	1. Ἑστ-αι-	μην,	ο,	το, &c. formed as the Present.		
	2. Τεθ-ει					
	3. Δεδ-οι					

SUBJUNCTIVE.

Pres. and Imp.	1. Ἱστ-	ωμαι,	ᾳ, α- ῃ, η- ῳ, ω-	ται	ωμεθον,	α- η- ω- σθον, σθον,	ωμεθα,	α- η- ω- σθε, νται
	2. Τιθ-							
	3. Διδ-							
Perf.	1. Ἑστ-	ωμαι, &c. formed as the Present.						
	2. Τεθ-							
	3. Δεδ-							

INFINITIVE.		PARTICIPLE.	
Pres.	1. Ἱστ-ασθαι 2. Τιθ εσθαι 3. Διδ-οσθαι	Pres.	1. Ἱστ-αμενος, 2. Τιθ-εμενος, 3. Διδ-ομενος } μενη, ον

MIDDLE VOICE.

N. B. The Present and Imperfect of all Moods are the same as in the Passive.

INDICATIVE MOOD.

2 Aor.	Εστ-α- Εθ-ε- Εδ-ο- }	μην,	σο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο

IMPERATIVE.

2 Aor.	Στα- Θε- Δο- }	σο,	σθω,	σθον,	σθων	σθε,	σθωσαν

OPTATIVE.

2 Aor.	Σται- * Θει- Δοι- }	μην,	ο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο

SUBJUNCTIVE.

2 Aor.	Στ- Θ- Δ- }	ωμαι,	α, ε- η, η- ῳ, ω- }	ται	ωμεθον,	α- η- ω- }	σθον,	σθον	ωμεθα,	α- η- ω- }	σθε,	ωνται

INFINITIVE.		PARTICIPLE.			
			M.	F.	N.
2 Aor.	Στα- Θε- Δο- } σθαι	2 Aor.	Στα- Θε- Δο- } μενος,	μενη,	μενον

A TABLE of the Verbs in μι *conjugated through the Tenses of the Indicative Mood.*

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Ἱστημι	Pres.	Ἱσταμαι	Pres.	Ἱσ῾αμαι
Imp.	Ἱστην	Imp.	Ἱσταμην	Imp.	Ἱσταμην
1 Fut.	Στησω	Perf.	Ἑσταμαι	1 Fut.	Στησομαι
1 Aor.	Ἑστησα	Plup.	Ἑσταμην	1 Aor.	Ἑσ῾ησαμην
Perf.	Ἑστηκα	1 Aor.	Ἑσταθην	2 Aor.	Εσ῾αμην
Plup.	Ἑστηκειν	1 Fut.	Σταθησομαι		
1 Aor.	Εστην	P. p. Fut.	Ἑσ῾ασομαι		

* Add θι—μι, —σι, &c.

ACTIVE

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τιθημι	Pres.	Τιθεμαι	Pres.	Τιθεμαι
Imp.	Ετιθην	Imp.	Ελιθεμην	Imp.	Ελιθεμην
1 Fut.	Θησω	Perf.	Τεθειμαι	1 Fut.	Θησομαι
1 Aor.	* Εθηκα	Plup.	Ελεθειμην	1 Aor.	Εθηκαμην
Perf.	Τεθεικα	1 Aor.	Ελεθην	2 Aor.	Εθημην
Plup.	Ετεθεικειν	2 Fut.	Τεθησομαι		
2 Aor.	Εθην	P. p. Fut.	Τεθεισομαι		
Pres.	Διδωμι	Pres.	Διδομαι	Pres.	Διδομαι
Imp.	Εδιδων	Imp.	Εδιδομην	Imp.	Εδιδομην
1 Fut.	Δωσω	Perf.	Δεδομαι	1 Fut.	Δωσομαι
1 Aor.	* Εδωκα	Plup.	Εδεδομην	1 Aor.	Εδωκαμην
Perf.	Δεδωκα	1 Aor.	Εδοθην	2 Aor.	Εδομην
Plup.	Εδεδωκειν	1 Fut.	Δοθησομαι		
2 Aor.	Εδων	P. p. Fut.	Δεδοσομαι		

SECT. XV.

Of IRREGULAR Verbs in μι.

1. VERBS in υμι are by many Grammarians made the fourth Conjugation of Verbs in μι; but it is thought best to distinguish them from the preceding, because
2. These Verbs neither form the Present from a contracted Verb, nor prefix a Reduplication; they have no 2d Aorist active (except those of two Syllables), no Optative nor Subjunctive Mood, and generally no Middle Voice.
3. They are made of Verbs in υω, by changing ω into μι, as δεικνυμι from δεικνυω. Their *Characteristic* is υ before μι. Their *peculiar Tenses* are the Present and Imperfect; the rest they form from their *primitive* or *original* Verb, as δυμι from δυω, δεικνυμι (not from δεικνυω, but) from the obsolete δεικω.

Δεικνυμι (from δεικω). 1 Fut. δειξω. Perf. δεδειχα, *to shew.*

INDICATIVE *of the ACTIVE Voice.*

Pres.	Δεικν-υμι, υς, υσι	υτον, υτον	υμεν, υτε, υσι
Imp.	Εδεικ-υν, υς, υ	υτον, υτην	υμεν, υτε, υσαν.

IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Δεικν-υθι, υτω, &c.	Δεικνυναι,	Δεικνυς, υσα, υν.

INDICATIVE *of the PASSIVE Voice.*

Pres.	Δεικν-υμαι, υσαι, υται	υμεθον, υσθον, υσθον	υμεθα, υσθε, υνται
Imp.	Εδεικν-υμην, υσο, υτο	υμεθον, υσθον, υσθην	υμεθα, υσθε, υντο

IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Δεικν-υσο, υσθω, &c.	Δεικνυσθαι,	Δεικνυμενος.

† The first Aorist active, θηκα and ιδωκα, (whence 1 Aor. Mid. θηκαμην and ιδωκαμην) are irregular, (see Sect. X. 45.) and not declined beyond the Indicative.

4. Here

4. Here follow

TABLES for conjugating the most usual Irregular Verbs in μι.

1. For Ειμι *to be*, see Sect. XI. 2.

2. Ειμι, from εω, Poetic ειω, *to go.*

INDICATIVE MOOD.

Pres.	Ειμι,	εις or ει,	ειστι	ἴλον,	ἴτον	ἴμεν,	ἴτε,	ἰασι
Imp.	Ειν,	εις,	ει	ἴλον,	ἴτην	ἴμεν,	ἴτε,	ἴσαν
2 Aor.	Ιον,	ιες,	ιε	ιελον,	ιετην	ιομεν,	ιετε,	ιον.

1 Aor. Εισα: 3 plur. εισαν, Attic ησαν | Plup. εικειν, &c. Attic ηκειν, ηκεις, ηκει, &c.

IMPERATIVE.

Pres. Imp.	Ιθι or ει, ἴλω	ἴλον,	ἴλων	ἴλε, ἰλωσαν.

OPTATIVE.

2 Aor. Ιοιμι, ιοις, ιοι, &c.

SUBJUNCTIVE.

2 Aor. Ιω, ιῃς, ιῃι &c.

INFINITIVE.

Pres. Imp. Ιναι, ειναι, and, in compounds, ιεναι

PARTICIPLE.

Pres. and 2 Aor. Ιων, ιουσα, ιον.

MIDDLE VOICE.

INDICATIVE MOOD.

1 Fut.	Εισομαι,	ειση	ισεῖται, &c.			1 Aor. Εισαμην,	εισω,	εισαῖο, &c.
Perf.	Εια,	ειας,	ειε	ειαῖον,	ειαῖον,	ειαμεν,	ειαῖε,	ειασι
Plup.	Ηειν,	ηεις,	ηει	ηείλον,	ηείλην	ηείμεν,	ηείτε,	ηείσαν

The other Tenses are scarcely used.

Ημι *to go* is declined in the same manner: But in prose are principally used of the compound Verb απιημι, 3 Pers. Plur. Pres. * απιασιν in the Indicative, απιωσιν in the Subjunctive, and απιεναι in the Infinitive.

3. Ἱημι †, from ἑω, *to send.*

INDICATIVE MOOD.

Pres.	Ἱημι,	ἱης,	ἱησι	ἰεῖον,	ἰεῖον	ἰεμεν,	ἰεῖε,	ἰεισι
Imp.	Ἱην,	ἱης,	ἱη	ἰεῖον,	ἰείην	ἰεμεν,	ἰεῖε,	ἰεσαν
2 Aor.	Ἡν, ‡	ἧς,	ἧ, &c.			1 Fut. Ἥσω,	ἥσεις,	ἥσει, &c.
1 Aor.	Ἡκα (for ἧσα)	ἧκας,	ἧκε, &c.			Perf. Εἷκα,	εἷκας,	εἷκε, &c.

IMPERATIVE.

Pres. Imp.	Ἰεθι,	ἰεῖω, &c.	2 Aor.	Ἑς,	ἑτω, &c.

OPTATIVE.

Pres. Imp.	Ἰειην,	ἰειης,	ἰειη	ἰειτῖλον,	ἰειτίλην	ἰειτμεν,	ἰειτῖλε,	ἰειησαν
2 Aor.	Εἰην,	εἰης,	εἰη	εἰτῖλον,	εἰητην	εἰημεν,	εἰητε,	εἰησαν
1 Fut.	Ἡσοιμι,	οις,	οι, &c.			Perf. and Pluperf. Εἰκοιμι,	οις,	οι, &c.

SUBJUNCTIVE.

Pres.	Ἱω,	ἱης,	ἱῃ &c.			Perf. and Pluperf. Εἱκω,	εἱκῃς,	εἱκῃ, &c.
2 Aor.	Ὧ,	ἧς,	ἧ	ἧτον,	ἧτον	ὦμεν,	ἦτε,	ὦσι.

* So ιασιασιν, Heb. ix. 6.

† It is declined like τιθημι, only has an irregular reduplication.

‡ Also ων, ως, ι; whence in composition, from αφιημι, αφις, Mark i. 34.

INFI-

INFINITIVE.

Pres. Imp. } Ἰεναι | 2 Aor. Εἰναι

PARTICIPLES.

Pres.	Ἱεις,	ἱεισα,	ἱεν	2 Aor.	Εἰς,	εἰσα,	ἐν
1 Fut.	Ἡσων,	ἡσουσα,	ἡσον	Perf. and Pluperf.	Εἰκως,	εἰκυια,	εἰκος

PASSIVE VOICE.

Ἱεμαι *to be sent* is formed, through all it's Tenses, like τιθεμαι.

MIDDLE VOICE.

INDICATIVE MOOD.

2 Aor.	Ἑμην,	ἱσο,	ἱτο	ἑμεθον,	ἑσθον,	ἑσθην	ἑμεθα,	ἑσθε, ἑντο
1 Fut.	Ἡσομαι,	ἡσῃ,	ἡσεται, &c.					
				1 Aor.	Ἡκαμην,	ἡκω,	ἡκατο, &c.	

IMPERATIVE.

2 Aor.	Ἑσο,	ἑσθω	ἑσθον,	ἑσθων	ἑσθε, ἑσθωσαν

OPTATIVE.	SUBJUNCTIVE.
2 Aor. Εἱμην, εἱο, εἱτο, &c.	2 Aor. Ὡμαι, ῇ, ῆται, &c.

INFINITIVE.	PARTICIPLES.
2 Aor. Ἑσθαι	2 Aor. Ἑμενος, ἑμενη, ἑμενον
1 Fut. Ἡσεσθαι	1 Fut. Ἡσομενος, ησομενη, ησομενον

Ἱεμαι *to desire* is found only in the Passive Pres. ἱεμαι and Imperf. ἱεμην.

4. Ἧμαι, from ἑω, *to sit.*

INDICATIVE MOOD.

Pres.	Ἧαι,	ἧσαι,	ἧται,	ἥμεθον,	ἧσθον,	ἧσθον	ἥμεθα,	ἧσθε, ἧνται
Imp.	Ἥμην,	ἧσο,	ἧτο	ἥμεθον,	ἧσθον,	ἧσθην	ἥμεθα,	ἧσθε, ἧντο
Imper.	Ἧσο,	ἧσθω, &c.		INFINIT. Ἧσθαι			PARTICIP. ἥμενος.	

So the Compound Καθημαι *to sit*, which is more used.

INDICATIVE MOOD.

Pres.	Καθ-ημαι,	ησαι,	ηται,	ἡμεθον,	ἧσθον,	ἧσθον	ημεθα,	ησθε, ηνται
Imp.	Εκαθ-ημην,	ησο,	ητο					

1 Fut. Καθησομαι.

IMPERATIVE.

Pres. Imp.	} Καθ-ησο, Καθου Attic.	ησθω	ησθον,	ησθων	ησθε, ησθωσαν

INFINITIVE Καθησθαι. | PARTICIPLE Καθημενος.

5. Ἐννυμι, from ἑω, *to put on:* Εἱμαι *I am clothed.*

INDICATIVE MOOD.

1 Aor.	Εἱσα,	εἱσας,	εἱσε	εἱσαλον,	εἱσαλην	εἱσαμεν,	εἱσατε,	εἱσαν

INFINITIVE Εἱσαι.

PASSIVE VOICE.

INDICATIVE MOOD.

Perf.	Εἱμαι,	εἱσαι,	εἱται	εἱμεθον,	εἱσθον,	εἱσθον	εἱμεθα,	εἱσθε, εἱνται
Plup.	Εἱμην,	εἱσο,	εἱτο	εἱμεθον,	εἱσθον,	εἱσθην	εἱμεθα,	εἱσθε, εἱντο

PARTICIP. PERF. Εἱμενος. | 1 AOR. MID. Εἱσαμην.

6. Ισημι, from ισαω, *to know.*

INDICATIVE MOOD.

Pres.	Ισημι,	ισης,	ισησι	ισατον,	ισατον	ισαμεν,	*ισατε,	ισασι
Imp.	Ισην,	ισης,	ιση	ισατον,	ισατην	ισαμεν,	ισατε,	ισασαν

IMPERATIVE.

Pres. } Imp. }	Ισαθι, ισατω	ισατον,	ισατων	*ισατε,	ισατωσαν

Ισθι, ιστω, &c. by Syncope.

INFINITIVE. PARTICIPLE.

Pres. and Imperf. Ισαναι | Pres. Ισας, ισασα, ισαν.

MIDDLE VOICE.

Ισαμαι or ισταμαι *to know*, but the compound Επισταμαι is more used.

INDICATIVE MOOD.

Pres.	Επιστ-αμαι,	ασαι,	ατται	αμεθον,	ασθον,	ασθον	αμεθα,	ασθε,	ανται
Imp.	Επιστ-αμην,	ασο,	ατο	αμεθον,	ασθον,	ασθην	αμεθα,	ασθε,	αντο

IMPERATIVE.

Pres. } Imp. }	Επιστασο, ασθω	ασθον,	ασθων	ασθε,	ασθωσαν

INFINITIVE. PARTICIPLE.

Pres. Imp. Επισταθαι | Pres. Επισταμενος, η, ον.

7. Κειμαι, from κεω or κειω, *to lie.*

INDICATIVE MOOD.

Pres.	Κειμαι,	κεισαι,	κειται	κειμεθον,	κεισθον,	κεισθον	κειμεθα,	κεισθε,	κεινται
Imp.	Εκειμην,	εκεισο,	εκειτο	εκειμεθον,	εκεισθον,	εκεισθην	εκειμεθα,	εκεισθε,	εκειντο
1 Fut.	Κεισομαι, η,	εται		κεισομεθον	εσθον,	εσθον	κεισομεθα,	εσθε,	ονται

IMP. Κεισο, κεισθω, &c. | OPT. Κοιμην, οιο, οιτο, &c. | SUBJ. Κεωμαι, η, ηται, &c.

INFINIT. Κεισθαι, | PARTICIP. Κειμενος, μενη, μενον.

8. † Φημι, from φαω, *to say.*

INDICATIVE MOOD.

Pres.	Φημι,	φης,	φησι	φατον,	φατον	φαμεν	φατε,	φασι
Imp.	Εφην,	εφης,	εφη	εφατον,	εφατην	εφαμεν,	εφατε,	εφασαν
2 Aor.	Εφην,	εφης,	εφη	εφητον,	εφητην	εφημεν,	εφητε,	εφησαν
1 Fut.	Φησω,	φησεις,	φησει	φησετον,	φησετον	φησομεν,	φησετε,	φησουσι

IMPERATIVE.

Pres.	Φαθι, φατω	φατον,	φατων	φατε,	φατωσαν

OPTATIVE.

Pres. } Imp. }	Φαιην, φαιης, φαιη	φαιητον,	φαιητην	φαιημεν,	φαιητε, φαιησαν

SUBJUNCTIVE.

Pres. } Imp. }	Φω, φῃς, φῃ	φητον,	φητον	φωμεν,	φητε, φωσι

INFINITIVE. PARTICIPLES.

Pres. and Imp. Φαναι | Pres. and Imp. Φας, φασα, φαν. | 1 Aor. Φησας, ασα, αν.

In the Passive Voice we meet with 3d Pers. sing. Indicat. Perf. πεφαται *it is said*, and Imperat. πεφασθω *let it be said*, both used impersonally.

* By syncope ιστε, as Heb. xi. 17.

† Φημι is formed like ιστημι, but has no reduplication,

MIDDLE

MIDDLE VOICE.

INDICATIVE MOOD.

IMPERF. or 2 Aor.	Εφ-αμην,	ασο,	ατο	αμεθον,	ασθον,	ασθην	αμεθα,	ασθε,	αντο.

IMPERATIVE.		INFINITIVE.		PARTICLES.
Pres.	Φασο	Pres. and Imperf.	Φασθαι	Pres. and Imperf. Φαμ-ενος, ενη, ενον.

SECT. XVI.

*Of DEFECTIVE and ANOMALOUS * Verbs, and first of Verbs in σκω.*

1. VERBS in σκω have a great resemblance to Verbs in μι, being like them derived from Verbs in αω, εω, οω, and υω, by putting σκ before ω, as γηρα-σκ-ω from γηραω; many of them prefix also a reduplication, as διδρασκω from δραω.
2. These Verbs reject σκ in all Tenses but the Present and Imperfect; and form their other Tenses from the Verb whence they are derived, as

   Γηρασκω (from γηραω), γηρασω, γεγηρακα, *to grow old.*
   Αρεσκω (from αρεω), αρεσω, ηρεκα, *to please.*
   Βοσκω, (from βοω), βοσω, βεβοκα, *to feed.*
   Μεθυσκω (from μεθυω), μεθυσω, μεμεθυκα, *to make drunk.*

   Διδασκω, however, has the Fut. διδαξω; Θνησκω, Θνιξω; and αλυσκω, αλυξω.
3. Some change their penultimate vowel α and ε into η, as Θνησκω *to die* from Θναω, αλδησκω *to increase* from αλδεω; many, ο into ω, as βρωσκω *to eat* from βροω. In several ε is changed into ι, as ευρισκω from ευρεω; so in γαμισκω, στερισκω, &c. Sometimes, but seldom, ο is changed into ι, as in αλισκω from αλοω.
4. The 2d Aorist of Verbs derived from οω, if used, is borrowed from the derivative Verb in μι, and is formed like εδων from διδωμι, as αλισκω, αλων; βρωσκω, εβρων; γινωσκω, εγνων.
5. *Defective* Verbs are such as *want* many of their Tenses.
6. Most defective Verbs are not declined beyond their Preter-imperfect tense, namely, those ending in γω, υιω, αΐω, εθω. υθω, σθω, σγω, σπω, σχω, χθω, δω *impure*, and λω *pure;* Verbs of more than two syllables in αιω and ειω: and many in μι, σκω, νω, ζω.
7. *Anomalous Verbs* are either such Defectives as borrow one or more Tenses from an obsolete Verb, i. e. from one whose Present is not used, as αιρεω from ελω; or such Verbs as commonly use irregular and dialectical forms in one or more Tenses, as αγω or αγνυμι *to break*, 1 Fut. Att. εαξω, 1 Aor. εαξα, &c.
8. It must be confessed that the former sort of anomalous Verbs are rather an invention of the Grammarians than founded in the nature of language; and by deducing the supposed irregular Tenses from the † obsolete Verb whence they are in truth derived, the factitious irregularity of these Verbs vanishes at once: Thus ελευσομαι placed as the 1 Fut. of ερχομαι is regularly the 1 Fut. Mid. of obsol. ελευθω.
9. Here follows, to be consulted occasionally,

* Ανωμαλος; *uneven, irregular;* from α *not*, and ομαλος; *even, regular.*

† The *obsolete themes* are accordingly inserted in the following *Lexicon*, with the several Tenses formed from them that are used in the N. T.

* *A LIST of the most common ANOMALOUS Verbs in their most usual Tenses, together with the OBSOLETE Verb or Verbs whence those Tenses are formed.*

A.

To admire Αγαμαι, 1 Fut. αγασομαι, 1 Aor. ηγασαμην; 1 Aor. pass. ηγασθην, from αγαζω.

break Αγω or Αγνυμι, 1 Fut. αξω, Att. εαξω, whence καιεαξω, Mat. xii. 20. 1 Aor. αξα, Att. εαξα, whence κατεαξα, John xix. 32. Perf. ηχα, Att. εαχα, 2 Aor. εαγον; Perf. mid. εαγα, whence κατεαγα.

bring Αγω, 1 Fut. αξω, Perf. ηχα. Att. αγηοχα, 2 Aor. ηγον, Att. ηγαγον, Imper. αγαγε, Infin. αγαγειν.

sing Αδω, 1 Fut. mid. ασομαι; 1 Aor. act. ησα.

please Ἀδω, 1 Fut. ἀδησω, Perf. ἀδηκα, from ἀδεω, 2 Aor. ἐαδον for ἡδον, 2 Fut. ἀδω; Perf. mid. ἐαδα for ἡδα.

take Αἱρεω, 1 Fut. αἱρησω, 2 Aor. εἱλον, 2 Fut. ἑλω; 2 Aor. mid. εἱλομην, 2 Fut. ἑλουμαι, from ἑλω.

perceive Αισθανομαι, 1 Fut. mid. αισθησομαι; 2 Aor. ησθομην; Perf. pass. ησθημαι, from αισθεομαι.

keep off Αλεξω, 1 Fut. αλεξησω, 1 Aor. ηλεξησα from αλεξεω, whence αλεξειν; but 1 Aor. infin. αλεξαι and αλεξασθαι.

wander Αλημι and αλαλημι, Infin. αληναι, Part. αλεις; Pres. pass. αλαλημαι and αλημαι, Perf. ηλημαι and αληλημαι, from αλαω.

take Ἁλισκω, 1 Fut. ἁλωσω, (beyond the Future it has a passive signification) Perf. ἡλωκα and ἑαλωκα, from ἁλοω; 2 Aor. ἡλων and ἑαλων, Imper. ἁλωθι, Opt. ἁλοιην, Subj. ἁλω, Infin. ἁλωναι, Part. ἁλεις, from ἁλωμι.

consume Αναλισκω, 1 Fut. αναλωσω, Perf. ανηλωκα and ηναλωκα; Perf. pass. ανηλωμαι.

sin Ἁμαρτανω, 1 Fut. ἁμαρτησω, 1 Aor. ἡμαρτησα, Perf. ἡμαρτηκα, 2 Aor. ἡμαρτον, ἡμβροτον Poet. from ἁμαρτεω.

clothe Αμφιεννυμι, 1 Fut. αμφιεσω, 1 Aor. ημφιεσα; Perf. pass. ημφιεσμαι, Particip. ημφιεσμενος, Mat. xi. 8.

read Αναγινωσκω, Imperf. ανεγινωσκον, Perf. ανεγνωκα, 2 Aor. ανεγνων; 1 Fut. mid. αναγνωσομαι, from αναγνοω and αναγνωμι, which see in Lexicon.

refuse Αναινομαι, Perf. ανηνημαι and ηνημαι; 1 Aor. mid. ηναμην, from αναινεω.

open Ανοιγω, 1 Fut. ανοιξω, 1 Aor. ηνοιξα, Att. ανεῳξα; Perf. mid. ανεῳγα; Perf. pass. ανεωγμαι, 1 Aor. ανεῳχθην.

deprive Απαυραω, 1 Aor. απηυρα for απηυρησα, 2 Aor. απηυρον.

be hated Απεχθανομαι, 1 Fut. απεχθησομαι, 2 Aor. απηχθομην; Perf. pass. απηχθημαι from απεχθεομαι.

destroy Απολλυμι. See Ολλυω.

please Αρεσκω, 1 Fut. αρεσω, 1 Aor. ηρεσα, Perf. ηρεκα, Perf. pass. ηρεσμαι, from αρεω.

increase Αυξανω and αυξω, 1 Fut. αυξησω, 1 Aor. ηυξησα and ηυξα, Perf. pass. ηυξημαι, 1 Aor ηυξηθην, from αυξεω.

grieve Αχθομαι, 1 Fut. αχθησομαι and αχθεσομαι; 1 Aor. pass. ηχθεσθην, from αχθεομαι.

* This is by no means intended as a *complete Catalogue* of *all* the anomalous Verbs observed by Grammarians, much less of all the Tenses wherein they are to be found in the *Poetic* and other dialects; but is principally designed to assist the Readers of the *Attic* writers, especially of the N. T. For more particular information concerning the *Anomalous* Verbs, Dr. *Busby's* Prose Grammar and *Maittaire's* Græcæ Linguæ Dialecti may be consulted.

B.

To go Βαινω, 1 Fut. βησω. Perf. act. βεβηκα, Ion. βεβαα; 1 Fut. mid. βησομαι: 2 Aor. εβην, Imper. βηθι, βαθι, and βα, (as if from βαω) Part. βας, from βημι.

cast Βαλλω, 1 Fut. βαλλησω and βλησω, Perf βεβληκα, Perf. pass. βεβλημαι, 2 Aor. εβαλον, 2 Fut. βαλω, from βαλεω.

live Βιοω, 1 Fut. βιωσω, 1 Aor. εβιωσα, Part. βιους, from βιωμι.

germinate Βλαστανω, 1 Fut. βλαστησω, 2 Aor εβλαστον, from βλαστεω.

feed Βοσκω, 1 Fut. βοσω, βοσω, (from βοω) and βοσκησω, 1 Aor. εβοσκησα, from βοσκεω.

will Βουλομαι, 2 Pers. βουλει, Att. for βουλη, 1 Fut βουλησομαι, Perf. βεβουλα; Perf. pass. βεβουλημαι, 1 Aor εβουληθην, from βουλεομαι.

eat Βιβρωσκω and βιβρωσκω, 1 Fut. βρωσω, 1 Aor εβρωσα, Perf. βεβρωκα, from βοσω; 2 Aor. εβρων, from βρωμι; Perf. βεβρωθα, as if from βρωθω.

Γ.

marry Γαμεω, 1 Fut. γαμησω, 1 Aor. εγαμησα. Perf. γεγαμηκα; also 1 Aor. εγημα, and 2 Aor. mid. εγημαμην, from γαμω.

be begotten Γενομαι, 2 Fut. γενεμαι, Aor. εγενομην *I begat.*

grow old Γηρασκω, 1 Fut. γηρασω, 1 Aor. εγηρα; 2 Aor. mid. Infin. γηραναι, Part γηρας, from γηραμι.

be, become, be born Γινομαι and γιγνομαι Fut. γενησομαι, 1 Aor. εγενησαμην; Perf. pass. γεγενημαι, 1 Aor. εγενηθην, from γενεσμαι; Perf. mid. γεγονα, 2 Aor. εγενομην, 2 Fut. γενημαι, from γεινω or γενω, Perf. γεγαα, Part. γεγαως, from γαω.

know Γινωσκω and γιγνωσκω, 1 Fut. mid. γνωσομαι; 1 Aor. act. εγνωσα, Perf. εγνωκα, 2 Aor. εγνων, from γνοω and γνωμι; Perf. pass. εγνωσμαι; Perf. mid. γεγνωνα for γεγνωκα, Part. γεγνωως.

take Γρηγορεω. See Εγρηγορεω.

Δ.

bite Δακνω, 1 Fut. δηξω, 1 Aor. εδηξα, Perf. δεδηχα, 2 Aor. εδακον; Perf. pass. δεδηγμαι, 1 Aor. εδηχθην, from δηκω.

fear Δειδω, 1 Fut. δεισω, Perf. δεδεικα; Perf. mid. δεδοικα for δεδοιδα for sound's sake, Ion δεδια, Pres Imper. δεδιθι, from δεδιμι.

shew Δεικνυω and δεικνυμι, 1 Fut. δειξω, Perf. δεδειχα; Perf. pass. δεδειγμαι, from δεικω.

ask Δεομαι, 1 Fut. δεησομαι; Perf. pass. δεδεημαι, 1 Aor. εδεηθην, from δεεομαι.

see Δερκω, 2 Aor. εδρακον; Perf. mid. δεδορκα.

flee Διδρασκω, 1 Fut διδρασω, 2 Aor. εδραν, Part. δρας, from δραμι.

think Δοκεω, 1 Fut. δοκησω and δοξω, 1 Aor. εδοκησα and εδοξα, Perf. δεδοκηκα; Perf. pass. δεδογμαι, from δοκω.

be able Δυναμαι, δυνασαι and δυνη, (Rev. ii. 2.) Imp. εδυναμην, Att. ηδυναμην, 1 Aor. εδυνησαμην; Perf. pass. δεδυνημαι, 1 Aor. εδυνηθην, Att. ηδυνηθην, also εδυνασθην and ηδυνασθην.

go under Δυνω and δυω, 1 Fut. δυσω, Perf. δεδυκα, 2 Aor. εδυν, from δυμι.

E.

permit Εαω, 1 Fut. εασω, 1 Aor. ειασα, Perf. εικα and εακα.

excite Εγειρω, 1 Fut. εγερω, 1 Aor. ηγειρα, Perf. εγερκα; Perf. pass. εγηγερμαι for ηγερμαι.

To

To watch Εἰρηνορεω, 1 Fut. εἰρηνορησω, 1 Aor. εἰρηνορησα, Perf. εἰρηνορκα for εἰρηνορηκα; Perf. pass. εἰρηνορημαι; Perf. mid. εἰρηνορα, every where dropping the augment.

eat Εδω, Perf. ηκα, Att. εδηκα and εδηδοκα; Perf. pass. εδηδεσμαι; Perf. mid. ηδα and εδηδα, 2 Fut. εδομαι for εδουμαι.

sit Εζομαι, 2 Fut. mid. εδουμαι. See Καθεζομαι.

will Εθελω. See Θελω.

accustom Εθω, Perf. mid. ειωθα for εἰθα, Particip. ειωθως, -υια, -ος.

see or know Εἰδεω and εἰδω, 1 Fut. εἰσω and εἰδησω, Perf. εἰδηκα, Plup. εἰδηκειν, by Syncope εἰδειν, Att. ᾔδειν, Part. εἰδηκως, by Syncope εἰδως, 2 Aor. εἰδον, Imper. ἰδε, Opt. ἰδοιμι, Subj. ἰδω, Infin. ἰδειν, Part. ἰδων; 1 Fut. mid. εισομαι, 1 Aor. εισαμην, Perf. οἰδα, 2d Pers. οἰδασθα, Æol. and Att. and by Syncope οἰσθα.

be like Εικω, 1 Fut. εἰξω, 1 Aor. εἰξα and ἔϊξα. 2 Aor. εικον: Perf. mid. οἰκα and εοικα, Pluperf. εοικειν and ἐῴκειν, Part. εοικως and εικως.

say Ειρω, 1 Fut. ερω. Compare Fρεω.

drive away Ελαυνω, 1 Fut. ελασω, 1 Aor. ηλασα, Perf. ηλακα, Att. εληλακα; Perf. pass. ηλαμαι, Att. εληλαμαι and ηλασμαι, 1 Aor. ηλαθην and ηλασθην, Part. ελαθεις, from ελαω.

hope Ελπομαι, 1 Fut. ελψομαι, Perf. mid. Att. εολπα, Pluperf. εολπειν and εωλπειν.

speak Επω, 1 Aor. εἰπα, 2 Aor. εἰπον, Imper. εἰπε, Opt. εἰποιμι, Subj. εἰπω, Infin. εἰπειν, Part. εἰπων, preserving the augment throughout the Moods.

put on Ενυμι. See among the Irregulars in μι.

say Ερεω, 1 Fut. ερησω, Perf. εἰρηκα; Perf. pass. εἰρημαι, P. p. Fut. εἰρησομαι; Pres. mid. ερομαι *to ask*, 1 Fut. ερησομαι, 1 Aor. εἰρησαμην, ηραμην, 2 Aor. ηρομην and εἰρομην.

come Ερχομαι, 1 Fut. ελευσομαι, 2 Aor. act. ηλθον, by Syncope for ηλυθον, Imper. ελθε, Subj. ελθω, Perf. mid. ηλυθα, Att. εληλυθα, Pluperf. εληλυθειν, from ελευθω.

find Εὑρισκω, 1 Fut. εὑρησω, 1 Aor. εὑρησα, Perf. εὑρηκα, 2 Aor. εὑρον, Imper. εὑρε; Perf. pass. εὑρημαι, 1 Aor. ευρηθην; 1 Aor. mid. εὑρησαμην and εὑραμην, Part. εὑραμενος, 2 Aor. εὑρομην, from εὑρεω.

have Εχω, Imp. ειχον, 1 Fut. ἑξω and σχησω, Perf. εσχηκα, 2 Aor. εσχον, Imper. σχες, Opt. σχοιμι, Att. σχοιην, Subj. σχω, Infin. σχειν, Part. σχων; Perf. pass. εσχημαι, 1 Aor. εσχεθην; 1 Fut. mid. ἑξομαι and σχησομαι, 2 Aor. εσχομην, Imper. σχου, Opt. σχοιμην, Infin. σχεσθαι, Part. σχομενος, from σχεω.

Z.

live Ζαω, ζης, ζη, Imperat. ζη and ζηθι, Opt. ζαιην and ζωην, (from ζωμι) Infin. ζην, Part. ζων, Imp. εζην (from ζημι), 1 Fut. ζησω, 1 Aor. εζησα.

gird Ζωννυω and Ζωννυμι, 1 Fut. ζωσω, (John xxi. 18.) Perf. εζωκα; Perf. pass. εζωσμαι, 1 Aor. εζωσθην, as if from ζωω.

Θ.

bury Θαπτω, 1 Fut. θαψω, 2 Aor. εταφον, Perf. τεταφα; Perf. pass. τεθαμμαι, 1 Aor. εταφθην.

be amazed Θαπτω, 2 Aor. εθαφον; Perf. mid. τεθηπα.

will Θελω and εθελω, Imp. εθελον and ηθελον, 1 Fut. θελησω and εθελησω, 1 Aor. εθελησα and ηθελησα, from θελεω and εθελεω.

To

To die Θνησκω, 1 Fut. Θνηξω and τεθνηξω, Perf. τεθνηκα, Part. τεθνηκως, 2 Aor. εθανον, 2 Fut. Θανω; 2 Fut. mid. Θανουμαι from Θνειν, Perf. mid. τεθναα, Infin. τεθναναι, Part. τεθναως and τεθνεως, as if from Θναω.

I.

come to Ἱκνεομαι, 1 Fut. ἱξομαι, 2 Aor. ἱκομην; Perf. pass. ἱγμαι, from ἱκω.

fly Ἱπ̄ημι, 1 Fut. π̄ησω, 2 Aor. επ̄ην, and more used Pres. mid. ἱπ̄αμαι, 1 Fut. π̄ησομαι, 2 Aor. ἱπ̄αμην and ἱπ̄ομην, Subj. π̄ωμαι, Infin. π̄ασθαι and π̄εσθαι, Part. π̄αμενος and π̄ομενος; Perf. pass. πεπ̄αμαι, from π̄αω.

K.

sit Καθεζομαι, 2 Fut. καθεδουμαι; 1 Aor. pass. εκαθεσθην.

burn Καιω, 1 Fut. καυσω, 1 Fut. mid. καυσουμαι, (2 Pet. iii. 10.) 1 Aor. εκαυσα and εκηα, Perf. κεκαυκα, 2 Aor. εκαον; Perf. pass. κεκαυμαι, 1 Aor. εκαυθην, 1 Fut. καυθησομαι, 1 Fut. Subjunct. καυθησωμαι, (1 Cor. xiii. 3.) 2 Aor. εκαην, Part. καεις.

call Καλεω, 1 Fut. καλεσω, Perf. κεκληκα for κεκαληκα.

labour Καμνω, 1 Fut. καμω, Perf. κεκμηκα for κεκαμηκα, 2 Aor. εκαμον.

lie Κειμαι. See among the Irregulars in μι.

advise Κελομαι, 1 Fut. κελησομαι, 1 Aor. εκαλησαμην, from κελεομαι.

perform Κραιαινω, 1 Aor. εκρηηνα, Imper. κρηηνον; Perf. pass. κεκρααμαι, 1 Aor. εκρααν̄θην.

kill Κτεινω, 1 Fut. κ̄ενω, 1 Aor. εκ̄ενα, Perf. σκ̄ακα, εκ̄αϛκα rarely, 2 Aor. εκ̄ην, from κ̄ημι.

Λ.

share Λαϛχανω, Perf. ειληχα, Att. for λελογχα, 2 Aor. ελαχον, from ληχω; Perf. mid. Att. λελοϛχα.

take Λαμβανω, 1 Fut. ληψομαι, Perf. λελημφα, Att. ειληφα, 2 Aor. ελαβον, Infin. λαβειν; Perf. pass. λελημμαι, Att. ειλημμαι, 1 Aor. ειληφθην, (so κατειληφθη, John viii. 4.) Infin. ληφθηναι, from ληζω. So it's Compounds.

lie hid Λανθανω, 1 Fut. λησω and λησομαι, 2 Aor. ελαθον; Perf. pass. λελησμαι, 1 Aor. ελησθην; Perf. mid. λελη̄α, 2 Aor. ελαθομην, from λη̄ω.

M.

be mad Μαινομαι, 1 Fut. μανουμαι, 1 Aor. εμηναμην, Perf. μεμηνα; 2 Aor. pass. εμανην.

learn Μανθανω, Perf. μεμαθηκα, 2 Aor. εμαθον; Perf. pass. μεμαθημαι; 1 Fut. mid. μαθησομαι, 2 Aor. εμαθομην, from μαθεω.

fight Μαχομαι, 1 Fut. μαχεσομαι and μαχησομαι, 1 Aor. εμαχεσαμην and εμαχησαμην, 2 Fut. μαχουμαι; Perf. pass. μεμαχημαι, from μαχεομαι.

divide Μειρομαι, Perf. mid. μεμορα, Poet. εμμορα; Perf. pass. ειμαρμαι or ειμαρται.

delay Μελλω, Imp. εμελλον, Att. ημελλον, 1 Fut. μελλησω, 1 Aor. εμελλησα, from μελλεω.

remain Μενω, Poet. μιμνω, 1 Fut. μενω, 1 Aor. εμεινα, Perf. μεμενηκα, as if from μενεω; Perf. mid. μεμονα.

mix Μιϛνυω and μιγνυμι, 1 Fut. μιξω, 1 Aor. εμιξα, Perf. μεμιχα; Perf. pass. μεμιγμαι, 1 Aor. εμιχθην, 2 Aor. εμιγην, from μιγω.

remind Μιμνησκω, 1 Fut. μνησω, 1 Aor. εμνησα; Perf. pass. μεμνημαι, 1 Aor. εμνησθην; 1 Fut. mid. μνησομαι, 1 Aor. εμνησαμην, from μναω.

O.

smell Οζω, 1 Fut. οσω, οζεσω, and οζησω, Perf. ωζηκα, from οζεω; Perf. mid. οδωδα and ωδοδα, Poet. ωδα.

To

To open Οιγω. See above Ανοιγω.

think Οιομαι and οιΐομαι, οιει Att. for οιη, Imp. ωομην and ωμην, 1 Fut. οιησομαι; Perf. pass. ωημαι, 1 Aor. ωηθην, from οιεομαι.

go Οιχομαι, 1 Fut. οιχησομαι, 2 Aor. ωχομην; Perf. pass. ωχημαι, Ion. οἰχημαι, from οιχεομαι.

destroy Ολλυω and ολλυμι, 1 Fut. ολεσω, 1 Aor ωλεσα, Perf. ωλεκα, Att. ολωλεκα; 2 Aor ωλον, 2 Fut. ολω; Perf. mid. ωλα, Att. ολωλα, from ολεω.

swear Ομνυω and ομνυμι, 1 Fut. ομοσω, 1 Aor ωμοσα, Perf. ωμωκα, Att. ομωμοκα; 1 Aor. mid. ωμοσαμην, 2 Fut. ομουμαι, from ομοω.

help Ονημι and ονινημι, 1 Fut. ονησω, 1 Aor. ωνησα; 1 Fut. mid. ονησομαι, 1 Aor. ωνησαμην, from οναω.

excite Ορω, 1 Fut. ορω, Æol. ορσω, 1 Aor. ωρσα; Perf. mid. ωρα, Att. ορωρα and ωροχα.

owe Οφειλω, 1 Fut. οφειλησω, from οφειλεω, 2 Aor. ωφελον, or οφελον.

Π.

suffer Πασχω, Perf. mid. πεπονθα, from πενθεω; 1 Fut. mid. πεισομαι for πησομαι; 2 Aor. act επαθον, from πηθω.

fix Πηγνυω and πηγνυμι, 1 Fut. πηξω, 1 Aor. επηξα; 2 Aor. pass. επαγην; 1 Fut. mid. πηξομαι, 1 Aor. επηξαμην, from πηγω.

drink Πινω, 2 Aor. επιον, from πιω; 1 Fut. πωσω, Perf. πεπωκα, Imper. πιθι and πωθι; Perf. pass. πεπομαι and πεπαμαι, 1 Aor. εποθην, from ποω.

sell Πιπρασκω, 1 Fut. πρασω, Perf. πεπρακα; Pres. pass. πιπρασκομαι, Perf. πεπραμαι, 1 Aor. επραθην, from πραω.

fall Πιπτω, 1 Fut. πτωσω, Perf. πεπτωκα from πτοω, 1 Aor. επεσα, (Rev. i. 17.) 2 Aor. επεσον; 2 Fut. mid. πεσουμαι, from πετω, which see in Lexicon.

strike Πληττω, 1 Fut. πληξω; 2 Aor. pass. επληγην and επλαγην; Perf. mid. πεπληγα.

ask, hear Πυνθανομαι, 1 Fut. πευσομαι, 2 Aor. επυθομην, from πευθομαι; Perf. pass. πεπυσμαι.

Ρ.

work Ῥεζω, 1 Fut. ῥεξω, and ερξω by transposition, 1 Aor. ερρεξα; Perf. mid. εοργα for ερρογα.

flow Ῥεω, 1 Fut. ῥευσω and ῥυησω, 1 Aor. ερρευσα, Perf. ερρυηκα; 2 Aor. pass. ερρυην, from ῥυεω.

speak Ῥεω, 1 Aor. pass. ερρηθην and ερρεθην, Part. ῥηθεις, 1 Fut. ῥηθησομαι.

break Ῥηγνυω and ῥηγνυμι, 1 Fut. ῥηξω; Perf. mid. ερρωγα, Att. for ερρηγα; 2 Aor. pass. ερραγην, from ῥησσω, rarely used.

strengthen Ῥωννυω and ῥωννυμι, 1 Fut. ῥωσω; Perf. pass. ερρωμαι, Imp. ερρωσο *farewell*, Part. ερρωμενος.

Σ.

extinguish Σβεννυω and σβενυμι, 1 Fut. σβεσω and σβησομαι, 1 Aor. εσβεσα, Perf. εσβηκα; 2 Aor. pass. εσβην, Infin. σβηναι, from σβεω and σβημι.

move Σευω, 2 Aor. εσευσα and εσευα; Pres. pass. σευομαι, Perf. εσσυμαι, 1 Aor. εσυθην; 1 Aor. mid. εσευαμην.

pour out as a libation Σπενδω, 1 Fut. σπεισω; 1 Aor. εσπεισα; Perf. pass. εσπεισμαι, 1 Aor. εσπεισθην; 1 Fut. mid. σπεισομαι, 1 Aor. εσπεισαμην, from σπειδω.

To

To strow Στρωννυω and στρωννυμι, 1 Fut. στρωσω, 1 Aor. εστρωσα, Perf. εστρωκα; Perf. pass. εστρωμαι, 1 Aor. εστρωθην, from στροω.

hold Σχεω. See above Εχω.

Τ.

cut Τεμνω, 1 Fut. τεμω, and τμηξω from τμησσω, Perf. τετμηκα, 2 Aor. εταμον; Perf. pass. τετμημαι, from τμαω.

bring forth Τικτω, 1 Fut. τεξω, 2 Aor. ετεκον; Perf. mid. τετοκα, from τεκω.

pierce Τιτραω and τιτραινω, 1 Fut. τρησω, 1 Aor. ετρησα; Perf. pass. τετρημαι, from τρεω.

wound Τιτρωσκω, 1 Fut. τρωσω, 1 Aor. ετρωσα, Perf. τετρωκα, from τροω.

nourish Τρεφω, 1 Fut. Θρεψω, 1 Aor. εθρεψα; Perf. pass. τεθραμμαι, 2 Aor. ετραφην.

run Τρεχω, 1 Fut. Θρεξω, 1 Aor εδρεξα, Perf. δεδραμηκα, 2 Aor. εδραμον; 2 Fut. mid. δραμουμαι, from δρεμω or δραμεω.

be obtain Τυγχανω, 1 Fut. τυχησω, 1 Aor. ετυχησα, Perf. τετυχηκα, 2 Aor. ετυχον, from τυχεω; Perf. act. τετευχα, and 1 Fut. mid. τευξομαι, from τευχω.

Υ.

promise Ὑπισχνεομαι, 1 Fut. ὑποσχησομαι, 2 Aor. ὑπεσχομην; Perf. pass. ὑπεσχημαι, 1 Aor. ὑπεσχεθην, from ὑποσχεομαι.

rain wet Ὑω, 1 Fut. ὑσω, 1 Aor. ὑσα; Pres. pass. ὑομαι, 1 Aor. ὑσθην, Part. perf. ὑσμενος.

Φ.

carry bring Φερω, 1 Fut. οισω from οιω, 1 Aor. ηνεγκα, 2 Aor. ηνεγκον; Perf. pass. ηνεγμαι, Att. ενηνεγμαι, 1 Aor. ηνεχθην, from ενεγκω; Perf. mid. ενηνοχα, Att. for ηνοχα, whence προσενηνοχα, (Heb. xi. 17.) as if from ενεχω.

flee Φευγω, 1 Fut. φευξω, φευξομαι, and φευξουμαι, 2 Aor. εφυγον; Perf. mid. πεφευγα.

prevent Φθανω, Imperf. εφθανον, 1 Fut. φθασω, 1 Aor. εφθασα, Perf. εφθακα, from φθαω; 2 Aor. mid. εφθην, Part. φθας, from φθημι.

produce spring up Φυω, 1 Fut. φυσω, 1 Aor. εφυσα, Perf. πεφυκα; Perf. mid. πεφυα, 2 Aor. εφυν, Infin. φυναι, Part. φυς, from φυμι.

Χ.

rejoice Χαιρω, Imper. χαιρε *hail*, 1 Fut. χαιρησω, from χαιρεω; 2 Aor. pass. εχαιρην; Subj. χαιρω, Infin. χαιρηναι, 2 Fut. χαρησομαι.

gape Χασκω, 2 Aor. εχανον; 1 Fut. mid. χανουμαι, Perf. κεχηνα, from χαινω Poetic.

pour Χεω, 1 Fut. χευσω, 1 Aor. εχευσα, εχευα, and εχεα; Infin. χεαι, 1 Aor. mid. εχεαμην, Perf. κεχυκα for κεχευκα, 2 Aor. εχεον, 2 Fut. χεω; Perf. pass. κεχυμαι, 1 Aor. εχυθην, 1 Fut. χυθησομαι, from χυω.

heap up Χωννυω and χωννυμι, 1 Fut. χωσω, 1 Aor. εχωσα; Perf. pass. κεχωσμαι, 1 Aor. εχωσθην, from χοω or χωω.

Ω.

drive Ωθω, and more usually ωθεω, 1 Fut. ωσω and ωθησω, 1 Aor. ωσα and ωθησα; Perf. pass. ωσμαι and ωθημαι, 1 Aor. ωσθην; 1 Fut. Mid. ωσομαι and ωθησομαι, 1 Aor. ωσαμην and ωθησαμην. The Attic σ is often prefixed to the augmented Tenses, as εωσα, εωσμαι, &c.

buy Ωνεομαι, 1 Fut. ωνησομαι, Perf. pass. ωνημαι and εωνημαι, 1 Aor. ωνηθην and εωνηθην.

10. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

SECT.

SECT. XVII.

Of IMPERSONAL Verbs.

1. AN *impersonal* Verb is a kind of Defective which has only one Person, namely, the *third Person singular*, and in Participles only the *Neuter Gender*.
2. Most Impersonals are also very defective in their Tenses: But in the forming of them let the Learner name their principal Tenses, if used, as in *συμβαινει it happens*; if not, their other Tenses.

Pres.	1 Fut.	Perf.
Συμβαινει.	συμβησει.	συμβεβηκε.

3. The most usual Impersonals *active* are as follow:
   1. Αρηκει and προσηκει *it is fit*, Imp. αρηκε and προσηκε, Particip. αρηκον and προσηκον.
   2. Δει *it behoveth*, Imp. εδει, Opt. δεοι, 1 Fut. δεησει, 1 Aor. εδεησε, Infin. δειν, δεησειν, δεησαι, Particip. δεον, δεησον, δεησαν. Compounds, Αποδει, ενδει, καταδει, προσδει.
   3. Δοκει *it seemeth*, Imp. εδοκει, 1 Fut. δοξει, 1 Aor. εδοξε, Subj. δοξῃ, Particip. δοκων. Compounds, Μεταδοκει, συνδοκει.
   4. Μελει *it is a concern*, Imperf. εμελε, 1 Fut. μελησει, 1 Aor. εμελησε, Particip. μελον. Compound, Μεταμελει.
   5. Πρεπει *it becometh*, Imperf. επρεπε, Infin. πρεπειν, Particip. πρεπον.
   6. Χρη *it behoveth*, (by Apocope for χρησι, from χρημι) Imperf. εχρην or χρην, 1 Fut. χρησει, Infin. χρηναι and χρην. Compounds, Αποχρη, &c.
4. There are also Impersonals *passive*, as
   1. Ενδεχεται *it may be*.
   2. Επαρται *it is decreed by the Fates*, Perf. pass. Attic from μειρω *to divide*.
   3. Πεπρωται, the same, Pluperf. επεπρωτο, Particip. πεπρωμενον, by Syncope from πρατεω *to define, determine*.
5. Besides the foregoing Impersonals, some Verbs neuter, and all Verbs *passive*, or that signify *passively*, in their third Persons may be used *impersonally*, as φιλει *it useth* or *is wont*, φαινεται *it appears*, επιτρεπεται *it is permitted*, γεγραπται *it is written*.

SECT. XVIII.

Of ADVERBS and INTERJECTIONS.

1. AN Adverb is an indeclinable Particle added to a Verb *(ad Verbum)* or Adjective, "to denote some *modification* or *circumstance* of an action or quality," as καλως *well* in καλως αναγινωσκει *he reads well*.
2. Adverbs in Greek are either *primitive*, as νυν *now*; or *derivative*, either from Nouns, as παντη *altogether*, ανδριστι *manfully*; or from Verbs, as αναφανδα *openly*, κρυβδην *secretly*.
3. Adverbs in ως are derived from the Genitive plural of Adjectives, by changing ων into ως, as from αληθων, αληθως *truly*; from οξεων, οξεως *sharply*.
4. Some Adverbs form *Degrees of Comparison*, thus,
   1. When the *positive* Adverb is formed from the Genitive plural in ων, the *comparative* Adverb

Adverb is likewise formed from the Genitive of the comparative, and the *superlative* from the Genitive of the superlative, by changing ν into ς, thus:

From Adjective σοφος *wise*, is formed Adv. σοφως *wisely*;
From comparat. σοφωτερος *wiser*, Adv. σοφωτερως *more wisely*;
From superlat. σοφωτατος *wisest*, Adv. σοφωτατως *most wisely*;
So from ταχυς *swift*, Adv. ταχεως *swiftly*;
From comparat. ταχυτερος *swifter*, Adv. ταχυτερως *more swiftly*;
And from superlat. ταχυτατος *swiftest*, Adv. ταχυτατως *most swiftly*.

2. If the positive Adverb ends in ω, so does the comparative and superlative, as ανω *upwards*, comparat. ανωτερω, superlat. ανωτατω.

Of ADVERBIAL PARTICLES.

6. A in composition *denies*, *collects*, or *increases*, as ἀχαρις *unthankful*, ἁπανλες *all together*, αξυλος *full of wood*.
7. The syllabic Adjections, δε, σε, ζε, denote *to* a place, as οικαδε *(to)* home, ουρανοσε *into* heaven, Αθηναζε *to* Athens; θεν and θε *from* a place, as ουρανοθε *from* heaven; θι, οι, σι, χθι, χη *in* a place, as ουρανοθι *in* heaven, οιχοι *at* home, Αθηνησι *in* Athens, πανταχθα and πανταχη every *where*.
8. Αμι, εμι, ζα, λα, βυ, prefixed to words, heighten their signification, as δηλος *manifest*, αμδηλος *very manifest*.
9. Νη and νε deprive, as νηπιος *an infant*, from νη *not*, and επω *to speak*.
10. Ευ in composition has a *good* sense, denoting *easiness* or *kindness*; δυς, an *ill* one, signifying *difficulty* or *ill will*, as ευαλωτος *easy to be taken*, δυσαλωτος *hard to be taken*; ευμενης *benevolent*, δυσμενης *malevolent*.

Of INTERJECTIONS.

11. Under Adverbs in Greek are comprehended *Interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, ιω *ho!* of grief, ιω, ω, οι! of laughter, ἑ, ἑ, *ha! ha! ha!* of approving, ειε *o brave! evge well done!* of condemning, ω φευ *O fy!* of admiring, ω, βαβαι, παπαι, αιβοι, *O wonderful!* of deriding, ιω αι! of calling, ω *ho!* of grief, ωαι *woe!*

SECT. XIX.

Of CONJUNCTIONS.

1. A Conjunction is an indeclinable Particle that *joins together* (conjungit) *sentences* and sometimes *single words* *.
2. In Greek they may be distinguished into
   1. Copulative, as και, τε, *and*, *also*, &c.
   2. Disjunctive, η, ητοι, ηγουν, *either*, *or*, &c.
   3. Concessive, καν, καιπερ, *though*, *although*.
   4. Adversative, δε *but*, αλλα *but*, ὁμως *yet*.
   5. Causal, γαρ *for*, ινα, ὁπως, *that*, *to the end that*, επειδηπερ *since*.
   6. Conclusive or illative, αρα, ων, *therefore*, διοπερ *wherefore*.
   7. Conditional, ει, αν, *if*.

* See the *Encyclopædia Britannica* in Grammar, No. 115, &c.

SECT. XX.

Of PREPOSITIONS.

1. A Preposition is an indeclinable Particle *put before* (præposita) Verbs in composition, and Nouns in construction.
2. * "Most Prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations."
3. The Prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, εις *into*, εκ or εξ *out of*, εν *in*, προ *before*, προς *to*, συν *with*; and twelve of two syllables, αμφι *round about*, ανα *through*, αντι *instead of*, απο *from*, δια *by*, επι *in, upon*, κατα *according to*, μετα *with*, παρα *from, at*, περι *concerning, about*, ὑπερ *above, over*, ὑπο *under*.
4. The Prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that αμφι *about, concerning, near* (not used in the New Testament), is in the Greek writers joined with three cases, the Genitive, Dative, and Accusative.

SECT. XXI.

Of SYNTAX, and first of CONCORD.

1. SYNTAX from the Greek word Συνταξις *Composition*, is that part of Grammar which teaches how to *compose* words properly in Sentences.
2. Syntax may be distinguished into two parts, *Concord* or *Agreement*, and *Government*.

Of the FIRST CONCORD.

3. The Verb agrees with it's Nominative case in Number and Person, as εγω γραφω *I write*, ανθρωποι λεγουσι *men say*.
4. The Nominative case to a Verb is found by asking the question *who*? or *what*? with the Verb, as in the sentence just given, *men*, answering to the question *who say*? is the Nominative case to the Verb *say*.
5. All Nouns are of the *third* Person, except such as are joined with the pronouns *I, thou, we*, or *ye*.
6. A neuter Noun plural has † *generally* a Verb singular, as παντα εγενετο *all things were made*, ζωα τρεχει *animals run*.
7. Two

* Bishop *Lowth*'s Introduction to English Grammar, p. 97, 2d edit. But comp. *Encyclopædia Britannica* in GRAMMAR, No. 128, &c.

† *By no means always*; see Mark v. 13. John x. 27. 1 Cor. xii. 25. Jam. ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that Nouns plural, both masculine and feminine, are likewise *sometimes*, though rarely, joined with Verbs singular in the best Greek writers. Thus *Pindar*, Ol. 11. lin. 4, 5, Μελιγαρυες ὑμνοι ὑστερων αρχει λογων τοδε, *The sweet hymns in the prelude to the discourses which follow*; *Plato*, Θυει ισταμενης απεχονται συμποσιων η Κρητες, *There is not who abstain from feasts except the Cretans*; *Aristotle*,

7. Two or more Nominatives, of whatever Number, generally have a Verb plural, and if the Nominatives differ in Person, of the most **worthy* Person, as Σπερμα και καρπος διαφερουσι, *Seed and fruit differ;* Εγω και συ τα δικαια ποιησομεν, *I and thou will do right things.*

8. A Noun of *multitude*, though singular in form, may have a Verb plural, as Luke viii. 37, Ηρωτησα αυτον απαν το πληθος, *All the multitude asked him.* Comp. John vii. 49, and Rule 15, below.

9. A Verb placed between two Nominatives of different Numbers, may agree with either, as Εθνος πολυανθρωπωτατον εστιν, or εισιν, Αραβες, *The Arabians are a most populous nation.*

10. The primitive Pronouns, whether of the first or second Person, are generally omitted before a Verb (unless some emphasis or distinction be intended), as γραφω *I write*, λεγεις *thou sayest.*

11. The Nominative case of the third Person is also often omitted, especially before such Verbs as these, λεγεσι, φασι, *they say;* ειωθασι, φιλεσι, *they are wont*, &c. understand ανθρωποι *men.* So before Verbs *of nature*, as εβρονησε *it thundered*, ηστραψε *it lightened*, i. e. Θεος *God*, or ουρανος *heaven.*

Of the SECOND CONCORD.

12. The Adjective agrees with it's Substantive in Number, Case, and Gender, as χρηστος ανηρ *a good man*, καλαις γυναιξι *to fair women.*

13. The Adjective to a Substantive may be either Noun, Pronoun, or Participle; and it's Substantive is found by asking the question *who?* or *what?* with the Adjective, as in the last instance, *who fair?* answer, *women.*

14. Two or more Substantives singular generally have an Adjective of the plural Number, and of the most † *worthy* Gender (if the Substantives differ in Gender,) as Αδελφος η αδελφη γυμνοι, *A brother or a sister naked*, Jam. ii. 15.

15. A Substantive of *multitude*, though singular, and of the feminine or neuter Gender, may have an Adjective plural and masculine, as Luke ii. 13, Πληθος στρατιας ουρανιου, αινουντων τον Θεον, και λεγοντων, *A multitude of the heavenly host, praising God, and saying;* Luke xix. 37, Απαν το πληθος χαιροντες, *All the multitude rejoicing.* Comp. Acts v. 16.

16. The Greek N. χρημα, plur. χρηματα, signifying *thing* or *things*, is usually omitted, and implied in the neuter Adjective, as καλον εστιν, *it is a good thing.* Hence

Aristide, Ουκ επεφυτο τοις μεν αι τριχες, τοις δε τα πτερα, *On some grew no hairs, on others no feathers.* The author of the *Port-Royal Grammar*, who produces the passages just cited, accounts for this construction (Book ix. Rule 5,) by observing, that "such expressions are real *Syllepses* (and the *Syllepsis* is defined, Book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence), for, as when we say turba ruunt, *the multitude rush*, the Verb is put in the plural, because we apprehend *a multitude* by the word turba; so when we say animalia currit [ζωα τρεχει] the Verb is put in the singular, by reason we conceive an *universality* by the word animalia *animals*, as if it were omne animal currit, *every animal runs*, or indefinitely animal currit, *an animal runs.*" Thus my author, who shews that similar phrases are used both in the Latin and French language; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14, and my Hebrew Grammar, Sect. VIII. 21.

* In Persons the first is called *more worthy* than the second, and the second than the third; or as Mr. *Holmes* states it, in his Latin Grammar, p. 53, Note, "*I* and another are *we*, *thou* and another are *ye*; so that the Verb agrees with the *first* Person rather than the second, and with the *second* rather than the third."

† Of Genders the masculine is *more worthy* than the feminine, and the feminine than the neuter.

17. A Substantive feminine is often joined with an Adjective * neuter, as Ουκ αγαθόν πολυκοιρανιη, *(Homer) The rule of many is not good*, or *a good thing*, χρημα being understood. Comp. Mat. vi. 25, 34. 2 Cor. ii. 6. † So sometimes a N. masc. as *Aristoph.* Plut. lin. 203, Δειλοτατον εσθ' ὁ Πλουτος, *Plutus is a most fearful thing; Longin.* De Sublim. sect. 31, Ὁ ἰδιοτισμος εστι εμφανιστικωτερον, *A common expression is more significant*; *Herodot.* ii. 68, Ὁ δε τροχιλος ειρηναιον ὁι εστι (where understand ζωον) ‡.

18. So two Nouns, one masculine, the other feminine, are joined with an Adjective neuter plural, as Αἱ δυναστειαι και ὁ πλουτος δια την τιμην αιρετα, *Power and riches are desirable on account of honour.*

Of the THIRD CONCORD.

19. The relative Pronoun, ὁς, ἡ, ὁ, agrees with the Substantive to which it refers, called it's *Antecedent*, in Gender, Number, and Person; and if there be no Nominative case between the Relative and the Verb, the Relative itself will be the Nominative case to the Verb, as Μακαριος εστιν ὁ ανηρ ὁς ελπιζει, *Blessed is the man who hopeth.*

20. But if there be some other Nominative case to the Verb, the Relative will, as to *Case*, be governed by the Verb, or by some other word in the sentence, as Μακαριον το εθνος ου Κυριος ὁ Θεος εστι· λαος ὁν εξελεξατο, *Blessed* (is) *the nation whose God the Lord is, the people whom he hath chosen.* In this sentence the first Relative ου is, as to *Case*, governed by the Noun Θεος, (comp. Rule 32.) the second Relative ὁν by the Verb εξελεξατο. Comp. Rule 43.

21. But observe that the Relative and Antecedent in Greek are often put in the same case, as Επιστευσαν—τῳ λογῳ ᾧ (for ὁν) ειπεν, *They believed—the word which he spake.* John ii. 22.

22. Two or more Antecedents generally have a Relative plural, agreeing in Gender and Person with the most worthy, as Ανηρ και γυνη, οἱ αγαπωσι τον Θεον, *A man and a woman who love God.*

23. A Relative between two Antecedents of different Genders or Numbers may agree with either, as *Lucian*, Πολεις εισιν ας φωλεας νομιζεις, *Those are cities which you take for caves.* Gal. iii. 16, τῳ σπερματι σα, ὁς εστι Χριστος, *to thy seed, which is Christ.* Eph. iii. 13, ταις θλιψεσι μα, ητις εστι δοξα ὑμων, *my afflictions, which are your glory.*

24. Αυτος, ουτος, εκεινος, ὁσος *how many*, ηλικος *as great*, ὁιος *of such kind*, also ποσος *how many*, ποστος *of what number*, or &c. ποταπος *of what country*, ποσαπλους and ποσαπλασιος *of how many fold*, are sometimes used after the manner of the Relative, as Ελεφαντων εμβρυον (εστι) ηλικον (εστι) μοσχος, *The fetus of elephants is as big as a calf*; Χαριζομενος οιῳ σοι ανδρι, *Obliging such a man as you.*

* Comp. Lexicon under Αρσην. The Latins have sometimes imitated this construction. Thus *Virgil*, Æn. iv. lin. 568, 9.

———Varium & mutabile *semper*
Fœmina.———

† In *Longinus*, Sect. xxxii. p. 174, edit. tert. *Pearce*, we even meet with a N. feminine plur. joined with an Adjective neut. sing. Ὡς ὑψηλοποιοι αἱ μεταφορα, *That metaphors are conducive to the sublime.*

‡ So in Latin, *Ovid*,

Turpe senex miles, turpe senilis amor.

And *Virgil*, Ecl. III. lin. 80,

Triste lupus *stabulis*———

25. Relatives

25. Relatives often agree with their Antecedents, not as to their Gender, but as to their Sense, as Mat. xxviii. 19, εθνη—αυτους. Rom. ii. 14, εθνη—ουτοι. Col. ii. 19, την κεφαλην, εξ ου— Rev. xvii. 16. Κερατα—ουτοι. So in Latin, *Terence*, Andr. III. 5, 1, Sceles, qui *me perdidit*. *Horace*, Monstrum, quæ—Lib. 1. ode xxxvii. lin. 21.

26. The Relative is often put before the Antecedent, especially when in the same case, as John xi. 6. Εμεινεν εν ῳ ην τοπῳ, *He stayed in the place in which he was.*

27. A Verb, an Adjective, or a Relative, sometimes agree with a preceding Infinitive mood, or a sentence; and in such instances the Verb is put in the third Person, and the Adjective or Relative in the neuter Gender, as Ξυρειν τον λεοντα ουκ εστιν ασφαλες, *To shear a lion is not safe;* Μη μεθυσκεσθε οινῳ, εν ῳ (neut.) εστιν ασωτια, *Be not drunk with wine, in which (being drunk with wine* namely) *is profligacy.* Eph. v. 18.

Of GOVERNMENT.

28. Government is that part of Syntax which respects the *cases of Nouns and Pronouns.*

Of APPOSITION.

29. Two or more Substantives belonging to the same thing are put in the same case by *Apposition*, as Παυλος Αποστολος, *Paul an Apostle;* Τιμοθεῳ τεκνῳ, *To Timothy (my) son;* Ασωπος πολις, *the town Asopus.*

30. The proper name of a place, particularly of a *town*, is sometimes put with it's Appellative in the Genitive, as Αθηνων πολις, *the city of Athens.*

Of the NOMINATIVE *Case.*

31. Verbs signifying *being* or *becoming*, *gesture*, and *passives of calling*, take a Nominative after them as well as before them, as Η αμαρτια εστιν ἡ ανομια, *Sin is unlawfulness*, 1 John iii. 4. Στη δ' ορθος, *He stood upright;* Αυτοι υἱοι Θεου κληθησονται, *They shall be called the sons of God*, Mat. v. 9.

Of the GENITIVE.

32. In general where the sign *of* is or may be put before a Noun or Pronoun in English, that word in Greek is in the Genitive.

33. The latter of two Substantives with *of* before it in English is put in the Genitive, as Οικια του πατρος, *The house of the father*, or *The* **father's house.*

34. The Noun denoting the quality of a substance, or measure of magnitude, after a N. is put in the Genitive, as Ανηρ μεγαλης αρετης, *A man of great virtue; Herodian*, Ανδριας δωδεκα πηχεων, *A statue of twelve cubits (high).*

* *Father's* in English is the Genitive, as truly as Πατρος in Greek, or Patris in Latin. See Bp. *Lowth*'s Introduction to English Grammar, p. 24, &c.

35. Ειμι *to be*, when *possession, property, custom, business*, or *duty* are implied, is joined with a Genitive, as Παντα Θεου εστιν, *All things are God's;* Πλουτου εστιν υβριζειν, *It is the custom of riches to be insolent**.

36. The Genitive case in Greek is *very often* governed by a *Preposition* understood.

N. B. *This last Rule includes so great a part of the* Government *of the Greek language, and will so well account for the* Reason *of it, that it may be proper particularly to illustrate it.*

I. then, By ANTI *for, instead of* understood, are governed,

1. The Genitives joined with Verbs of *exchanging*, as *Homer*, Αμειβειν χρυσεα χαλκειων, *To exchange gold* for *brass*. Αντι is expressed by *Aristotle*, Αλλαττεσθαι τροφας αντι νομισματος, *To exchange victuals* for *money*.

2. The Noun of *Price* in the Genitive, as Acts vii. 16, Ωνησατο Αβρααμ τιμης αργυριου, *Abraham bought* for *a sum of money;* Παντα ωνια πωλειται, *All things (are) to be purchased* for *money*. Αντι is expressed Heb. xii. 16, Ος αντι βρωσεως μιας απεδοτο τα πρωτοτοκια αυτου, *Who* for *one meal sold his birth-right*.

3. Hither may be referred the Genitives joined with Adjectives signifying *comparison* or *worth*, and it's opposite, as *Homer*, Εκτορος αξιοι, *Comparable to* (i. e. *a match for*) *Hector; Plutarch* in *Scapula*, Τριων αξια ταλαντων, *Things worth three talents;* Αξιος επαινου θανατου. *Worthy of praise—of death.*

II. By ΑΠΟ *from, at* understood, are governed,

1. The Genitives joined with Verbs of *ceasing, freeing, absolving, abstaining, wanting, differing, separating, driving away*, and such like, as 1 Pet. iv. 1, Πεπαυται της αμαρτιας, *He hath ceased* from *sin; Euripid.* Ελευθερω σε του πονου, *I free you* from *this labour;* Rom. viii. 32, Ιδιου υιου ουκ εφεισατο, *He spared not his own son.* Expressed, Ps. xxxvii. 8, Παυσαι απο οργης, *Cease* from *wrath;* Mat. vi. 13, Ρυσαι ημας απο του πονηρου, *Deliver us* from *the evil one.*"

2. The Genitives after Verbs of *touching*, as Mat. viii. 3, Ηψατο αυτου ο Ιησους, *Jesus touched him*. Expressed in LXX of Lev. v. 3, Η αψηται απο ακαθαρσιας ανθρωπου, *Or shall touch the uncleanness of a man*.

3. The Genitives after Adjectives denoting *privation, want, freedom, distance*, and the like, as *Xenoph.* Ερημος συμμαχων, *Destitute* of *allies; Demosthenes*, Ελευθερος των τυραννων, *Free* from *tyrants*. Expressed, *Steph.* Ελευθερος απο των Βαρβαρων, *Free* from *the Barbarians;* Αλυη απο ανδρος συνουσιας, *Pure* from *the cohabitation of man*.

III. By ΔΙΑ *in* or *by* understood, is governed,

The Noun of *Time* in the Genitive answering to the question *when?* as John iii. 2, Ηλθε νυκτος, *He came* by or in the *night*. Expressed, Acts v. 19, Δια της νυκτος ηνοιξε, *He opened* in *the night*.

IV. By ΕΚ or ΕΞ *out of, from, with* understood, are governed,

1. The Genitives joined with Verbs of *filling*, as John ii. 7, Γεμισατε τας υδριας υδατος, *Fill the water-pots* with *water*. Expressed, Mat. xxiii. 25, Εσωθεν δε γεμουσιν εξ αρπαγης και ακρασιας, *But within they are full of rapine and excess*. So John xii. 3.

2. The † Genitive of the *Person* joined with verbs of *hearing*, as Acts i. 4, Ηκουσατε μου, *Ye have heard* of or from *me*. Expressed, 2 Cor. xii 6, Η ακουει τι εξ εμου, *Or heareth any thing* of or from *me*.

3. The Genitive joined with Verbs of *tasting*, as Luke xiv. 24, Ουδεις—γευσεται—του δειπνου, *No one shall taste the supper*. Expressed, Job xx. 18, Εξ ων ουκ γευσεται, *Of which he shall not taste*.

4. The Genitives after Adjectives denoting *fulness*, Mat. xxiii. 28, Μεστοι εστε υπο-

* It is manifest that in such expression the N. χρημα *thing*, εθος *custom*, εργον *business*, or the like, are understood.

† Or else this Genitive may be governed of παρα *from*, which is expressed John i. 40.

χρισεως,

κρίτως, *Ye are full* of *hypocrisy*. Expressed, Υποφωτερος εκ διδασκαλιας, *More abundant in learning*. *Gaza* in *Busby's* Grammar, p. 142.

5. Genitives denoting the *part* of any substance, as Mark ix. 27, Κρατησας αυτου της χειρος. Expressed, *Lucian* Asin. Λαμβανεται με εκ της ωρας, *He takes me* by *the tail*; *Id.* (p. 158, edit. *Bened.*) Αραμενος εκ των ποδων, *Lifting me up* by *the feet*.

6. Genitives signifying the *matter* of which any thing is made, as *Lucian*, Σιδηρω πεπυκμενος, *Made of iron*. Expressed, *Theophrast.* Τας τριηρεις εκ κεδρου ποιουσιν, *They make their gallies* of *cedar*.

7. Genitives signifying *from* or *out of* a place, as *Euripid.* Γης ελαν Κορινθιας, *To drive* out of *the country of Corinth*. Expressed, *Isocrat.* Ελαυνεται αυτον εκ της Ελλαδος, *He drives him* out of *Greece*.

8. The Genitives after Adjectives *partitive*, *infinitive*, *interrogative*, *numerals*, and *superlatives*, as Luke xi. 45, Τις των νομικων, *A certain one of the lawyers*; 1 Cor. ii. 11, Τις—ανθρωπων; *Who of men?* Luke v. 3, Εν των πλοιων, *One of the ships*; 1 Cor. xv. 9. Ο ελαχιστος των Αποστολων, *The least of the Apostles*. Εκ or εξ is expressed John i. 35, Εκ των μαθητων αυτου δυο, *Two* of *his disciples*; Mat. vi. 27, Τις εξ υμων; *Who of you?* And with a superlative, *Lucian*, Εγω εξ απασων ἡ καλιστη ἐδοξα, *I seemed the fairest* of *all*.

9. The Genitive *absolute* (as it is improperly called), when joined with a Participle of a *past* tense, as Πατρος θανοντος, *The father being dead*.

V. By * ΕΝΕΚΑ *for*, *on account of*, *in respect of*, understood, are governed,

1. The Genitives after Verbs of *admiring*, *praising*, *envying*, *punishing*, *anger*, and the like, Θαυμαζω σε της αρετης, *I admire thee* for or on account of *(thy) virtue*; Ζηλω, ἐξαμυνιζω,—επαινω—σε της τυχης, *I envy—congratulate—celebrate thee* for *(thy) fortune*; Χωομενον εὐζωνοιο γυναικος, *Angry* on account of *the well-shaped woman*. *Homer*, Il. i. lin. 429. Comp. 2 Pet. iii. 9.

2. The Genitive article τυ before Verbs infinitive, as Mat. ii. 13, Τυ απολεσαι αυτο, *To destroy it*, i. e. in order to *destroy*, or on account of *destroying it*.

VI. By ΕΠΙ *over*, *in*, *during*, *in the time of*, *to*, understood, are governed,

1. The Genitive after Verbs of *commanding* or *ruling*, as Mark x. 42, Αρχειν των Εθνων, *To rule* over *the Gentiles*. 1 Tim. ii. 12, Αυθενλειν ανδρος, *To assume authority* over *the man*. Expressed, Mat. ii. 22, Αρχελαος βασιλευει επι της Ιυδαιας, *Archelaus reigns over Judea*.

2. Nouns of *Time* in the Genitive answering to the question *when?* as *Lucian*, Τοσυδε απεκτεινα μιας ἡμερας, *So many did I kill* in *one day*; which is expressed presently after by επι μιας ἡμερας.

3. The Genitive *absolute* (as it is called), when joined with a Participle *Present*, as Luke iii. 1, Ἡρωδυ τετραρχυντος, *Herod being tetrarch*, or *when Herod was tetrarch*. Expressed, *Joseph.* Ant. xii. 3, Επ' Αντιοχυ—βασιλευοντος, When *Antiochus was king*.

4. The Genitive denoting *to a place*, as *Sophocles*, Ιωμεν ναος, *Let us go* to *the ship*. Expressed, *Thucydides*, Ιεναι επ' οικυ, *To go* to *(one's) house* or *home*.

VII. By ΠΕΡΙ *about*, *concerning*, *of*, *as to*, *in*, understood, are governed,

1. The Genitives joined with Verbs of *remembering*, *forgetting*, *caring for*, *neglecting*, and the like, as Μεμνησο της τυχης, *Remember fortune*; Αμελεις των φιλων, *You neglect your friends*. Expressed, *Dio Cass.* Εμνησθη περι αυτων, *He remembered*, or *was mindful of*, *them*; *Isocrat.* Περι γραμματων ημελησαν, *They were careless* of *letters*.

2. The Genitive of the *thing* joined with Verbs of *condemning*, *absolving*, or the like, as *Demosth.* Αισχινην ουδενος αιτιωμαι, *I accuse Æschines of nothing*. Expressed, John viii. 46.

* Though I am well aware that Ενεκα is usually reckoned an Adverb, yet, as it manifestly governs a Genitive, just like a Preposition, I have not scrupled to insert it here, especially as either this word or χαριν, for τουτου χαριν, *on account of*, must *frequently* be supplied to explain the government of the Genitive in Greek.

viii. 46. Τις εξ ὑμων ελεγχει με περι ἁμαρτιας; *Who of you convicteth me of sin?* *Isocrat.* Απαλλαττω σε περι τουτε, *I acquit you of this.*

3. The Genitive of the *thing* joined with Verbs of *hearing*, as *Thucyd.* Ως επυθοντο της Πυλε κατειλημενης, *When they heard of Pylos being taken*, for περι Πυλε.

4. The Genitives joined with Adjectives denoting *knowledge, remembrance, care,* and their contraries, as Εμπειρος τε πολεμε, *Skilful in war.* Expressed, *Xenoph.* Φρονιμος περι τουτων, *Knowing* as to *these things.*

VIII By ΠΡΟ *before, preferably, in preference to,* understood, are governed,

1. The Genitives joined with Comparatives, as Ευδαιμονεστερος με, *More happy than I.* Expressed. *Herodot.* i. 62, Οισιν η τυραννις προ ελευθεριης ην ασπαστοτερον, *To whom tyranny was eligible* before, or * *a more eligible thing than, liberty.*

2. The Genitives joined with Verbs of *chusing, preferring,* and the like, as *Ælian,* Πλουσιον εραστην ειλετο τε χρηστε πενητος, *She chose a rich lover before a good* (but) *poor one.* Expressed, *Dionys. Halicarn.* Τα συμφερονλα προ των δικαιων ελομενος, *Preferring what was convenient* before *what was just.*

IX. By ΥΠΟ *by* understood, is governed,

The Genitive joined to Verbs passive, as *Isocrat.* Ηττασθαι των συμφορων, *To be overcome by misfortunes;* Luke viii. 20, Απηγγελη αυτω, λεγοντων— (supply υπο τινων) *It was told him by some, who said* —. Υπο is very often expressed with the passive Verbs: For instances see the following Lexicon, or a Greek Concordance to N. T. under Υπο.

Of the DATIVE.

37. In general where the signs † *to* or *for* may be put before a Noun or Pronoun in English, that word in Greek is in the Dative, as Γραφω ὑμιν, *I write* to *you.* Hence

38. Ειμι, denoting *possession* or *property,* is often joined with a Dative, as Luke ix. 13, Ουκ εισιν ἡμιν, *There are not* to *us,* i. e. we *have* not. Comp. Luke viii. 42. Mark xi. 24. Acts iii. 6.

39. Verbs of *profiting, trusting, obeying, disobeying, answering, sufficing,* and the like, govern a Dative, as Λυσιτελει τη πολει, *It profiteth,* or *is profitable* for, *the city;* John xiv 8. Αρκει ἡμιν, *It sufficeth,* or *is sufficient* for, *us.*

40. Adjectives of *equality, likeness, decency, profit, easiness, trust, obedience, affection, nearness,* and their contraries, govern a Dative, as Mat. xx. 12, Ισους ἡμιν αυτους εποιησας, *Thou hast made them equal* to *us;* Luke vi. 48, Ομοιος εστιν ανθρωπω, *He is like* (to) *a man;* Εχθρος τη πολει, *Averse* or *an enemy* to *the city.*

41. Verbs and Adjectives compounded with συν or ἑαυ govern a Dative by the force of the Preposition συν, as Συγχαιρειν χρη τοις φιλοις, *It behoves (us) to rejoice* with *friends;* Συντροφος εμοι, *Bred up* with *me;* Ομοψυχος εμοι (i. e συν εμοι), *Like-minded* with me.

42. The Dative is *often* governed by a *Preposition* understood.

I. By EN *in, by, with,* understood, are governed,

1. The Datives denoting *in* or *at* a place, as Αιθερι ναιων, *Dwelling* in *the air.* Expressed, Mat. ii. 19. iii. 3. & al. freq.

2. The Datives signifying the *time when,* as Mat. xvii. 23, Τη τριτη ἡμερα, On *the third day.* Expressed, Mat. vii. 22, Εν εκεινη τη ἡμερα, In *that day.*

3. The Datives denoting the *instrument, cause,* or *manner* of action, as *Homer,* Ηλασε ξιφει, και επεφνε, δολω, ου κρατει, *He smote (him)* with *a sword, and killed (him)* by *fraud, not* by *valour.* Expressed, *Euripid.* Εν βελει πληγεις, *Struck* with *a dart.*

II. By ΕΠΙ *upon, for, concerning, on account of,* understood, are governed.

* Comp. above Rule 17.

† When the signs *to* or *for* do or may follow a V. in English, that V. is said to be put *acquisitively,* because the Noun or Pronoun following the sign *acquires* something.

The

The Datives after Verbs of *anger, rejoicing, envying, following*, and the like, as *Demosth.* Οργιζεσθαι τω εξαπατησαντι, *To be angry* with *a person who deceived him.* Expressed, Latin, Επι τοις παρουσιν αγαναχτειν, *To be offended* at *the present circumstances.*

III. By ΜΕΤΑ *with*, understood, is governed,

The Dative joined with Verbs of *following* or *accompanying*, as Mat. viii. 19, Ακολουθησω σοι. *I will follow thee.* Expressed, *Hesiod.* Op. lin. 230, Μετ' ανδρασι λιμος ετηται. *Hunger follows* or *accompanies men.* Comp. Luke ix. 49.

IV. By ΠΑΡΑ *by*, understood, is governed,

The Dative of the *agent* after the Verb passive, as Τι πεπραχται τοις αλλοις, *What is done* by *others.* Expressed, *Joseph.* De Bel. i. 30. 3, Εφηθη δε παρα πασαις τα προειρημενα, *The things before related were asserted* by *all (the women).*

Of the ACCUSATIVE.

43. Verbs * *transitive* govern an Accusative, as Γνωθι σεαυτον, *Know thyself;* Τον Θεον φοβεισθε, *Fear ye God.*

44. Verbs are joined with their cognate Nouns in the Accusative, as Εχαρησαν χαραν μεγαλην, *They rejoiced (with) great joy.*

45. The Accusative is *often* governed by a *Preposition* understood.

I. By ΔΙΑ *on account* or *because of* understood, is governed,

The Accusative *absolute* (as some call it), when a *reason* is implied, as Acts xxvi. 3, Μαλιστα γνωστην οντα σε, *Especially* because of *thy being*, or because *thou art, skilful.*

II. By ΕΙΣ *to, concerning, against*, understood, are governed,

1. The Accusative of the *thing* after Verbs of *advising, exhorting*, or the like, as Προτρεπω σε τουτο, *I exhort you to this.* Expressed, *Demosth.* Εις ομονοιαν προτρεψαι, *To exhort* to *unanimity.*

2. The Accusative of the *person* after Verbs of *doing* or *speaking well* or *ill.* Λεγω σε κακα, *I speak evil* concerning *thee*, for εις σε. Comp. Mat. xxvi. 10.

III. By ΕΠΙ *for, during*, understood, is governed,

The Accusative of a Noun of *time*, as Mat. iv. 2, Νηστευσας ημερας τεσσαρακοντα και νυκτας τεσσαρακοντα, *Having fasted forty days and forty nights.* Επι is expressed, Luke iv. 25. Acts xiii. 31. xix. 8.

IV. By ΚΑΤΑ *as to, in respect of*, understood, are governed,

1. The Accusative of the *thing* after Verbs of *asking, requesting, depriving*, as Αιτειν τινα τι, *To ask any one any thing*, for καλα τι; Αποστερειν τινα τα χρηματα, *To deprive any one* of, or as to, *(his) goods.*

2. The Accusative joined with Verbs passive, or signifying passively, in such expressions as these: *Euripides*, Την δ' εκ χειρων αρπαζομαι, *She is snatched out of my hands*, literally, *I am snatched* as to her *out of my hands;* Μωρος ου πιστευεται την αρχην, for καλα την, *A fool is not intrusted* as to, or with, *the government;* 1 Cor ix. 17, Οικονομιαν πεπιστευμαι, *I am intrusted* with *a dispensation.* Comp. Rom iii. 2. Mat. xvi. 26.

3. Most Accusatives *absolute*, as some call them, as 1 Cor. x. 16, † Τον αρτον, ον κλωμεν, ουχι κοινωνια του σωματος του Χριστου εστιν; As to *the bread which we break, is it not the communion of the body of Christ?* So *Sophocles*, Œdip. Tyran. lin 457, Τον ανδρα τουτον, ον παλαι ζητεις—αιος εστιν ενθαδε, As for *that man whom you seek of a long time, he is here.* Comp. Mat. xii. 36. xxi. 42. Luke xxi. 6. Acts x. 36, 38.

4. Innumerable other Accusatives joined both with Nouns and Verbs, as Πατριδα, Ρωμαιος, As to, or by, *country a Roman;* Ειδος καλλιστος, *Most beautiful* as to, or in, *form;* Αλγεω την κεφαλην, *I ache* as to, or in, *my* head. See *Bos* Ellips. under Κατα.

* All Verbs in which the action *passes* from the agent to the object, that is, all Verbs *active*, and such as have an *active signification*, are called *transitive*, from the Latin transire *to pass.*

† The Latins have imitated this construction. Thus *Virgil*, Æn. i. lin. 573. *Urbem*, quam statuo, vestra est. As to the city, *which I am building, it is your's.*

V. By

V. By ΜΕΤΑ *after*, understood, is governed,
The neuter Participle Accusative, which may be rendered by *after that*, or *when*, and a *Verb*, as Ακουσθεν, *it being heard*, or *after it was heard*, i. e. Μετα το πραγμα ακουσθεν, *After the thing being heard*; So Προσταξαγμενον, *it being ordered*, i. e. Μετα το πραγμα προσταξαγμενον. See Luke xxiv. 47, and many more instances in *Bos* Ellips. under Μετα, and in the following Lexicon under Αρχω II.

VI. By ΠΡΟΣ *to*, understood, is governed,
The Accusative of the *thing* after Verbs of *teaching*, John xiv. 26. Διδαξει υμας παντα, *He shall teach you all things*, for προς παντα. Expressed, *Isocrat.* Παιδευειν προς αρετην, *To instruct to*, or in, *virtue*.

GENERAL RULES.

46. Verbs compounded with Prepositions generally govern the same cases as those Prepositions, as Luke xiii. 12, Απολελυσαι της ασθενειας, *Thou art loosed* from *thy infirmity*; Acts xiv. 22, Εμμενειν τη πιστει, *To persist* in *the faith*; Mat. xv. 3, Παραβαινετε την εντολην, *Ye transgress the command*.

47. Verbs of *filling, separating, depriving, estimating, exchanging, absolving, condemning, admonishing, appeasing*, besides a Genitive of the more distant Substantive governed by a Preposition understood, and having the signs *with, from, of* or *for* before it in English, require an Accusative of the nearer, as Luke i. 53, Πεινωντας (ανθρωπους namely) ενεπλησεν αγαθων, *He hath filled the hungry* with *good things*; *Demosth.* Θηβαιους παυσει της ὑβρεως, *It will make the Thebans cease* from *their insolence*. Comp. above Rule 36. I. 1. II. 1. VII. 2.

48. Verbs of *giving, saying, shewing, comparing, joining, agreeing, contriving*, and such like, govern an Accusative of the nearer Substantive, with a Dative of the more distant, which latter *may* have in English the signs *to, for*, or *with* before it, as Eph. iv. 27, Μητε διδοτε τοπον διαβολῳ, *Neither give place* to *the devil*: *Herodian*, Γυναικι θανατον εμηχανατο, *He contrived death* for *the woman*.
N. B. *Thus have I selected the most common and useful Rules of* Government *in the Greek language; but these are very far from comprehending* all *that might be given upon such an extensive and indeed almost* * *inexhaustible subject*. Government, *in the* best *writers, is so extremely* various, *that it seems impossible to reduce it within any certain Rules; and it must be confessed, that it is often different from those here laid down: Nor need the Learner wonder at this, if he will remember, that the* cases of Greek Nouns are very often regulated by a Preposition or some other word UNDERSTOOD: *Let him, therefore, when he meets with a Noun in a case for which he cannot readily account, diligently consider whether there is not an* ellipsis *or* deficiency *of some word, and particularly of a* Preposition, *by which such Noun is really governed; and he will frequently find the construction cleared to his satisfaction. In making this enquiry, an attention to the above Rules may be of considerable service; and for further information I refer him to the learned* Bos's *Ellipses, or to the Abridgment of that Work in Dr.* Milner's *Grammar*, p. 175, &c. *to the former of whom the Reader is much indebted for what is here delivered* on Government.

Of INFINITIVES and PARTICIPLES.

49. The Infinitive is put after Verbs, Substantives, and Adjectives, as in English, thus Βουλομεθα γνωναι, *We desire to know*; Εξουσιαν γενεσθαι, *Power to become*; Αξιος κληθηναι, *Worthy to be called*.

* What a prodigious number of Rules and Observations on *Government* has the great Dr. *Busby* collected in his Grammar! But after all I much doubt whether any human abilities—ΟΙΟΙ ΝΥΝ ΒΡΟΤΟΙ ΕΙΣΙΝ—are capable of retaining them, or of applying them any otherwise than by USE.

50. Instead

50. Instead of the Infinitive is frequently used the Participle agreeing with the Nominative case of the preceding Verb, especially with Verbs of *persevering, desisting, remembering, knowledge,* and *affection,* as Επαυσαλο λαλων, *He ceased to speak,* or *speaking;* Μεμνημαι ποιησας, *I remember to have done;* Αισθανομαι διαμαρτων, *I perceive I was mistaken.*

51. The Infinitive mood is often governed by a Noun or Pronoun in the Accusative case going before, to which Noun or Pronoun in English is or may be prefixed the Conjunction *that,* as Mark x. 49, Ειπεν αυτον φωνηθναι, *He ordered* that *he should be called,* or as we also say in English, *He ordered* him *to be called.*

52. The Infinitive with the neuter Article το is used as a Noun in all cases, and is often joined with Prepositions, as Το φρονειν, *Being wise,* or *wisdom;* Απο του μαχεσθαι, *From fighting;* Εν τω χρησθαι, *In using.* Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.

53. The Infinitive, when thus applied, admits a Noun in the Accusative case before it, as John i. 49, Προ του σε Φιλιππον φωνησαι, *Before that Philip called thee,* or *before Philip's calling thee;* John ii. 24, Δια το αυτον γινωσκειν παντας, *Because of his knowing all men.*

54. A Participle, of whatever Tense, with the Article, is in meaning equivalent to the relative ὃς and the Verb of the same Tense, as Ὁ αιτων, *He who asketh;* Ὁ λαλησας, *He who spake.*

55. Participles govern the same cases as their Verbs, as Ουκ εστι πενης ὁ μηδεν εχων, αλλ' ὁ πολλων επιθυμων, *He is not poor who has nothing, but he who desires many things.* Comp. above Rule 43. and 36. VII. 1.

56. The Verbal Noun neuter in τεον, denoting *necessity,* admits the case of it's Verb, and moreover a Dative of the agent, as Γραπτεον εμοι επιστολην, *I must write a letter,* or, more literally, *There is to be written by me a letter* *.

Of the Construction of ADVERBS and INTERJECTIONS.

57. Adverbs govern cases by the force of *a Preposition understood.*

58. Derivative Adverbs take after them such cases as the words they come from, as Αξιως τε γενους, i. e. *ανθ του, Worthily,* i. e. *in a manner worthy, of his birth;* Κυκλοθεν του θρονου, i. e. *απο του—, Round about the throne.*

59. Many Adverbs of *quantity, place, time, cause, order, concealing, separation, number,* also Adverbs of the comparative and superlative degrees, are joined with a Genitive, as Τοι ουλων αδην εχομεν, *We have enough of such persons* (εκ being understood); Πορρω της πολεως, *Far from the city;* Χωρις αυτου, *Without him;* supply απο. Comp. above Rule 36. II. 1. IV. 7.

60. Adverbs which denote *accompanying* or *collecting* have a Dative, as Αμα αυτοις, *Together with them;* Θεοις ὁμου, *With the Gods,* i. e. assisting; understand the Preposition συν *with.*

61. Adverbs of *swearing* are followed by an Accusative, the Preposition προς *by* being understood, as Μα Δια, *By Jove;* Νη τον Πλουτωνα, *By Pluto.*

62. Two or more negative Adverbs in Greek deny more strongly, Luke xxii. 18, Ου μη πιω, *I will by no means drink;* ver. 16, Ουκετι ου μη φαγω, *I will by no means any*

* Comp. Lexicon under βλητεος.

more

more eat; Heb. xiii. 5, Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω, *I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53*.

63. Interjections are joined with different cases, especially the Genitive, and frequently with several cases together, as Ουαι μοι των αγρων, *Woe to me for my fields! ενεκα* or *on account of* being in such expressions understood before the Genitive.

Of the Construction of CONJUNCTIONS and PREPOSITIONS.

64. The Conjunctions Εαν *if*; επειδαν *since*; ινα, οφρα, οπως, *that, to the end that*; ὁταν, οπόταν, *when*; καν and αν for *although*, are joined with a Subjunctive.
65. Οπως and πως *how*, with an Indicative.
66. Ὁτι *that* has an Indicative, and sometimes an Optative and Subjunctive; so it's compounds διοτι and καθοτι.
67. Επει and επειδη *after that, since*, an Indicative, and more rarely an Infinitive.
68. Ὡς *that*, an Indicative, sometimes an Optative and Subjunctive, and more rarely an Infinitive.
69. Ὡστε *so that*, an Infinitive, sometimes an Indicative.
70. Ει *if*, an Indicative, sometimes an Optative or Subjunctive.
71. Αν *if*, a Subjunctive, sometimes an Optative and Indicative.
72. For the *Construction* of the PREPOSITIONS the Reader is referred to the following Lexicon.

SECT. XXII.

GENERAL OBSERVATIONS for rendering Greek into English.

1. EVERY †*finite* Verb hath a Nominative case with which it agrees, either expressed or understood.
2. Every Adjective has a Substantive expressed or understood.
3. Every Relative has, in like manner, an Antecedent expressed or understood.
4. Every Genitive is governed by a Substantive, or by a Preposition, expressed or understood.
5. Every Dative either has in itself the force of *acquisition*, i. e. denotes the Person or Thing *to* or *for* which any thing is or is done, or is governed by some Preposition expressed or understood.
6. Every Accusative is governed by a Verb transitive, or by a Preposition expressed or understood.
7. In rendering Greek into English let the Learner remember, *in general*, that the Nominative case (if expressed) with it's Adjective, or the words connected with it, is to be taken before the Verb, then the Verb itself, and the Adverb (if any) which qualifies it's signification; next the Accusative case after a Transitive Verb, or the Nominative after a Neuter one, or the Infinitive mood; and lastly, the Genitive or Dative case with or without a Preposition, or an Accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A Vocative case (if any) is to be thrown in where most ornamental; and the Relative, with the words connected with it, to be ranged after it's Antecedent. *Dependant Sentences*, which

* See *Vigerus*, De Idiotism. Cap. VII. Sect. xii. Reg. 2. and *Hoogeveen*'s Note 43.
† That is, every verb *not in the Infinitive mood.*

are

are connected with the principal one by a Conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, USE will be the best master in directing the *Order* in which English words translated from the Greek may be most properly and elegantly placed.

SECT. XXIII.

Of DIALECTS, and particularly of the ATTIC.

1. BY *Dialects* are meant *the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language.* Thus in *England* the *Dialect of the* North * differs from that of the South, and the West-country man has a Dialect distinct from both: But all *England* being subject to one government, the Dialect of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks; for as they were divided into a number of *distinct sovereign states*, the Authors who flourished under those several governments wrote in the Dialect of the country wherein they lived; as the Italians did a few centuries ago.

2. The *Greek Dialects*, which are preserved in the writings that are come down to us, are principally the *Attic*, the *Ionic*, and the *Doric*†. To these some add the *Æolic*, the *Beotic*, and the *Poetic:* But as for the two former, there is but little that has escaped the ravages of time, except so far as the *Æolic* agrees with the *Doric;* and the *Poets* that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three Dialects first mentioned.

3. The inspired Writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar; but of the *Dialects* they chiefly use the *Attic*, which, being that of the inhabitants of *Athens* and it's neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact; not but that the sacred Penmen have occasionally interspersed the other Dialects in their writings: But as they have done this sparingly, I shall here take notice only of the *Attic*, and content myself with noticing the few other dialectical forms in their proper places in the *Lexicon*.

4. The following then are

The GENERAL PROPERTIES of the ATTIC DIALECT.

1. The ATTICS love *Contractions;* hence the contracted Nouns and Verbs belong principally to their Dialect.

2. But they are not only fond of contracting syllables in the same word, but likewise blend different words *by Apostrophe*, as τ' αυτο for το αυτο, τα 'μα for τα εμα, τουτ' εστι for τουτο εστι, ω 'γαθε for ω αγαθε, ωυ 'στι, for ωου εστι, μη 'στι for μη εστι, or by *Crasis*, as κα'γω for και εγω, κα'μοι for και εμοι, τουναντιον for το εναντιον, τευνομα for το ονομα.

3. They change σ into ξ, ρ, or τ, as ξυνεδος, θαρρειν, τημερον, θαλατια, for συνεδος, θαρσειν, σημερον, θαλασσα. But in Preter-perfects passive they use σ for μ, as μεμαρασμαι for μεμαραμμαι.

* These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

† See *Maittaire* De Dialect is Introduct. p. i. ii. *Strabo*, lib. viii. ad init.

4. In

4. In *Nouns* they change *α* into *ε*, and *ο* into *ω*, as *λεως a people*, *νεως a temple*, for *λαος* and *ναος*. See Sect. III. 17. In the Genitive of contracted Nouns they use *εφεως*, *βασιλεως*, for *οφιος*, *βασιλεος*; and indeed almost their whole declension of contracted Nouns in *ις* and *ι* is peculiar. See Sect. III. 32. 2.

5. They use these *syllabic adjections*, *συν* and *γε*, as *ακων not*, *αμενον by no means*, *εγωγε I*, *συγε thou*, adding *γε* throughout all cases. They often postfix *ι* to some Adverbs, as *νυνι now*, *οχι not*, *οἵωσι so*, for *νυν*, *οχ*, *οἵως*; and to some Pronouns, *εκεἰνοσι*, *οἵοσι*, for *εκεινος*, *οἷος*; *τοῖσι*, *τοῖσιν*, for *τοῖς*, *τοῖσν*; *τοῖσῖ* and *τοῖσι*, for *τοῖσ*; *ταυτὶ* for *ταυτα*. But we meet not with *ι* thus added to Pronouns in the New Testament.

6. In *Verbs*. In the Pluperfect Indicative they change *ει* into *ε*, as *εἰελυφεσαν* for *εἰελυφεισαν*. So Rev. vii. 11, *εστηκεσαν* for *ιστηκεισαν*.

In Futures of more than two syllables in *ισω* they often reject *σ*, as in *αφοριῶ* for *αφορισω*, Mat. xiii. 49. xxv. 32; *διακαθαριῶ* for *διακαθαρισω*, Mat. iii. 12; *εδαφιῶ* for *εδαφισω*, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48.

In the syllabic augment of Verbs they often change *ε* into *η*, as *ημελλον* for *εμελλον*, Luke vii. 2. xix. 4, & al. So in compounds *διηκονουν*, Mat. iv. 11, & al. from *διακονεω to minister*; *απηλαυον* from *απολαυω to enjoy*. In Perfects they change *λ* and *μ* into *ει*, as *ειλῃφα* (Rev. ii. 27. iii. 3, & al.) for *λελῃφα*; *ειμαρμαι* for *μεμαρμαι*. In Pluperfects they cast off the prefixed *ε*, as Mark xv. 7, *πεποιηκεισαν* for *επεποιηκεισαν*; John xi. 57, *δεδωκεισαν* for *εδεδωκεισαν*; Mark xiv. 44, *δεδωκει* for *εδεδωκει*; Mark xv. 10, *παραδεδωκεισαν* for *παρεδεδωκεισαν*. So *Lucian*, *Θεων Κρισις*, § 4, edit. *Leeds*, whom see, *αποβεβληκει* for *απεβεβληκει*.

In the temporal augment they put *ε* before *ω*, thus *ἑωρων*, John vi. 2; *ἑωρακα*, John i. 34, & al. for *ὡραον*, *ὡρακα*; and sometimes before *ο*, *οι* and *η*, as *εολπα* for *ηλπα*, from *ελπω to hope*; *εοικα* (Jam. i. 6, 23.), for *εικα*, from *εικω to be like*; *εηκα* for *ηκα I have sent*; they resolve *η* into *εα*, as in 1 Aor. *εαξα* for *ηξα*, from *αγω to break*; they change *ει* into *η*, as *ηκαζον* for *εικαζον*, from *εικαζω to liken*; they sometimes prefix the two first letters of the Present to the Perfects active and middle of Verbs beginning with *α*, *ο*, *ε*, as from *αγειρω to gather*, Perf. act. *ηγερκα*, *Attic* *αγηγερκα*; from *ακουω* Perf. mid. *ηκοα*, *Attic* *ακηκοα*, Acts ix. 13. John iv. 42, & al. from *ολλυμι* Perf. *ωλεκα*, *Attic* *ολωλεκα*, so in Perf. mid. *ολωλα*; from *ελαυνω* or *ελαω* Perf. *ηλακα*, *Attic* *εληλακα*; but in the second Aorist the augment is prefixed with a like reduplication, as from *αγω to bring*, 2 Aor. *ηγον*, *Attic* *ηγαγον*; whence Imper. *αγαγε*, Infin. *αγαγειν*. This *Attic* use of the second Aorist of *αγω* and it's compounds is very common in the New Testament.

In Verbs of two syllables in the first and second class they change *ε* in the penultima of the Perfect active into *ο*, as *πεμπω to send*, Perf. *πεπεμφα*, *Attic* *πεπομφα*; *βρεχω to wet*, Perf. *βεβρεχα*, *Attic* *βεβροχα*.

In Imperatives, in the 3d Pers. plur. for *—εἰωσαν* and *—αἰωσαν* they use *ονἰων* and *ανἰων*, as *τυπτονἰων*, *τυψανἰων*, for *τυπτεἰωσαν*, *τυψαἰωσαν*; in the passive and middle, *—ων* for *—ωσαν*, as *τυπτεσθων*, *τυψασθων*, for *τυπτεσθωσαν*, *τυψασθωσαν*.

In Optatives, they often use the second and third Persons singular and the third Person plural of the *Æolic* 1st Aorist, *τυψεια*, *ας*, *ε*, *—αν*; thus Luke vi. 11, *ποιησειαν*; and in the Present after a *contracted* syllable they change *μι* into *ην*, as *τιμωμι*, *ως*, *ω*. *Attic* *τιμωην*, *ης*, *η*; *φιλοῖμι*, *οἷς*, *οἷ*; *Attic* *φιλοιην*, *ης*, *η*; and changing *οι* into *ω*, *φιλῳην*, *ης*, *η*. So in the third sort of Verbs in *μι* they have *δωην*, *ης*, *η*, for *δοιην*, *ης*, *η*, 2 Aor. Opt. of *διδωμι*. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14.

In the contracted Verbs, *ζαω to live*, *διψαω to thirst*, *πειναω to hunger*, *χραομαι to use*, they contract by *η*, as *ζῃς*, *ζῃ*, *ζῃν*, for *ζαῃς*, *ζαῃ*, *ζαῃν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χρῄαι* for *χραῃαι*, 1 Tim. i. 8.

For *εσῖι* or *ενεσῖι* they often use *ενι*.

SECT.

SECT. XXIV.

A GRAMMATICAL PRAXIS on the first Chapter of St. John's Gospel, the Greek Words being placed in the Order of the English.

1. IN the beginning was the Word, and the Word was with God,
EN αρχη ην ὁ Λογος, και ὁ Λογος ην προς τον Θεον,
and the Word was God.
και ὁ Λογος ην Θεος.

Εν a Preposition governing a Dative case. See Lexicon. Αρχη, a N. fem. sing. of the first declension, like τιμη, Dat. case, governed by the Prep. εν. Ην, a V. neuter or substantive, Indic. Imperf. 3d Pers. sing. from the irregular V. ειμι, by * § XI. 2, agreeing with the Nominative case λογος, of the third Person, by § XXI. 3, 4, 5. Ὁ the Article masc. sing. Nom. case, agreeing with λογος. Λογος, a *verbal* N. masc. sing. from λελογα, Perf. mid. of λεγω *to speak* (see § VI. 8.), of the second declension, Nom. case to the V. ην, Και, a Conjunction. Προς, a Prep. governing an Accusative case. See Lexic. Τον, the Article masc. sing. Accusative case, agreeing with Θεον. Θεον, a N. masc. sing. of the second declension, like λογος, Accusative case, governed by the Prep. προς. Θεος, a N. masc. sing. Nom. case, governed by the V. ην, by § XXI. 31.

2. The same was in the beginning with God.
Ὁυτος ην εν αρχη προς τον Θεον.

Ὁυτος, a demonstrative Pronoun (see § IX. 5.), Nom. case to the V. ην.

3. *All things* were made by him, and without him not even one *thing*
Παντα εγενετο δι' αυτου, και χωρις αυτου ουδε ἑν
was made, which was made.
εγενετο, ὁ γεγονεν.

Παντα, a N. Adj. neut. plur. Nom. case, agreeing with χρηματα *things* understood, by § XXI. 16. from Nom. masc. sing. πας an Adj. of three terminations by § VII. 8. Εγενετο a V. Mid. Indic. 2 Aor. from the obsolete γενω (see Anomalous Verbs under γινομαι, § XVI. 9.), 3d Pers. *sing.* though joined with the Nominative neut. *plur.* χρηματα understood, by § XXI. 6. Δι', put by Apostrophe, § I. 17. for δια, a Prep. governing a Gen. See Lexic. Αυτου, a Pronoun relative, § IX. 8. Gen. case, governed by Prep. δια. Χωρις, an Adv. governing the Gen. αυτου, by the force of the Prep. απο understood, § XXI. 59. Ουδε, *not even*. See Lexic. Ἑν, a numeral N. neut. sing. from masc. εις, by § VII. 17, agreeing with N. neut. sing. χρημα understood (by § XXI. 16.) Nom. case to V. εγενετο. Ὁ, a Pronoun relative, neut. sing. agreeing with χρημα understood, and Nom. case to the V. γεγονεν, by § XXI. 19. Γεγονεν, a V. Mid. Indic. Perf. 3d Pers. sing. from the obsolete V. γενω. agreeing with the Pronoun relative ὁ of the 3d Person (see Anomalous Verbs under γινομαι); for γεγονε, the final ν being added by § I. 18.

* This mark § denotes Section of the Grammar.

4. In

4. In him was life, and the life was the light of men.
Εν αυτῳ ην ζωη, και η ζωη ην το φως των ανθρωπων.

Αυτῳ, A Pron. rel. Dat. case, governed by the Prep. εν. Ζωη, a N. fem. of the first declension, like τιμη, Nom. case to V. ην. Το, the Article neut. Nom. case, agreeing with φως. Φως, a N. neut. sing. of the third declension, like σωμα, governed by the V. ην; Sing. nom. το φως, Gen. του φωτος, &c. Των, the Article masc. plur. Gen. case, agreeing with the N. ανθρωπων. Ανθρωπων, a N. masc. plur. Gen. case, of the second declension, like λογος, governed by the N. φως, by § XXI. 33.

5. And the light shineth in the darkness, and the darkness did not receive it.
Και το φως φαινει εν τῃ σκοτιᾳ, και η σκοτια ου καταλαβεν αυτο.

Φαινει, a V. act. Indicative Present, 3d Pers. sing. from the theme φαινω, like τυπτω, agreeing with φως; φαινω, φαινεις, φαινει, &c. Σκοτια, a N. fem. sing. of the first declension, like φιλια, Dat. case, by § III. 8. governed by Prep. εν. Ου, an Adverb. Κατελαβεν, a V. act. Indicat. a Aor. from the obs. V. καταλημβω (see Λαμβανω among the Anomalous Verbs, § XVI. 9.), 3d Pers. sing. (ν being added by § I. 18.) agreeing with σκοτια. As to the augment in κατελαβεν, see § X. 32. Αυτο, a Pron. relative, neut. sing. Accus. case, governed by the transitive V. κατελαβεν, by § XXI. 43.

6. There was a man sent from God, John the name to him.
Εγενετο ανθρωπος απεσταλμενος παρα Θεου, Ιωαννης ονομα αυτῳ.

Ανθρωπος, a N. masc. sing. of the third declension, like λογος, Nom. case, governed by the V. εγενετο, here used impersonally by § XVII. 5. Απεσταλμενος; see § XII. 17. Παρα, a Prep governing a Gen. Ιωαννης, a N. masc. sing. of the first declension, like Αγχισης (by § III. 5, 7.), Nom. case to V. ην understood. Ονομα, a N. neut. sing. of the third declension, like σωμα, Nom. case, governed by V. ην understood; Sing. N. το ονομα, Gen. του ονοματος, &c, Αυτῳ *to him*; see § XXI. 38.

7. The same came for witness, that he might witness concerning the light, that all might believe through him.
Ουτος ηλθεν εις μαρτυριαν, ινα μαρτυρησῃ περι του φωτος, ινα παντες πιστευσωσι δι' αυτου.

Ηλθεν, a V. act. Indic. 2 Aor. 3d Pers. sing. (ν being added by § I. 18.) of the obsol. V. ελευθω, by Syncope for ηλυθεν; see under Anomalous V. ερχομαι, § XVI. 9. Εις, a Prep. governing an Accus. see Lexic. Μαρτυριαν, a N. fem. sing. of the first declension, like φιλια, Accus. case, governed by Prep. εις. Μαρτυρησῃ, a V. act. Subjunct. 1 Aor. 3d Pers. sing. from the contracted V. μαρτυρεω, agreeing with αυτος *he* understood by § XXI. 11. Comp. § XXII. 1. and governed of Conjunct. ινα by § XXI. 64. μαρτυρεω, (1 Fut.) μαρτυρησω, (1 Aor.) εμαρτυρησα (1 Aor. Subj.) μαρτυρησω, ῃς, ῃ. Περι, a Prep. governing a Genitive; see Lexic. Παντες, a N. Adj. masc. plur. Nom. case, agreeing with ανθρωποι *men* understood. Πιστευσωσι, a V. act. Subj. 1 Aor. 3d Pers. plur. agreeing with ανθρωποι understood, and governed of Conjunct. ινα.

8. He

8. He was not that light, but *was sent* that he might witness
Εκεινος ην ουκ το φως, αλλ' ινα μαρτυρησῃ
concerning that light.
περι του φωτος.

Εκεινος, a demonstrative Pronoun by § IX. 5, 7. To, the Article neut. sing. Nom. case, used *definitely* or *emphatically*; see Lexic. under Ὁ I. II. Αλλ', by Apostrophe for αλλα by § I. 17.

9. *That* was the true light, which enlighteneth every man
Ην το αληθινον το φως, ὁ φωτιζει παντα ανθρωπον
coming into the world.
ερχομενον εις τον κοσμον.

Ην, a V. Indic. Imperf. 3d Pers. sing. from ειμι, agreeing with εκεινο understood. Αληθινον, a N. adj. of three terminations, like καλος, § VII. 4. neut. sing. Nom. case, agreeing with φως; sing. Nom. αληθινος, η, ον, &c. Ὁ, a Pron. relative neut. sing. agreeing with φως, and Nom. case to V. φωτιζει by § XXI. 19. Φωτιζει, a V. act. Indic. Pres. 3d Pers. sing. from the theme φωτιζω, agreeing with Pron. relative ὁ. Παντα, a N. Adj. of three terminations, masc. sing. Accus. case from Nom. πας, agreeing with ανθρωπον by § XXI. 12, 13. Ανθρωπον, a N. masc. sing. Accus. case from Nom. ανθρωπος, of the second Declension, like λογος, governed by the transitive V. φωτιζει by § XXI. 43. Ερχομενον is a Participle pres. from the deponent Anomalous V. ερχομαι, and may be either the masc. sing. Accus. case, agreeing with ανθρωπον, or * rather the neut. sing. Nom. case, agreeing with φως; comp. John xii. 46. iii. 19. Κοσμον, a N. Masc. sing. of the second declension, like λογος, Accusat. case, governed by the Prep. εις.

10. He was in the world, and the world was made by him, and
Ην εν τῳ κοσμῳ, και ὁ κοσμος εγενετο δι' αυτου, και
the world did not know him.
ὁ κοσμος ουκ εγνω αυτον.

Εγνω, a V. act. Indic. 2 Aor. from the obsol. V. γνωμι, of the third kind of Verbs in μι, like διδωμι (see § XIV. 13. and XVI. 4. and γινωσκω among the Anomalous Verbs, § XVI. 9.) 3d Pers. sing. agreeing with κοσμος.

11. He came unto his own, and his own did not receive him.
Ηλθε εις τα ιδια, και οι ιδιοι ου παρελαβον αυτον.

Ιδια, a N. Adj. of three terminations, like αγιος, § VII. 5. neut. plur. Accusative case, agreeing with οικημαλα *dwellings* understood; sing. Nom. Ιδι-ος, α, ον, &c. see Lexicon under Ιδιος I. Ιδιοι, a N. Adj. masc. plur. Nom. case, agreeing with ανθρωποι understood. Παρελαβον, a V. act. Indic. 2 Aor. from obsol. V. παραλημω (see Λαμβανω among the Anomalous Verbs, § XVI. 9.), 3d Pers. plur. agreeing with ανθρωποι understood.

12. But as many as received him, he gave power to them to become
Δε οσοι ελαβον αυτον, εδωκεν εξουσιαν αυτοις γενεσθαι
the children of God, *even* to them that believe on his name.
τεκνα Θεου, τοις πιστευουσιν εις αυτο το ονομα.

Δε, a Conjunction. Ὁσοι, an Adj. masc. plur. Nom. case, agreeing with ανθρωποι

* If ερχομενον referred to ανθρωπον, I think the Greek would have been των ερχομενων.

understood.

understood. Ελαβον, a V. act. Indic. 2 Aor. from the obsol. λημβω, 3d Pers. plur. agreeing with ανθρωποι understood. Εδωκεν, a V. act. Indic. 1 Aor. by § X. 45. from the V. in μι διδωμι, 3d Pers sing. agreeing with αυτος *he* understood. Εξουσιαν, a N. fem. sing. of the first declension, like φιλια, Accus. case, governed by the V. εδωκεν by § XXI. 48. Αυτοις, a Pron. rel. masc. plur. Dat. case, governed by εδωκεν by § XXI. 48. Γενεσθαι, a V. mid. Infin. 2 Aor. from the obsol. V. γεινω (see under Γινομαι, § XVI. 9.), governed by εξουσιαν; see § XXI. 49. Τεκνα, a N. neut. plur. from singular τεκνον, of the 2d declension, like ξυλον, § III. 16. Nom. case following the Verb γενεσθαι by § XXI. 31. Τοις πιστευουσιν, *To those who believe*; see § XXI. 54. Πιστευουσιν, a Participle active Pres. masc. plur. from the theme πιστευω, Dative case (by § III. 28, 3.) agreeing with ανθρωποις understood, which is governed by εδωκεν. Ονομα, a N. neut. sing. of the third declension, like σωμα, Accusat. case, governed by Prep. εις. Αυτου *his*, or *of him*, a Pron. rel. masc. sing. Gen. case, governed by ονομα; see § XXI. 32.

13. Who were born not of bloods, nor of the will of the flesh, nor
Οι εγεννηθησαν ουκ εξ αιματων, ουδε εκ θεληματος σαρκος, ουδε
of the will of man, but of God.
εκ θεληματος ανδρος, αλλ' εκ Θεου.

Οι, a Pron. rel. masc. plur. agreeing with ανθρωποι understood, Nom. case to the V. εγεννηθησαν by § XXI. 19. Εγεννηθησαν, a V. pass. Indic. 1 Aor. 3d Pers. plur. agreeing with the relative οι, from theme γενναω; γενναω, (1 Fut.) γεννησω, (Perf.) γεγεννηκα, (Perf. pass.) γεγεννημαι, —σαι, —ται, (1 Aor. pass.) εγεννηθην, —ης, —η, &c. Εκ or εξ, a Prep. governing a Gen. see Lexic. Αιματων, a N. neut. plur. from Nom. sing. αιμα, of the third declension, like σωμα, Gen. case, governed by Prep. εξ. Θεληματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by Prep. εκ, from Nom. Θελημα. Σαρκος, a N. fem. sing. from Nom. σαρξ, of the third declension, like δελφιν, Gen. case, governed by the N. θεληματος by § XXI. 33. Sing. Nom. η σαρξ, Gen. της σαρκος, &c. Ανδρος, a N. masc. sing. Gen. case from Nom. ανηρ (by § III. 25.), of the third declension, like δελφιν, governed by the N. θεληματος.

14. And the Word was made flesh and tabernacled among us (and
Και ο Λογος εγενετο σαρξ και εσκηνωσεν εν ημιν (και
we beheld his glory, the glory as of the only-begotten of
εθεασαμεθα αυτου την δοξαν, δοξαν ως μονογενους παρα
the Father) full of grace and of truth.
Πατρος) πληρης χαριτος και αληθειας.

Εσκηνωσεν, a V. act. Indic. of the third kind of contracted Verbs, in ω namely, 1 Aor. (by § XIII. 6. compared with § X. 43.) 3d Pers. sing. agreeing with λογος understood. Ημιν, a Pron. of the 1st Pers. plur. from sing. εγω, Dat. case by § IX. 3. governed by Prep. εν. Εθεασαμεθα, a V. deponent, 1 Aor. 1 Pers. plur. from the theme θεαομαι, ωμαι, agreeing with ημεις, the Pron. plur. of the 1st Person understood, by § XXI. 10. Θεαομαι, (1 Fut.) θεασομαι, (1 Aor.) εθεασαμην, ω, &c. Δοξαν, a N. fem. sing Accusative case from Nom. δοξα, of the first declension, like μυσα, governed of the transitive Verb εθεασαμεθα. Ως, an Adverb. Μονογενους, a N. Adj. contracted of two terminations, like αληθης, § VII. 10, 14, agreeing with the Gen. υιου *son* understood, governed of the N. δοξαν. Πατρος, a N. masc. sing. Gen. case by § III. 25. from Nom. πατηρ, of the third declension, like δελφιν, governed by the Prep. παρα. Πληρης, a N. Adj. contracted of two terminations, like αληθης,

αληθης, masc. sing. Nom. case, agreeing with λογος. Χαριτος, a N. fem. sing. Gen. case from the Nom. χαρις, of the third declension, like δελφιν, governed by the Adj. πληρης by § XXI. 36. IV. 4. Αληθειας, a N. fem. sing. Gen. case from the Nom. αληθεια, of the first declension, like φιλια, governed by the Adj. πληρης understood.

15. John witnesseth concerning him, and cried, saying, This was
Ιωαννης μαρτυρει περι αυτου, και κεκραγε, λεγων, Ουτος ην
he of whom I spake; He that cometh after me is become before
ον ειπον· Ο ερχομενος οπισω μου γεγονεν εμπροσθεν
me, for he was before me.
μου, ὁτι πρωτος μου.

Μαρτυρει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with the Nom. case Ιωαννης, contracted like φιλεω; μαρτυρεω, ω; εεις, εις; εει, ει. Κεκραγε, a V. mid. Perf. 3d Pers. sing. agreeing with Ιωαννης, from the theme κραζω, of the third class of characteristics by § X. 17. forming the 1st Fut. in ξω, and the 2d Aor. in γον, according to § X. 39, 53. κραζω, (1 Fut.) κραξω, (2 Aor.) εκραγον, (Perf. Mid.) κεκραγα, ας, ε. Λεγων, a Particip. act. Pres. masc. sing. Nom. case from the theme λεγω, agreeing with Ιωαννης; see § X. 12. Ον, a Pron. relative masc. sing. agreeing with the antecedent αυτος or ανθρωπος understood, Accus. case, governed by the V. ειπον by § XXI. 20. Ειπον, a V. act. Indic. 2 Aor. 1st Pers. sing. from the theme επω, with the irregular augment ι after ε by § X. 29. Μου, a primitive Pron. of the 1st Pers. Gen. case (by § IX. 3.), governed by the Adv. of *order* οπισω according to § XXI. 59. So μου by εμπροσθεν. Οτι, the neut. of compound relative ὁστις by § IX. 13. used as a Conjunction; see Lexicon. Πρωτος, properly an irregular superlative from the Preposition προ by § VIII. 10, 6, for προτατος, but here used in a comparative sense, and governing the Gen. μου accordingly; see § XXI. 36. VIII. 1.

16. And from his fulness all we have received, and grace
Και εκ αυτου του πληρωματος παντες ημεις ελαβομεν, και χαριν
upon grace.
επι χαριτος.

Πληρωματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by the Prep. εκ. Ελαβομεν, a V. act. Indic. 2 Aor. 1st Pers. plur. from obsol. λημβω, agreeing with ημεις. Χαριν, a N. fem. sing. Accus. case (by § III. 26.) from the Nom. χαρις, of the third declension, like δελφιν, governed by the transitive V. ελαβομεν understood.

17. For the law was given by Moses, grace and truth was by
Ὁτι ὁ νομος εδοθη δια Μωσεως, ἡ χαρις και ἡ αληθεια εγενετο δια
Jesus Christ.
Ιησου Χριστου.

Νομος, a *verbal* N. masc. sing. from νεμω, Perf. mid. of νεμω *to distribute* (see § VI. 8.) Nom. case to V. εδοθη. Εδοθη, a V. pass. 1 Aor. 3d Pers. sing. agreeing with νομος, from the V. in μι διδωμι; διδωμι, (1 Fut.) δωσω, (Perf.) δεδωκα, (Perf. pass.) δεδ * ομαι, —σαι, —ται, (1 Aor.) εδοθην, —ης, —η. Μωσεως, an heteroclite N. masc. sing. Gen. case, see § V. 6. governed by Prep. δια; Ιησου, an heteroclite N. masc. sing. Gen. case, see § V. 3, 4, governed by the Prep. δια; Χριστου, a *verbal* N.

* See Sect. XIV. 11.

masc. sing. from κεχρισται, 3d Pers. Perf. pass. of χριω *to anoint* (see § VI. 8.), Gen. case, put in apposition with Ιησε by § XXI. 29.

18. No one ever hath seen God, the only-begotten Son, who is in
Ουδεις πωποτε εωρακε Θεον, ὁ μονογενης Υιος, ὁ ων εις
the bosom of the Father, he hath declared *him.*
τον κολπον του Πατρος, εκεινος εξηγησατο.

Ουδεις, a N. Adj. of three terminations, like εις, § VII. 17. masc. sing. Nom. case, agreeing with ανθρωπος understood. Εωρακε, a V. act. Indic. Perf. from the theme ὁραω, of the first kind of contracted Verbs in αω, 3d Pers. sing. agreeing with ανθρωπος understood, *Attic* for ὡρακε by § X. 22, ὁρᾱω, (1 Fut.) ὁρασω, (Perf) ὡρακα, *Attic* εωρακα, —ας, —ε. Comp. § XXIII. 6. Υιος, a N. masc. sing. of the second declension, like λογος, Nom. case to V. εξηγησατο. Ὁ ων, *Who is*, see § XXI. 55. Ων, a Particip. Pres. from the irregular V. ειμι by § XI. 2. masc. sing. Nom. case, agreeing with υιος. Κολπον, a N. masc. sing. of the second declension, like λογος, Accus. case, governed by Prep. εις. Εκεινος, a demonstrative Pron. (by § IX. 7.) masc. sing. Nom. case, put in apposition to υιος. Εξηγησατο, a V. deponent, 1st Aor. 3d Pers. agreeing with υιος, from the theme εξηγεομαι, ημαι, compounded of εξ and ηγεομαι, (see Lexic.) εξηγεομαι, (1 Fut.) εξηγησομαι, (1 Aor.) εξηγησ-αμην, —ω, —ατο.

19. And this is the witness of John, when the Jews sent
Και αυτη εστιν ἡ μαρτυρια του Ιωαννου, ὁτε οἱ Ιουδαιοι απεστειλαν
Priests and Levites from Jerusalem, that they might ask him, Who
Ἱερεις και Λευιτας εξ Ἱεροσολυμων, ινα ερωτησωσιν αυτον, Τις
art thou?
ει συ?

Αυτη, a demonstrative Pron. fem. sing. from masc. ουτος by § IX. 5, agreeing with μαρτυρια understood. Ὁτε *when*, a Conjunction. Ιουδαιοι, a N. masc. plur. of the second declension, like λογος, Nom. case to V. απεστειλαν. Απεστειλαν, a compound V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with Ιουδαιοι, from the theme αποστελλω; αποστελλω, (1 Fut.) αποστελω, (1 Aor.) απεστειλα, —ας, —ε, &c. Ἱερεις, a N. masc. plur. of the third declension, contracted like βασιλευς (see § III. 32, 3.), Accus. case, governed by the transitive V. απεστειλαν. Λευιτας, a N. masc. plur. from the Nom. sing. Λευιτης, of the first declension, like Αγχισης (see § III. 7, 10.), Accus. case, governed by απεστειλαν. Ἱεροσολυμων, a N. neut. plur. Gen. case, governed by the Prep. εξ, from Nom. Ἱεροσολυμα, τα. Ἱνα, a Conjunction governing a Subjunctive mood by § XXI. 64. Ερωτησωσιν, a V. act. Subjunct. 1 Aor 3d Pers. plur. agreeing with αυτοι *they* understood, from the contract. V. ερωταω; ερωταω, (1 Fut.) ερωτησω, (1 Aor.) ηρωτησα, (Subj.) ερωτησ-ω, —ης, —η, &c. Τις, a Pron. interrogative, masc. sing. (by § IX. 10, 12.) Nom. case, governed by the V. ει by § XXI. 31. Ει, a V. neut. Pres. 2d Pers. sing. from the irregular V. in μι Ειμι by § XI. 2. agreeing with Pron. of 2d Person συ.

20. And he confessed, and did not deny, but confessed, that I am not
Και ὡμολογησε, και ουκ ηρνησατο, και ὡμολογησε, ὁτι εγω ειμι ουκ
the Christ.
ὁ Χριστος.

Ὡμολογησε, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with αυτος *he* understood, from the theme ὁμολογεω (compounded of ὁμου and λογος, see Lexic.), a contracted V. like

like φιλεω; ὁμολογεω, (1 Fut.) ὁμολογησω, (1 Aor.) ὡμολογησα, —ας, —ε; see § X. 34. Ηρνησατο, a V. deponent, 1 Aor. 3d Pers. sing. agreeing with *αυτος he* understood; αρνεομαι, ημαι, (1 Fut.) αρνησομαι, (1 Aor.) ηρνησ-αμην, —ω, —ατο. Ὁ, the Article masc. sing. Nom. case, used *emphatically;* see Lexic. under Ὁ II.

21. And they asked him, What then? Art thou Elias? and he saith,
Και ηρωτησαν αυτον, Τι ουν; Ει συ Ηλιας; και λεγει,
I am not. Art thou that Prophet? and he answered, No.
Ειμι ουκ. Ει συ ὁ Προφητης; και απεκριθη, Ου.

Τι ουν; *What then?* art thou namely; so τι is a Pron. interrogative, neut. sing. (by § IX. 10, 12.) Nom. case, governed by the V. ει understood. Ουν, a Conjunction. Ηλιας, a N. masc. sing. of the first declension, like Αινειας, Nom. case, governed by the V. ει. Λεγει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with *αυτος he* understood, from the theme λεγω, like τυπτω, Pres. λεγω, —εις, —ει. Προφητης, a N. masc. sing. of the first declension, like Αγχιστης, Nom. case, governed by the V. ει. Απεκριθη, a V. pass. 1 Aor. sing. 3d Person, agreeing with *αυτος he* understood, from the theme αποκρινω, see Lexic. αποκρινω, (1 Fut.) αποκρινω, (Perf.) αποκεκρικα, (Perf. pass.) αποκεκριμαι, —σαι, —ται, (1 Aor. pass.) απεκριθην, —ης, —η.

22. They said therefore to him, Who art thou? that we may give
Ειπον ουν αυτῳ, Τις ει; ινα δωμεν
an answer to them who sent us: What sayest thou concerning
αποκρισιν τοις πεμψασιν ἡμας· Τι λεγεις περι
thyself?
σεαυτε;

Αὐτῳ, a Pron. rel. masc. sing. Dat. case, governed of the V. ειπον, put *acquisitively* by § XXI. 37. and Note. Δωμεν, a V. act. Subj. 2 Aor. 1 Pers. plur. from the V. in μι δίδωμι, governed by the Conjunction ινα, and agreeing with the Pron. of the 1st Pers. plur. ἡμεις understood by § XXI. 10, διδωμι, (2 Aor.) εδων, (2 Aor. Subj.) δω, δῳς, δῳ, &c. Αποκρισιν, a N. fem. sing. of the third declension, contracted like αἰς, Accus. case, (by § III. 26), governed by the V. δωμεν by § XXI. 48. Τοις πεμψασιν, *To those* who *have sent;* Πεμψασιν, a Particip. act. 1 Aor. masc. plur. Dat. case (by § III. 28. 1. and § VII. 8.), governed by the V. δωμεν by § XXI. 48. from the theme πεμπω, of the first class of characteristics by § X. 17. πεμπω, (1 Fut.) πεμψω, (1 Aor.) επεμψα, (Particip.) πεμψας, —ασα, —αν, &c. see § VII. 8. ν is added at the end by § I. 18. Ἡμας, a primitive Pron. of the 1st Pers. plur. Accus. case from the sing. εγω (by § IX. 3.), governed by the Particip. act. πεμψασιν by § XXI. 55. Τι, a Pron. interrog. neut. sing. Accus. case, governed by the transitive V. λεγεις. Σεαυτε, a compound Pron. Gen. case (by § IX. 9.), governed by Prep. περι.

23. He said, I *am* the voice of *one* crying in the wilderness,
Εφη, Εγω φωνη βοωντος εν τῃ ερημῳ,
make straight the way of the Lord, as the Prophet Esaias said.
ευθυνατε την ὁδον Κυριου, καθως Προφητης Ησαϊας ειπεν.

Εφη, a V. 2 Aor. 3d Pers. sing. agreeing with *αυτος he* understood, from the irregular V. in μι φημι; see § XV. 4, 8. Φωνη, a N. fem. sing. of the first declension, like τιμη, Nom. case governed by the V. ειμι understood. Βοωντος, a Particip. act. Pres. from the contracted V. βοαω, like τιμαω (see § XIII. 5.), Gen. case, agreeing with τινος *of one* or ανθρωπε understood, which is governed of the N. φωνη by § XXI. 33.

Ερημος is properly an Adjective of two terminations, like ενδοξος, § VII. 11. Dat. case, agreeing with χωρᾳ *a country* understood, a N. fem. of the first declension, Dat. case, governed by the Prep. εν. Ευθυνατε, a V. Imperat. 2 Aor. 2 Pers. plur. agreeing with ὑμεις *ye* understood, from the theme ευθυνω, a V. of the fourth class of characteristics; ευθυνω. (1 Fut.) ευθυνῶ, (1 Aor.) ευθυνα, (1 Aor. Imperat.) ευθυνον, —ατω, &c. see § X. 26, 40, 44. Ὁδον, a N. fem. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευθυνατε. Κυριε, a N. masc. sing. of the second declension, like λογος, Gen. case, governed by the N. ὁδον. Καθως, an Adv. see Lexic. Ησαιας, a N. masc. sing. of the first declension, like Αινειας. Nom. case, put in apposition with Προφητης by § XXI. 29.

24. And they who were sent were of the Pharisees.
Και οἱ απεσταλμενοι ησαν εκ των Φαρισαιων.

Απεσταλμενοι, Particip. plur. of απεσταλμενος, for which see § XII. 17, agreeing with ανθρωποι *men* understood, Nom. case to V. ησαν. Ησαν, a V. Indic. Imperf. 3d Pers. plur. agreeing with ανθρωποι understood, from the irregular V. ειμι by § XI. 2. Φαρισαιων, a N. masc. plur. of the second declension, like λογος, Gen. case, governed by the Prep. εκ.

25. And they asked him, and said to him, Why then baptizest thou, if
Και ηρωτησαν αυτον, και ειπον αυτῳ, Τι ουν βαπτιζεις, ει
thou art not the Christ, nor Elias, nor that Prophet?
συ ει ουκ ὁ Χριστος, οὐδε Ηλιας, οὐδε ὁ Προφητης;

Τι *why*, used adverbially, but it is properly the neut. sing. of the interrogative Pron. τις, Accus. case, governed of the Prep. δια understood, q. d. δια τι; *for what?* Βαπτιζεις, a V. act. Indic. 3d Pers. sing. from the theme βαπτιζω, agreeing with συ understood. Ουτε, a Conjunction; see Lexic.

26. John answered them, saying: I baptize with water, but there
Ὁ Ιωαννης απεκριθη αυτοις, λεγων· Εγω βαπτιζω εν ὑδατι, δε
standeth *one* among you whom ye do not know.
ιστηκεν μεσος ὑμων ον ὑμεις ουκ οιδατε.

Αυτοις, a Pron. rel. masc. plur. Dat. case, governed by the V. απεκριθη by § XXI. 39. Ὑδατι, an heteroclite N. neut. sing. Dat. case, governed by the Prep. εν, from the N. ὑδωρ, Gen. —ατος, το, by § V. 5. Εστηκεν, a V. act. Indic. Perf. 3d Pers. sing. (with ν added) from the V. in μι ιστημι (by § XIV. 3. and Note), agreeing with τις understood. Μεσος *the midst* (see Lexic.), a N. Adj. masc. sing. of three terminations, like καλος, § VII. 4. Nom. case, agreeing with τις understood. Ὑμων, a Pron. of the 2d Pers. Plur. (by § IX. 3.) Gen. case, governed by μεσος by § XXI. 32. Οιδατε, a V. mid. Indic. Perf. 2 Pers. plur. agreeing with ὑμεις, from the Anomalous V. ειδω, which see in § XVI. 9.

27. This is he who cometh after me, who is become before me,
Αὐτος εστιν ὁ ερχομενος οπισω μου, ὁς γεγονεν εμπροσθεν μου,
whose shoe's latchet I am not worthy that I should loose.
οὐ [αὐτου] τα ὑποδηματος τον ἱμαντα εγω ειμι ουκ αξιος ἱνα λυσω.

Ου *whose*, or *of whom*, a Pron. rel. Gen. case, governed of the N. ὑποδηματος according to § XXI. 20, 33. Αὐτου *his* is here redundant (see Lexic. under Αὐτος I.). Ὑποδηματος, a N. neut. sing. from the Nom. ὑποδημα, of the third declension, like σωμα, Gen. case, governed by the N. ἱμαντα, compounded of ὑπο and δεω; see Lexic. Ἱμαντα, a N.

a N. masc. sing. of the third declension, like δελφιν, Accus. case, governed by the transitive V. λυσω; sing. Nom. ιμας, Gen. —ανΐος, &c. Αξιος, an Adjective of three terminations, like ἁγιος, § VII. 5. masc. sing. agreeing with εγω, Nom. case following the Verb ειμι by § XXI. 31. Λυσω, a V. act. Subj. 1 Aor. 1 Pers. sing. agreeing with εγω understood, from the theme λυω; λυω, (1 Fut.) λυσω, (1 Aor.) ελυσα, (1 Aor. Subj.) λυσω, &c. governed by the Conjunction ινα by § XXI. 64.

28. These *things* were done in Bethabara beyond the Jordan where
Ταυΐα εγενετο εν Βηθαζαρᾳ περαν του Ιορδανου ὁπου
John was baptizing.
Ιωαννης ην βαπτιζων.

Ταυΐα, a demonstrative Pron. neut. plur. from masc. sing. ὁυτος by § IX. 5, agreeing with the neut. N. plur. χρηματα *things* understood by § XXI. 16. Βηθαζαρᾳ, a N. fem. sing. of the first declension by § III. 7. Dat. case, governed by Prep. εν. Περαν, an Adv. of *place*, joined with a Genitive by the force of the Prep. απο understood; see § XXI. 57, 59. Ιορδανυ, a N. masc. sing. from the Nom. Ιορδανης, of the first declension, like Αγχισης, Gen. case, governed by the Prep. απο understood. Ὁπυ, an Adv. Hν, a V. Indic. Imperf. 3d Pers. sing. agreeing with Ιωαννης, from the irregular V. ειμι by § XI. 2.

29. On the morrow John seeth Jesus coming unto him,
Τῃ επαυριον ὁ Ιωαννης βλεπει τον Ιησουν ερχομενον προς αυτον,
and saith, Behold, the Lamb of God, who taketh away the sin
και λεγει, Ιδε, ὁ Αμνος τυ Θευ, ὁ αιρων την αμαρτιαν
of the world.
του κοσμου.

Τῃ, the Article sing. fem. Dat. case, agreeing with Dat. ἡμερᾳ *day* understood; see § XXI. 42. I. 2. Επαυριον, an Adv. see Lexicon. Βλεπει, a V. act. Indic. Pres. like τυπτω, 3d Pers. sing. agreeing with Nom. case Ιωαννης. Ιησυν, an heteroclite N. masc. sing. Accus. case, governed by the transitive V. βλεπει. Ιδε; see Lexicon. Αμνος, a N. masc. sing. of the second declension, like λογος, Nom. case, governed by the V. εστι *this* or *he* is, understood. Αιρων, a Particip. act. Pres. masc. sing. from the theme αιρω, Nom. case, agreeing with αμνος. Αμαρτιαν, a N. fem. sing. of the first declension, like φιλια (see § III. 8.), Accus. case, governed by the Participle αιρων by § XXI. 55.

30. This is *he* concerning whom I said, After me cometh a man
Ὁυτος εστι περι ὁυ εγω ειπον, Οπισω μυ ερχεται ανηρ
who is become before me, because he was before me.
ὁς γεγονεν εμπροσθεν μυ, ὁτι ην πρωτος μυ.

Ανηρ, a N. masc. sing. of the third declension, like δελφιν, Nom. case to V. ερχεται; sing. Nom. ὁ ανηρ, Gen. τυ ανερος and ανδρος; see § III. 25.

31. And I did not know him, but that he might be manifested to
Κἀγω ουκ ηδειν αυΐον, αλλ' ινα φανερωθῃ τῳ
Israel, for this *cause* I am come baptizing with water.
Ισραηλ, δια τυτο εγω ηλθον βαπτιζων εν ὑδατι.

Κἀγω, by an *Attic* crasis for και εγω *and I*; see § XXIII. 4, 2. Ηδειν, a V. act. Indic. Pluperf.

Pluperf. 1st Perf. sing. from the Anomalous V. *ειδω* or *ειδεω* (which see in § XVI. 9.); *ειδεω*, (1 Fut.) *ειδησω*, (Perf.) *ειδηκα*, (Pluperf.) *ειδηκειν*, by syncope *ειδειν*, and *Attic* *ηδειν*, *εις*, *ει*. *Φανερωθη*, a V. pass. Subj. 1 Aor. 3d Pers. sing. agreeing with *αυτος he* understood, from the contracted V. *φανερω*, like *χρυσοω*; *φανερω*, (1 Fut.) *φανερωσω*, (Perf.) *πεφανερωκα*, (Perf. pass.) *πεφανερωμαι*, *σαι*, *ται*, (1 Aor.) *εφανερωθην*, (1 Aor. Subj.) *φανερωθω*, *ης*, *η*. *Ισραηλ*, an heteroclite (aptote or undeclined) N. masc. sing. used here as a Dative, as appears from the Dative article *τῳ* prefixed, and so governed by the V. *φανερωθῃ* by § XXI. 37. *Τουτο*, a Pron. neut. sing. Accus. case from Nom. masc. *ουτος* by § IX. 5, agreeing with *πραγμα affair, cause*, understood, a N. neut. sing. third declension, governed by the Prep. *δια*.

32. And John witnessed, saying, That I saw the Spirit descending
Και Ιωαννης εμαρτυρησε, λεγων, Οτι τεθεαμαι το Πνευμα καταβαινον
as a dove from heaven, and it remained upon him.
ωσει περιστεραν εξ ουρανου, και εμεινεν επ' αυτον.

Οτι; see Lexicon under *Οτι* II. 1. *Τεθεαμαι*, a V. deponent, Perf. 1st Pers. sing. from the theme *θεαομαι*, *ωμαι*, agreeing with *εγω* understood; *θεαομαι*, (1 Fut.) *θεασομαι*, (Perf.) *τεθεαμαι*. *Πνευμα*, a N. neut. sing. of the third declension, like *σωμα*, Accus. case, governed by the *transitive* V. *τεθεαμαι*, and derived from *πεπνευμαι*, Perf. pass. of *πνεω to breathe*; see § VI. 8. *Καταβαινον*, a Particip. act. Pres. neut. sing. Accus. case, agreeing with *πνευμα*, from the V. *καταβαινω*, compounded of *κατα* and *βαινω*. *Ωσει*, an Adverb; see Lexicon. *Περιστεραν*, a N. fem. sing. of the first declension by § III. 8. Accus. case, governed by the V. *τεθεαμαι* understood; see § XXII. 6. *Ουρανου*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, governed by the Prep. *εξ*. *Εμεινεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. (*ν* being added) agreeing with *αυτο it* understood, of the fourth class of characteristics; *μενω*, (1 Fut.) *μενῶ*, (1 Aor.) *εμεινα*, *ας*, *ε*. *Επ'* for *επι*, a Prep. (see Lexic.) by § I. 17.

33. And I did not know him, but he who sent me to baptize with
Καγω ουκ ηδειν αυτον, αλλ' ὁ πεμψας με βαπτιζειν εν
water, he said to me, On whomsoever you see the Spirit descending
ὑδατι, εκεινος ειπεν μοι, Ἐφ' ὁν αν ἰδῃς το Πνευμα καταβαινον
and abiding on him, the same is he who baptizeth with the holy
και μενον επ' αυτον, ουτος εστιν ὁ βαπτιζων εν ἁγιῳ
spirit.
πνευματι.

Ἐφ' for Prep. *επι* by § I. 17. *Αν*, indefinite, *—soever*; see Lex. *Ἰδῃς*, a V. act. Subj. 2 Aor. (or 2 Fut.) 2 Pers. sing. from the Anomalous V. *ειδω*, agreeing with *συ thou* understood, and governed, as to mood, by the Conjunction *αν*. *Ἁγιῳ*, a N. Adj. of three terminations by § VII. 5, neut. sing. Dat. case, agreeing with *πνευματι*; *ἁγι-ος*, *α*, *ον*, &c.

34. And I saw and witnessed that this is the Son of God.
Καγω ἑωρακα και μεμαρτυρηκα ὁτι ουτος εστιν ὁ Υιος του Θεου.

35. On the morrow John was standing again, and two of his
Τῃ επαυριον Ιωαννης ειστηκει παλιν, και δυο εκ των αυτου
disciples.
μαθητων.

Ειστηκει, a V. act. Indic. Pluperf. *Attic*, 3d Pers. sing. agreeing with *Ιωαννης*, from the

the theme *ιστημι* or *ιστηκω*; *ιστημι*, (1 Fut.) *στησω*, (Perf.) *ἑστηκα*, (Pluperf.) *ἑστηκειν*, *Attic* *ἑστηκειν*, *εις*, *ει*. Παλιν, an Adv. Δυο, a N. of number, Dual, Nom. case to V. *εστηκειτην*, or rather, as a dual V. is never used in the N. T. to *εστηκεισαν*, understood. Μαθητων, a N. masc. plur. of the 1st declension, like *κριτης* (see § III. 10.), Gen. case, governed by the Prep. *εκ*.

36. And having looked on Jesus walking, he saith, Behold,
Και *εμβλεψας* *τω* Ιησου *περιπατουντι*, *λεγει*, Ιδε,
the Lamb of God.
ὁ Αμνος *του* Θεου.

Εμβλεψας, a Particip. act. 1 Aor. masc. sing. Nom. case, agreeing with *ων ὁς* understood, from the V. *εμβλεπω*, compounded of *εν* and *βλεπω* (see Lexicon under *Εν* III. and *Εμβλεπω*); *εμβλεπω*, (1 Fut.) *εμβλεψω*, (1 Aor.) *ενεβλεψα*, (see § X. 37.) Particip. *εμβλεψας*, *ασα*, *αν*, &c. Ιησου, an heteroclite N. (by § V. 3, 4.) Dat. case, governed by *εμβλεψας* by § XXI. 46, and 55. Περιπατουντι, a Particip. act. Pres. from the V. *περιπατεω*, of the second kind of contracted Verbs, like *φιλεω*, masc. sing. Dat. case contracted, and agreeing with Ιησου; *περιπατ-εω*, *ω*, Particip. *περιπατ-εων*, *ων*; *εουσα*, *ουσα*; *εον*, *ουν*; Gen. *εοντος*, *ουντος*, &c.

37. And the two disciples heard him speaking, and they followed Jesus.
Και *οἱ* *δυο* *μαθηται* *ηκουσαν* *αυτου* *λαλουντος*, και *ηκολουθησαν* *τω* Ιησου.

Ηκουσαν, a V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with N. masc. plur. Nom. case *μαθηται*, from the theme *ακουω*, a V. of the third class of characteristics by § X. 17. *ακουω*, (1 Fut.) *ακουσω*, (1 Aor.) *ηκουσα*, *ας*, *ε*, &c. *Αυτου*, a Pron. demonstrative, masc. sing. Gen. case, governed by the Prep. *εκ* understood; see § XXI. 36. IV. 2. *Λαλουντος*, a Particip. act. Pres. from the theme *λαλεω*, of the second kind of contracted Verbs, like *φιλεω*, masc. sing. Gen. case, agreeing with Pron. *αυτου*; *λαλ-εω*, *ω*, Particip. *λαλ-εων*, *ων*; *εουσα*, *ουσα*; *εον*, *ουν*; Gen. *λαλ-εοντος*, *ουντος*, &c. *Ηκολουθησαν*, a V. act. Indic. 1 Aor. from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλεω*, 3d Pers. plur. agreeing with *αυτοι they* understood; *ακολουθεω*, (1 Fut.) *ακολουθησω*, (1 Aor.) *ηκολουθησα*, *ας*, *ε*, &c. Ιησου, Dat. case, governed by Prep. *μετα* understood by § XXI. 42. III.

38. And Jesus being turned, and seeing them following, saith
Ὁ δε Ιησους *στραφεις*, *και* *θεασαμενος* *αυτους* *ακολουθουντας*, *λεγει*
to them, What seek ye? And they said to him, Rabbi (which,
αυτοις, Τι *ζητειτε*; Οἱ δε *ειπον* *αυτω*, Ῥαββι (ὁ,
being interpreted, is called master), where dwellest thou?
ερμηνευομενον, *λεγεται* *διδασκαλε*), *που* *μενεις*;

Στραφεις, a Particip. pass. 2 Aor. from the V. *στρεφω* (by § X. 53, 3, and § XI. 7.), masc. sing. Nom. case, agreeing with Ιησους; *στρεφω*, (2 Aor.) *εστραφον*, (2 Aor. pass.) *εστραφην*, Particip. *στραφεις*, *εισα*, *εν*, &c. *Ζητειτε*, a V. act. Indic. Pres. from the contracted V. *ζητεω*, 2d Pers. plur. agreeing with *υμεις ye* understood; *ζητεω*, *ω*; *εις*, *εις*; *ει*, *ει*, &c. Οἱ; see Lexic. under Ὁ VIII. Ῥαββι, a Heb. word, and indeclinable; see Lexic. Ὁ, a Pron. rel. neut. sing. agreeing with *ῥημα word* understood, or with the word *ῥαββι* put *τεχνικως*, as the Grammarians speak, Nom. case to V. *λεγεται*. Ἑρμηνευομενον, a Particip. pass. neut. sing. from the V. *ἑρμηνευω*, Nom. case, agreeing with the relative ὁ. Λεγεται, a V. pass. Pres. from the theme *λεγω*, 3d Pers.

3d Pers. sing. agreeing with Pron. relat. ὁ (see § XXI. 19.); λεγω, pass. λεγομαι, ῃ, εται. Διδασκαλε, a verbal N. masc. sing. of the second declension, like λογος, Voc. case, from the Present tense of the V. διδασκω; see § VI. 8. Πω, an Adv. see Lexic.

39. He saith to them, Come ye and see. They came and saw where
Λεγει αυτοις, Ερχεσθε και ιδετε. Ηλθον και ειδον που
he dwelleth, and they abode with him that day, for it was about
μενει, και εμειναν παρ' αυτῳ την εκεινην ἡμεραν, δε ην ὡς
the tenth hour.
δεκατη ὡρα.

Ερχεσθε, an Anomalous V. depon. Imperat. Pres. 2 Pers. plur. agreeing with ὑμεις understood, from the theme ερχομαι, Imper. ερχ-ε, εσθω, &c. Ιδετε; an Anomalous V. act. Imperat. 2 Aor. 2d Pers. plur. agreeing with ὑμεις understood, from the theme ειδω, 2 Aor. ειδον, Imperat. ιδ-ε, ετω, &c. Παρ', a Prep. for παρα by § I. 17. Ἡμεραν, a N. fem. sing. of the first declension (by § III. 5, 8.) Accus. case, governed by the Prep. επι understood by § XXI. 45. III. Ὡς, an Adv. Δεκαῖη, a N. Adj. of three endings, like καλος, fem. sing. Nom. case, agreeing with ὡρα; δεκαῖος, η, ον. Ὡρα, a N. fem. sing. of the first declension, like ἡμερα, Nom. case, governed by the neuter V. ην.

40. One of the two who heard from John, and followed him,
Εις εκ των δυο των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτῳ,
was Andrew, the brother of Simon Peter.
ην Ανδρεας, ὁ αδελφος Σιμωνος Πετρου.

Δυο; see § VII. 17. Ανδρεας, a N. masc. sing. of the first declension, like Αινειας, Nom. case, governed by the neuter V. ην. Αδελφος, a N. masc. sing. of the second declension, like λογος, Nom. case, put in apposition with Ανδρεας by § XXI. 29. Σιμωνος, a N. masc. sing. of the third declension, like δελφιν, Gen. case, governed by the N. αδελφος by § XXI. 33. sing. Nom. ὁ Σιμων, Gen. του Σιμωνος, &c. Πετρου, a N. masc. sing. of the second declension, like λογος, Gen. case, put in apposition with Σιμωνος.

41. He first findeth his own brother Simon, and saith to him,
Ουτος πρωτος ευρισκει τον ιδιον τον αδελφον Σιμωνα, και λεγει αυτῳ,
We have found the Messias, which, being interpreted, is the
Ευρηκαμεν τον Μεσσιαν, ὁ, μεθερμηνευομενον, εστι ὁ
Christ.
Χριστος.

Ευρισκει, a V. act. Indic. Pres. 3d Pers. sing. from the theme ευρικσω, agreeing with ὑτος. Ιδιον, a N. Adj. of three terminations, like ἁγιος, masc. sing. Accus. case, agreeing with αδελφον. Ευρηκαμεν, a V. act. Indic. Perf. 1st Pers. plur. agreeing with ἡμεις understood, from the obsolete V. ευρεω, see § XVI. 9, under ευρισκω; ευρισκω or ευρεω, (1 Fut.) ευρησω, (Perf.) ευρηκα, ας, ε, &c. Μεσσιαν, a N. masc. sing. of the first declension, like Αινειας, Accus. case, governed by the transitive V. ευρηκαμεν. Ὁ, a Pron. rel. neut. sing. agreeing with the neut. N. ῥημα understood, or with Μεσσιαν, put τεχνικως (as the Grammarians speak), Nom. case to V. εστι by § XXI. 19. Μεθερμηνευομενον, a Particip. pass. Pres. neut. sing. Nom. case, agreeing with the relative ὁ, from the compound V. μεθερμηνευω, which from μετα and ἑρμηνευω; see Lexic. Χριστος, a verbal N. masc. sing. of the second declension, like λογος, Nom. case, governed by the neuter V. εστι, derived from κεχριστται, 3d Pers. Perf. pass. of χριω; see § VI. 8, and Lexic. in Χριστος.

42. And

42. And he brought him to Jesus, and Jesus having looked on him
Και ηγαγεν αυτον προς τον Ιησουν, δε ὁ Ιησους εμβλεψας αυτῳ
said, Thou art Simon the Son of Jonas; thou shalt be called Cephas,
ειπε, Συ ει Σιμων ὁ υἱος Ιωνα· συ κληθησῃ Κηφας,
which is interpreted a stone.
ὁ ερμηνευεται πετρος.

Ηγαγεν, a V. act. Indic. 2 Aor. 3d Pers. sing. agreeing with *αυτος* understood, from the theme *αγω*; *αγω*, 2 Aor. *ηγον*, and with the *Attic* reduplication *ηγαγον* by § XXIII. 4, 6, *ηγαγον*, *ες*, *ε*, and *ν* being added by § I. 18, *ηγαγεν*. *Ιωνα*, a N. masc. sing. of the first declension, like *Θωμας* (see § III. 12.), Gen. case, governed by the N. *υἱος*. *Κληθησῃ*, a V. pass. Indic. 1 fut. 2d Pers. sing. agreeing with *συ*, from the theme *καλεω*; *καλεω*, (1 Fut.) *καλεσω*, (Perf.) *κεκαληκα*, and (by § X. 50.) *κεκληκα*. (Perf. pass.) *κεκλημαι*, *σαι*, *ται*, (1 Aor.) *εκληθην*, *ης*, *η*, (1 Fut.) *κληθησομαι*, *ῃ*, &c. *Κηφας*; see Lexicon.

43. On the morrow Jesus would go forth into Galilee, and findeth
Τῃ επαυριον ὁ Ιησους ηθελησεν εξελθειν εις την Γαλιλαιαν, και ευρισκει
Philip, and saith to him, Follow me.
Φιλιππον, και λεγει αυτῳ, Ακολουθει μοι.

Ηθελησεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *Ιησους*, from the theme *θελεω*, of the second kind of contracted Verbs, like *φιλεω*; *εθελεω*, (1 Fut.) *εθελησω*, (1 Aor.) *ηθελησα*, *ας*, *ε*, &c. *Εξελθειν*, a V. act. Infin. 2 Aor. from the obsolete V. *εξελευθω*, compounded of *εξ* and *ελευθω*, see Lexic. governed by the V. *ηθελησεν* by § XXI. 49, *εξελευθω*, (2 Aor.) *εξηλυθον*, (2 Aor. Infin.) *εξελευθειν*, and by Syncope *εξελθειν*; see § XVI. 9, under *Ερχομαι*. *Γαλιλαιαν*, a N. fem. sing. of the first declension, like *φιλια*, Accus. case, governed by the Prep. *εις*. *Φιλιππον*, a N. masc. sing. of the second declension, like *λογος*, Accus. case, governed by the transitive V. *ευρισκει*. *Ακολουθει*, a V. act. Imperat. 2d Pers. sing. agreeing with *συ* understood, from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλεω*; *ακολουθεω*, *ω*; Imperat. *ακολουθ-εε*, *ει*.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.
Δε ὁ Φιλιππος ην απο Βηθσαϊδα, εκ της πολεως Ανδρεου και Πετρου.

Βηθσαϊδα, an heteroclite N. aptote or undeclined by § V. 3. *Πολεως*, a N. fem. sing. of the third declension, contracted like *οφις*, Gen. case, *Attic*, see § III. 32, 2, governed by the Prep. *εκ*.

45. Philip findeth Nathanael, and saith to him, We have found
Φιλιππος ευρισκει τον Ναθαναηλ, και λεγει αυτῳ, Ευρηκαμεν
him whom Moses in the law described, and the Prophets, Jesus
ὁν Μωσης εν τῳ νομῳ εγραψε, και οἱ Προφηται, Ιησουν
of Nazareth, the Son of Joseph.
τον απο Ναζαρεθ, τον Υἱον του Ιωσηφ.

Ναθαναηλ, *Ναζαρεθ*, *Ιωσηφ*, heteroclite Nouns undeclined, by § V. 3, 1. *Μωσης*, an heteroclite N. masc. sing. (see § V. 6.) Nom. case to V. *εγραψεν*. *Εγραψεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *Μωσης*, from the theme *γραφω*, of the first

first class of characteristics, like τυπτω; γραφω, (1 Fut.) γραψω, (1 Aor.) εγραψα, ας, ε. Προφηται, a N. masc. plur. of the first declension, like κριτης, Nom. case to V. εγραψαν, *described* understood. Ιησουν, an heteroclite N. masc. sing. Accus. case, put in apposition with αυτον understood.

46. And Nathanael said to him, Can any good *thing* be from Nazareth?
Και Ναθαναηλ ειπεν αυτω Δυναται τι αγαθον ειναι εκ Ναζαρεθ;
Philip saith to him, Come and see.
Φιλιππος λεγει αυτω, Ερχου και ιδε.

Δυναται, an Anomalous V. depon. Indic. Pres. 3d Pers. sing. agreeing with χρημα understood, and declined, like ἱστημαι pass. of ἱστημι, δυναμαι, δυνασαι, δυναται. Αγαθον, a N. Adj. of three terminations, neut. sing. Nom. case, agreeing with χρημα understood; see § XXI. 16. Ειναι, a V. Infin. from the irregular V. ειμι, governed by the V. δυναται by § XXI. 49.

47. Jesus saw Nathanael coming to him, and saith concerning
Ὁ Ιησους ειδεν τον Ναθαναηλ ερχομενον προς αυτον, και λεγει, περι
him, Behold, an Israelite indeed, in whom guile is not.
αυτου, Ιδε, Ισραηλιτης αληθως, εν ᾧ δολος εστι ουκ.

Ισραηλιτης, a N. masc. sing. of the first declension, like κριτης, Nom. case, governed by the V. εστι understood. Αληθως, an Adv. from αληθης. Δολος, a N. masc. sing. of the second declension, like λογος, Nom. case to V. εστι.

48. Nathanael saith to him, Whence knowest thou me? Jesus
Ναθαναηλ λεγει αυτω, Ποθεν γινωσκεις με; Ὁ Ιησους
answered and said to him, Before that Philip called thee I saw thee,
απεκριθη και ειπεν αυτω, Προ του Φιλιππον φωνησαι σε ειδον σε,
being under the fig-tree.
οντα υπο την συκην.

Ποθεν, an Adv. see Lexic. Γινωσκεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with συ understood, from the theme γινωσκω. Προ, a Prep. governing a Genitive; see Lexic. Προ του, &c. see § XXI. 51, 52, 53. Φωνησαι, a V. act. Infin. governed by the Accus. N. Φιλιππον, 1st Aor. from the theme φωνεω, of the second kind of contracted Verbs, like φιλεω; φωνεω, (1 Fut.) φωνησω, (1 Aor.) εφωνησα, (Infin.) φωνησαι. Σε, a primitive Pron. of the 2d Person, Accus. case, governed by the transitive V. φωνησαι, from the Nom. συ by § IX. 3. Ονια, a Particip. Pres. from the irregular V. ειμι *to be*, Accus. case, agreeing with the Pron. σε; ειμι, Particip. ων, ουσα, ον, Gen. οντος, &c. Συκην, a N. fem. sing. of the first declension, contracted like γαλεη, by § III. 13. Accus. case, governed by Prep. υπο; sing. Nom. ἡ συκεη, η; Gen. της συκεης, ης, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of
Ναθαναηλ απεκριθη, και λεγει αυτω, Ραββι, συ ει ὁ Υιος του
God, thou art the King of Israel.
Θεου, συ ει ὁ Βασιλευς του Ισραηλ.

Βασιλευς, a N. masc. sing. of the third declension contracted by § III. 32, 3. Nom. case, following the neuter V. ει.

50. Jesus

50. Jesus answered, and said to him, Because I said to thee, I saw thee
Ιησους απεκριθη, και ειπεν αυτῳ, Ὁτι ειπον σοι, Ειδον σε
underneath the fig-tree, believest thou? Thou shalt see greater
υποκατω της συκης, πιστευεις; Οψει μειζω
things than these.
τουτων.

Υποκατω, an Adv. of place governing a Gen. see § XXI. 59. Πιστευεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with συ understood, from the theme πιστευω. Οψει, a V. mid. or depon. 1 Fut. 2d Pers. sing. (by Note on τυπτῃ, § XI. 3.) from the theme οπτω or οπτομαι; οπτομαι, (1 Fut.) οψομαι, ει, &c. Μειζω, a N. Adj. of the comparative degree, irregular from the positive μεγας (by § VIII. 6.) neut. plur. Accus. case, contracted (by § VIII. 11.), agreeing with χρηματα *things* understood. Τουτων, a demonstrative Pron. neut. plur. from masc. sing. ουτος, Gen. case, agreeing with χρηματων *things* understood, Gen. case, governed by the Prep. παρα understood by § XXI. 36. VIII. 1.

51. And he saith to him, Verily, verily, I say to you, From henceforth
Και λεγει αυτῳ, Αμην, αμην, λεγω ὑμιν, Απ' αρτι
ye shall see heaven opened, and the Angels of God ascending and
οψεσθε τον ουρανον ανεῳγοτα, και τους Αγγελους του Θεου αναβαινοντας και
descending upon the Son of Man.
καταβαινοντας επι τον Υιον του Ανθρωπου.

Αμην, Heb. see Lexic. Αρτι, an Adv. of time; see Lexicon under Αρτι 5. Ουρανον, a N. masc. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. οψεσθε. Ανεῳγοτα, a Particip. mid. Perf. after the *Attic* form (by § X. 22, and § XXIII. 4, 6.) masc. sing. Accus. case, agreeing with the N. ουρανον; ανοιγω, Perf. mid. ανεῳγα, Particip. ανεῳγ-ως, υια, ος; Gen. οτος, υιας, οτος, &c. see Ανοιγω in § XVI. 9. Αγγελους, a N. masc. plur. of the second declension, like λογους, Accus. case, governed by the transitive V. οψεσθε understood. Αναβαινοντας, a Particip. act. Pres. from the theme Αναβαινω, compounded of ανα and βαινω (see Lexic.), masc. plur. Accus. case, agreeing with the N. αγγελους. Καταβαινοντας, a Particip. of the same form as αναβαινοντας, from the theme καταβαινω, compounded of κατα and βαινω; see Lexicon.

END OF THE GRAMMAR.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

att. Attic.

& al. *(et alibi)* and in other texts.

& al. freq. *(et alibi frequenter)* and in many other texts.

freq. occ. *(frequenter occurrit)* denotes that the word occurs frequently.

inter al. *(inter alia)* besides other texts.

occ. prefixed to one or more references, denotes, that either the word itself, or else the word in the last-mentioned sense, occurs *only* in the text or texts referred to.

q. *(quasi)* as if, as it were.

q. d. *(quasi dicas)* as if one should say.

A TABLE OF LIGATURES OR ABBREVIATIONS EXPLAINED.

	αλ		μεν		ταις
	αλλ		μεν		παν
	αν		μενος		την
	απο		μεθ		της
	αρ		μετα		το
	γαρ		ος		το
	γεν		ου		τον
	γρ		ουκ		τον
	δε		ουτος		του
	δια		παρα		τρ
	δι		περι		τω
	ει		ρα		των
	ειναι		ρι		υ
	εκ		σαν		υι
	ελ		σθ		υν
	εν		σθαι		υπ
	επι		σπ		υπερ
	εστι		σσ		υπο
	ευ		σσαν		υς
	ην		στ		χαν
	και		στρ		χει
	καν		ται		ψαν
	κατα				
	μαρ				

THE CHERUBIM OF GLORY, *Heb.* IX, 5.

A

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

Α, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians *. *Plutarch* (in Sympos. lib. ix. qu. 2.) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. A, *Alpha*, being the first letter of the Greek alphabet, is applied to Christ as being the *beginning* or *first*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11. the words Εγω ειμι το Α και το Ω, ὁ πρωτος και ὁ εσχατος, και —are omitted in twenty MSS, three of which ancient, in the Vulg. and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Wetstein*, and *Griesbach*.

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from απο or ανευ, *without*; and is in this application called *negative* or *privative*, as in ασεβης *ungodly*, from α neg. and σεβω *to worship*; αορατος *invisible*, from α neg. and ὁρατος *visible*. The α, when compounded with words beginning with a vowel, frequently takes a ν after it for the sake of sound, as in αναμαρτητος *being without sin*, from α neg. and ἁμαρτεω *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in ατενιζω *to fix* (the eyes) *attentively*, from α intens. and τεινω *to fix*. A thus applied is perhaps from the Heb. ה *emphatic*, or an abbreviation of αγαν *very much*, which from Heb. אוה *to be lifted up, increased*.

3. It imports *collecting* or *assembling*, from ἁμα *together* (which see), and is called *collective* or *congregative*, as in ἁπας *all together*, from α collect. and πας *all*; αδελφος *a brother*, from α collect. and δελφυς *a womb*.

ΑΒΑΔΔΩΝ. Heb.
Abaddon, Heb. אבדון *Destruction, perdition*, a N. from the V. אבד *to destroy*. occ. Rev. ix. 11. So the LXX render אבדון by απωλεια, Job xxvi. 6. xxviii. 22, & al. Comp. Απολλυων under Απολλυω III.

Α̃βαρης, εος, ους, ὁ, ἡ. και το—ες, from α neg. and βαρος *a burden, charge*.
Not burdensome, not chargeable. occ. 2 Cor. xi. 9. Comp. Βαρος V.

ΑΒΒΑ. Heb.
Father or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under Εβραϊς) for the pure Hebrew אב *father* or אבי *my father*. So the Chaldee Jews used אבא for *the father* or *my father* *. occ. Mark xiv. 36. Rom. viii 15. Gal. iv. 6.

Α̃βυσσος, ου, ὁ, ἡ, και το—ον, from α intens.

* Concerning the resemblance between the *Phenician* and *Greek* Letters, in name, order, power, and form, see *Herodot.* lib. v. cap. 58; *Montfaucon's* Palæographia Græca, lib. ii. cap. 1, 2, 3; Dr. *Gregory Sharpe's* Dissertation on the Original Powers of Letters, p. 97, &c., and his Structure of the Greek Tongue, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

* See my Chaldee Grammar, sect. iii. 14, and sect. iv. 3.

[illegible] and the Ion. βυσσος, for βαθυς the deep (which see), or derived from βαθος, πυθος, and πυσσος. In *Herodotus*, lib. iv. 53. ἐς ΒΥΣΣΟΝ signifies as much as to the *bottom* as in water. So *Homer*, Il. xxiv. 80, speaking of *Iris* plunging to the *bottom* of the sea,

Ἡ δε——ες ΒΥΣΣΟΝ ορουσεν.

I. *Very* or *exceedingly deep*; for the profane writers use this word as an Adjective. See *Scapula*'s Lexicon.

II. In the N. T. Αβυσσος, ου, ἡ, *an abyss, a deep*. It denotes

1. *The common receptacle of the dead*. Comp. under Ἀιδης III. occ. Rom. x. 7. comp. Mat. xii. 40. Eph. iv. 9.

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31. comp. Rev. ix. 1, 2. xx. 1, 3. and on the texts in Rev. see *Vitringa* on Rev. and Bp. *Newton* on Prophecies, vol. iii. 8vo.

This word in the LXX commonly answers to the Heb. תהום, which generally denotes *an abyss of waters*.

Αγαθουργεω, ω, from *αγαθος good, merciful*, and *εργον a work*.

To do good, that is, *works of mercy* or *charity*. occ. 1 Tim. vi. 18.

Αγαθοποιεω, ω, from *αγαθος good*, and ποιεω *to do*.

I. *To do good*. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. *To do good to, to benefit*. occ. Luke vi. 33.

III. *To do well, act rightly*. occ. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John, ver. 11.

Αγαθοποια, ας, ἡ, from *αγαθοποιεω*.

Well-doing. occ. 1 Pet. iv. 19. This word is used in *Clement*'s 1 Ep. to Corinth. § 2 and 3, in the sense of *doing good*.

Αγαθοποιος, ου, ὁ, from *αγαθοποιεω*.

A well-doer, a person acting rightly. occ. 1 Pet. ii. 14.

Αγαθος, η, ον, q. *αγαστος admirable*, from *αγαζομαι to admire*, which from *αγαω, ομαι*, the same, and this from the Heb. הגה *to meditate, contemplate*; or else *αγαθος* may be derived immediately from *αγαω* or *αγαμαι to admire*.

This is a very general and extensive word, like the Heb. טוב, to which it usually answers in the LXX.

I. *Good*. Mat. xix. 17. Neut. plur. Αγαθα, τα, *Good things*. Luke i. 53. xii. 18, 19. xvi. 25. So *Herodotus*, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by *Polybius*, *Xenophon*, and *Josephus* (cited by *Kypke* on Luke xii. 19.), and by the two latter particularly applied to the *Fruits of the Earth*.

II. *Bountiful, kind, benevolent, merciful*. Mat. xx. 15. Rom. v. 7. Tit. ii. 5.

III. *Profitable, useful*. Eph. iv. 29.

IV. *Fertile, good*, as land. Luke viii. 8. So Plutarch, De lib. educand. p. 2. Επι της γεωργιας, πρωτον μεν ΑΓΑΘΗΝ υπαρξαι δει την γην. In agriculture, first, the land must be *good*."

V. *Pure, unpolluted*. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Αγαθωσυνη, ης, ἡ, from *αγαθος*.

Goodness in general. occ. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thes. i 11.

Αγαλλιασις, εως, ἡ, from *αγαλλιαω*.

Exultation, leaping for joy, excessive joy. occ. Luke i. 14, 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. גיל.

Αγαλλιαω, ω, Luke i. 47.) and more commonly Αγαλλιαομαι, ωμαι, Pass. and Mid. from *αγαν very much* and *αλλομαι to leap*, or rather from the Heb. גל, or in Hiph. הגיל *to exult*, which the LXX frequently render by *αγαλλιαομαι*.

I. *To exult, leap for joy, to shew one's joy by leaping* and *skipping*. So the word denotes *excessive* or *ecstatic joy and delight*, John v. 35. Acts xvi. 34. Hence it is sometimes put after *χαιρω*, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. *To be transported with desire, to leap forward with joy*, in order to meet the object of one's wishes, gestire, occ. John viii. 56, where see *Doddridge*, Bp. *Pearce*, and *Campbell*, and *Blackwall*'s Sacred Classics, vol. i. p. 46—48. 8vo. edit.

Αγαμος, ου, ὁ, ἡ, from α neg. and *γαμος marriage*.

Unmarried, single. occ. 1 Cor. vii. 8, 11, 32, 34.

Αγαναχτεω, ω, from *αγαν very much* (which

(which from Heb. נאה *to raise up, increase*) and αχθομαι properly *to be heavy loaded, pressed with a great weight*, and thence *to be oppressed in mind, to be grieved, take ill, resent*, gravor, gravatè fero (see *Scapula*), which from αχθος *a weight, burden*, also *grief*, and this from Heb. עץ *to oppress, distress*, or from the N. עקת *oppression*. Comp. under Προσοχθιζω.

To be moved or *filled with indignation* or *resentment, to resent deeply, to be indignant, to stomach*. occ. Mat. xx. 24. xxvi. 8. Mark x. 14, 41. xiv. 4. Luke xiii. 14.

Αγανακτησις, ιος, att. εως, ἡ, from αγανακτεω.

Indignation, resentment, occ. 2 Cor. vii. 11.

ΑΓΑΠΑΩ, ω, from the Heb. אהב of the same meaning, or from עגב *to be strictly united in affection*.

I. *To love* in general. Mat. xxii. 37, 39, & al. freq.

II. *To desire, long for*. 2 Tim. iv. 8. comp. 1 Pet. iii. 10.

This word in the LXX most commonly answers to the Heb. אהב.

Αγαπη, ης, ἡ, from αγαπαω.

I. *Love, charity*, see Luke xi. 42. Rom. v. 5. 8, 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous, but, I fear, common notion of *atoning* for sins by *almsgiving*. This N. in the LXX usually answers to the Heb. אהבה.

II. Αγαπαι, ων, αι, *Love-feasts, feasts of charity*, occ. Jude, ver. 12. comp. 1. Cor. xi. 21, 33. These *love-feasts* used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, and seq. See *Cave*'s Prim. Christ. pt. 1. chap. 11, and *Suicer*'s Thesaurus in Αγαπαι II. 3. *Pliny*, I think, must be understood to speak of these Αγαπαι, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governour, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to God *(quasi Deo)* and taken their sacramentum, *morem sibi discedendi fuisse, rursusque coëundi* ad capiendum cibum, promiscuum tamen & innoxium, they usually departed and came together again to *take an innocent repast in common*." Which passage further shews, that the *Bithynian* Christians kept their Αγαπαι after the celebration of the eucharist.

Αγαπητος, η, ον, from αγαπαω.

Beloved, well-beloved. Mat. iii. 17, & al. freq.

Αγγαρευω, from Αγγαρος, below.

To press or *compel another to go somewhere*, or *to carry some burden*. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the *Persians*, among whom the *king's messengers* or *letter-carriers* were called Αγγαροι or *Angari*. Thus *Suidas* under the word Αγγαρος, ουτως εκαλων οι Περσαι των βασιλεων αγγελους. And Hesychius, Αγγαρος, ἡ λεξις Περσικη—σημαινει δε και τους εκ διαδοχης βασιλικους γραμματοφορους. Thus *Herodotus* tells us, lib. viii. c. 98, that the *Persian post* was called Αγγαρηιον. And *Josephus*, Ant. lib. xi. cap. 6, § 2, says, that on *Esther*'s marriage the king of *Persia* dispatched τους Αγγαρους λεγομενους, the *Angari* as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name Αγγαρος seems to be from the Heb. אגרת *a letter* (γ or ν being inserted before γ as usual); though there is a passage in *Xenophon* which would almost tempt one to deduce it from the Heb. עגור *a crane*, on account of their *prodigious speed*. For, speaking of these Αγγαροι, Cyropæd. lib. viii. p. 497, edit. *Hutchinson*, 8vo. he observes, Φασι τινες ΘΑΤΤΟΝ ΤΩΝ ΓΕΡΑΝΩΝ ταυτην την ωδειαν ανυτ'ειν. Some say they perform this journey *more expeditiously than cranes*." But *Michaelis* says that the Persian word "αγγαρευειν is from Pers. *Hangar* (or *Hanjar*) a dagger, worn as a mark of authority by the Couriers in Persia, who have the power of forcing the proprietors of horses at every post-station to supply them as often as they have need, and to accompany them on the road. *Chardin*, Travels, vol. ii. p. 242, 12mo, says, Ces Couriers sont fort re-

commissaires à leur equipage, &c. potent *de guiguard*, &c." Introduct. to N. T. translated by *March*, vol. i. p. 159, where see also *March*'s Note 1, p. 429. Whichsoever of the above etymologies be right, these *Persian messengers* had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. חבר *to be active, nimble*,) and serve to carry dispatches between the court and the provinces*. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir *John Chardin*'s Travels, vol. i. p. 257, and Mr. *Hanway*'s vol. i. p. 262.

From the *Persic* name Αγγαρος, the Greeks, after they became acquainted with the affairs of *Persia*, formed the verb αγγαρευω, the passive of which αγγαρευεσθαι is used in *Josephus* Ant lib. xiii. cap. 2, § 3, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, Κελευω δε μηδε ΑΓΓΑΡΕΥΕΣΘΑΙ τα ἱππεια ὑποζυγια—I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans in our Saviour's time often *pressed* not only their beasts but themselves for the public service. The N Αγγαρεια is used by *Arrian*, Epictet. lib. iii. cap. 26. p. 359, edit. *Cantab.*

Αγγειον, ε, το, from αγγος the same, or immediately from the Heb. נבל *a bason*.

A vessel. occ. Mat. xiii. 48. xxv. 4.

In the LXX it generally answers to the Heb. כלי *a vessel.*

Αγγελια, ας, ἡ, from αγγελλω *to tell, deliver a message.*

A message, or *commandment* delivered as a message. occ. 1 John iii. 11.

* See *New and Complete Dictionary of Arts*, in CHAPPAR.

ΑΓΓΕΛΛΩ, probably from the Heb. נגל *to reveal.*

To tell, deliver a message. This V. though common in the Greek writers, occurs not in the N. T. but is here inserted on account of its derivatives.

Αγγελος, ε, ὁ, from αγγελλω.

"A name not of *nature* but of *office*," says *Austin* in *Leigh*'s Crit. Sacr Αγγελος in the LXX usually answers to the Heb. מלאך, which is of the same import.

I. *A human messenger, a legate, an agent.* Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the *preachers of the gospel*, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, Αγγελος Σατανα ἱνα με κολαφιζῃ, *That* the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) St. *Paul* had styled διακονους ministers of Satan, *might buffet me.*" Comp. 2 Cor. x. 10.

II. *The bishop* or *president* of a particular church. Rev. i. 19. ii. 1, & al. Comp. Gal. iv. 14 2 Cor. v. 20*.

III. *A created intelligent angel*, whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15†, with Mat. xviii. 10, and Luke xv. 10; ——or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the *Alexandrian* and another ancient MS and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of αετε for αγγελου; and that reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.

IV. Αγγελος Κυριου, *The angel, agent, or personator, of the Lord.* This was evidently a *human form* surrounded with

* See *Scott*'s Christian Life, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *Guardian-Angel* to attend and watch over him (see Bp. *Bull*'s English Works, vol. ii. p. 501). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own *peculiar Angel*, but as the *Angel of the Lord*, ver. 11.

light

light or *glory*, with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.)

Ἄγγελος or ὁ Ἄγγελος, *The angel*, when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes Ἄγγελος Κυρίου seems plainly used for *a created intelligent angel*, as Luke i. 11, (comp. ver. 19, 26, 35*.)

V. Ἄγγελοι, ων, οι. *The created agents* or *angels* of *material* nature, that is, the *fire*, *light*, and *spirit*, or *gross air*, by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators*, *instruments of action* or *visibility*. Comp. Heb. i. 6, with Ps. xcvii. 7. (see the LXX); Heb. i. 7, with Ps. civ. 4†; and Heb. ii. 2. Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγη.

Since, as very ‡ learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superiour to the Angels*, in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels*, and who looked upon *Jesus* as a *mere man*, and as such *inferiour* to Angels; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word Ἄγγελοι *Angels*, in this first chapter to the Hebrews, of the *material agents of Nature*; is it not evident that the *Simonians*, *Cerinthians*, and other ancient *Gnostics*, and their successors the *Valentinians*, so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents*? Accordingly *Irenæus* (Adv. Hær. lib. ii. cap. 19. pag. 140, edit. *Grabe*) charges the *Gnostics*, and particularly the *Valentinians*, with having stolen the genealogies of their *Æons* from the Theogonia of the *heathen* poet *Antiphanes*: "*Unde ipsi assumentes sibi fabulam, quasi naturali disputatione commenti sunt, solummodo demutantes eorum nomina.* From whom, says he, they borrowed their fable, and forged *a physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud comicos*, &c. And they are convicted of publishing for their own not only what the *comic* poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called Philosophers, and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction: introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices; but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for christianity then goes on to support this charge, heavy as it is, by an induction of particulars.

Epiphanius, in like manner, treating of the more ancient Gnostics, the predecessors of *Valentinus*, and from whom he derived most of his heresy, says, that the Greek poets, and their *fables*, gave rise to all the sects*: implying, no doubt, that these elder Gnostics likewise borrowed the *genealogies* of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus*, *Hesiod*, *Antiphanes*, *Philistion*, &c. who, it is certain, in their *Theogonies* or *Genealogies of the Gods*, meant only to describe the *parts* or *conditions* of *material nature*, particularly of the *heavens*, and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels*, of their making the world, and of the religious regard due to them, revived

*On this very difficult subject of *Angels* the Reader would do well to consult *Bate*'s excellent *Enquiry into the Similitudes*; though he will find that in the Exposition of several of the above Texts I do not concur with that learned writer.

† See *Campbell*'s Preliminary Dissertations to the Gospels, p. 370, &c.

‡ Bishop *Bull*, Opera, p. 61, and 320, edit. *Grabe*. *Waterland*'s Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitringa*, Observ. Sacr. lib. v. cap. xii. & xiii.

* Εκ γαρ Ελληνικων μυθων πασαι αι αιρεσεις συνεζευχθησαν ταυταις τοις πλασμασι κατεβαλον, μεταποιησασαι τις αλλην διανοιαν χαριεσσαν. Παρεμφερεσι γαρ τοις Ποιηταις κ. τ. λ. Hæres xxvi. tom. i. p. 98, edit. *Colon.* Conf. Hæres. xxxi. p. 165.

only under other names (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism*, and not only so, but by blasphemous jargon set aside the *essential divinity* of the *Son* of *God*. For further satisfaction on this subject the Reader will do well to consult *Irenæus*, as above cited; *Vossius*'s note on Σιγης, in *Ignatius*'s Epist. to *Magnesians*, § 8, vol. ii p. 131, edit. *Russel*; *Gale*'s Court of Gent. pt. iii. book 2, chap. 1, § 7. p. 123, &c. and *Cave*'s Life of *Titus*, p. 60, 61.

It should, however, be remarked, that *Enfield*, whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrean* philosophy, especially from the Oriental doctrine of *Emanation*; and of *Irenæus* in particular he observes, vol. ii. p 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies, which he undertook to refute."

Αγε, an Adv. of *compellation* or *address*, properly the Imperative 2d pers. sing. present of the V. *αγω to lead, go*. comp. Αγω VI.

Come, come now. occ. Jam. iv. 13, v. 1. *Wetstein* on Jam. iv. 13, shews that the best Greek writers, particularly *Homer*, apply this word in like manner where *several* persons are addressed.

Αγελη, ης, ἡ. from the V. *αγω to drive*, or perhaps from the Heb. בקר *a bullock* or *steer;* for, in the ancient language of *Homer*, Αγελη is scarcely ever applied but to a *herd of the beeve kind*. See *Dammi* Lexicon.

A herd, a drove. In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11. 13 Luke viii. 32, 33.

Αγενεαλογητος, ε, ὁ, ἡ, from *α* neg. and *γενεαλογεω, to trace a genealogy*

Without genealogy, or *pedigree, having no genealogy*, i. e. from any *sacerdotal family*, as the *Levitical* priests had, namely from that of *Aaron*, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. Αγενεαλογητος can hardly refer to *Melchisedec*'s having no genealogy or pedigree *recorded in the Scriptures*, because his being αγενεαλογητος is mentioned as one instance of his *resemblance to Christ*, whose genealogy is particularly traced both by St. *Matthew* and St. *Luke*, but who was not however descended from the *sacerdotal* line, but *sprung from* Juda, *of which tribe Moses spake nothing concerning priesthood*, Heb. vii. 14.

Αγενης, ες, ες, ὁ και ἡ, και το αγενες, from *α* neg. and *γενος birth*.

Base, ignoble. occ. 1 Cor. i. 28.

Αγιαζω, from ἁγιος *holy*.

I. *To separate, set apart, consecrate*, or *sanctify*, from a common to a *higher* or *sacred* use or purpose. Mat. xxiii. 17, 19. John x. 36*. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14.

II. *To esteem* or *reverence as holy* or *sacred*, and, when applied to God, as *infinitely separated* from, and superiour to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. *To purify, cleanse from pollution*, whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14.

IV. *To sanctify, make holy, separated from sin*, and *so consecrated* to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

Comp. below Αγιος.

Αγιασμος, ε, ὁ, from ἡγιασμαι perf. pass. of ἁγιαζω.

Sanctification, sanctity. Rom. vi. 19. 1 Thess. iv. 3, 4, & al.

Αγιος, α, ον, from *α* neg. and *γη the earth*, q. d. *separated from earth*; or rather from ἁγος *a thing sacred, purity*, which from ἁζω, *to venerate*, and this from Heb. חזה *to behold*. So the Latin suspicio means both *to look up*, and *to honour*. Some however deduce ἁγος from the Heb. חג *a sacred* or *holy feast*.

* See Dr. *George Campbell*'s Translation and Notes.

I. *Holy*.

I. *Holy, set apart, or separated* for *sacred* purposes, or for the *service of God*. Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xi. 28. 1 Cor. iii. 17. Eph. iii. 5.
In 1 Thess. iii. 13, ἁγίοις seem to denote the *Holy Angels*, by whom Christ shall be attended at the day of Judgement. Comp. Mat. xvi. 27. xxv. 31. Jude, ver. 14. and *Macknight*'s note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance* from all creatures. John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called אלהים קדשים *Holy Elohim*, Josh. xxiv. 19, and קדשים *Holy Ones*, Prov. ix. 10. xxx. 3.

III. *Holy, sanctified, separated from sin*, and *consecrated to God*. Mark vi. 20. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. From the 1st and 3d senses of this word Christians are very frequently in the N. T. particularly in St. Paul's Epistles, called Ἅγιοι, *holy, saints*. In Rev. xv. 3. the *Alexandrian* and seventeen later MSS, together with several ancient versions and printed editions, for ἁγίων read ἐθνῶν, which reading is embraced by *Wetstein*, whom see.

IV. Ἅγιον, του, *A place set apart to sacred purposes, a holy place, a sanctuary*. Heb. ix. 1. Ἅγια, των, *The holy of holies*, or *second tabernacle*. Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the Ἅγια Ἁγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.); as Ἅγια likewise is Heb. x. 19.

Ἅγιος, and its derivatives in the LXX usually answer to the Heb. קדש, which is of the same meaning.

Ἁγιότης, τητος, ἡ, from ἅγιος.
Holiness. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23.

Ἁγιωσυνη, ης, ἡ, from ἅγιος.
Sanctification, sanctity, holiness. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where πνευμα ἁγιωσυνης seems an *hebraical* expression for πνευμα ἁγιον *the holy spirit*. See *Doddridge*'s note, and comp. Luke i. 35.

ΑΓΚΑΛΗ, ης, ἡ. It is usually deduced from Ἀγκη the same, but seems rather a derivative from the *Heb.* עקל *to be crooked*, as is likewise the adjective ἀγκαλης *crooked*.
The arm, when *bent*. It is sometimes, though rarely, used in the singular by the profane writers (as by *Lucian* in Dial. Nept. & Nereid. "Εχουσα και τον υἱον επ' ΑΓΚΑΛΗΣ—And having her son upon her *arm*"); but in the N. T. it occurs only in the plural Ἀγκαλαι, ων, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28.

ΑΓΚΙΣΤΡΟΝ, ου, το, from the Heb. עקץ*. *to encompass*, or עקש *to distort*.
A hook, from its *curve* form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish hook*, answering to the Heb. חחה Job xl. 20. Isa. xix. 8.

ΑΓΚΥΡΑ, ας, ἡ, from the Heb. עקל *to be crooked*, ל being changed into ר.

I. *An anchor*, from its *curve* form. occ. Acts xxvii. 29, 30, 40.

II. It is metaphorically applied to evangelical *hope*, which, amid all the waves and storms of temptations and calamities, preserves the believer *steady* and *safe*. occ. Heb. vi. 19, where see *Wetstein*.

Ἀγναφος, ε, ὁ, ἡ, from α neg. and γναπτω, *to smooth cloth by carding*, which see under Γναφευς.
Unfulled, which hath not passed the hands of *the fuller*, and "which is consequently much harsher than what has been often washed and worn, and therefore yielding less than that, will *tear away the edges*, to which it is sewed. This sense *Alberti* has vindicated from exceptions, Observ. p. 71—76." *Doddridge*. occ. Mat. ix. 16. Mark ii. 21.

Ἁγνεια, ας, ἡ, from ἁγνος, *chaste*.
Chastity, purity. occ. 1 Tim. iv. 12. v. 2.

Ἁγνιζω, from ἁγνος *pure*.

I. *To purify externally, ceremonially*, or *leviticully*. occ. John xi. 55.

II. Ἁγνιζομαι, *To be separated*, or *to separate oneself* by a vow of Nazariteship. occ. Acts xxi. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἁγνιζομαι, and the N. ἁγνισμος answer to Heb. נזר.

III. *To purify internally* and *spiritually*.

* From which word may likewise be derived the Greek words ἀγκας *the arms* when *bent*, ἀγκων the *bend* of the arms, ἀγκων *a valley, hollow*, and the Latin uncus *curve, crooked*, uncinus *a hook*.

occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Αγνισμος, from ἡγνισμαι perf. pass. of ἁγνιζω.
Purification. occ. Acts xxi. 26.

Αγνοεω, ω, from α neg. and νοεω *to conceive in the mind, to know*, γ being inserted for the sake of the sound; or rather from α neg. and obsol. γνοω *to know.*

I. *Not to know, to be ignorant.* Acts xiii. 27. Rom. i. 13. 2 Cor. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23, *Whom therefore ye worship* αγνοουντες, without knowing him, *do I declare unto you.*

II. *Not to understand.* Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. *To err, sin through ignorance.* Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה, and שגג *to err, deviate.*

Αγνοημα, ατος, το, from αγνοεω.
An errour, sin of errour, or *ignorance.* occ Heb. ix. 7.
In the LXX it answers to the Heb. משגה.

Αγνοια, ας, ἡ, from αγνοεω.
Ignorance, want of knowledge. occ. Acts iii. 17 xvii. 30. Eph. iv. 18. 1 Pet. i. 14.
In the LXX it answers to the Heb. אשם, and אשמה *guilt*, שגגה *errour*, and פשע *transgression.*

Αγνος, η, ον, from ἁγος *purity*, which see under Αγιος.

I. *Chaste, pure.* occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17.

II. *Pure, clear from sin or guilt.* occ. 2 Cor. xi. 2. 1 Tim. v. 22. 1 John iii. 3, in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot*, or *blemish.* Comp. Heb. vii. 26. iv. 15. 1 Pet. i. 19 ii. 22.
This word, and its derivatives, in the LXX usually answer to the Heb. טהר *pure, clean*, and קדש *separate, holy.*

Αγνοτης, τητος, ἡ, from ἁγνος.
Purity. occ. 2 Cor. vi. 6.

Αγνως, Adv. from ἁγνος.
Purely, sincerely. occ. Phil. i. 16.

Αγνωσια, ας, ἡ, from αγνοεω, or rather from α neg. and γνωσις *knowledge.*
Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15.

Αγνωστος, ε, ὁ, ἡ, from α neg. and γνωστος *known.*
Unknown. occ. Acts xvii. 23. *Lucian*, or whoever was the author of the dia intitled *Philopatris*, makes one c interlocutors swear, Νη τον ΑΓΝΩΣ εν Αθηναις, "By the *unknown* G Athens!" § 13; who is again tioned § 29. (See pag. 997, tom. ii. edit. *Bened.*)
But for a more particular illustrat the text I refer the Reader to *W Doddridge, Wetstein*, and Bishop on the place, and to *Ellis*'s Know of Divine Things from Revelatio ch. iv. p. 242, & seq. 1st edit.

Αγορα, ας, ἡ, "*a place*, εις ὁν αγειρ λαος, in which the people *asse* says *Eustathius*, plainly deducing i αγειρω *to gather together*, which evident derivative from the Heb. the same meaning.
A place of public concourse, a for market place, where men are *ga together* for traffic, &c. Mat. xi. 1 3. xxiii. 7. Mark vii. 4. Acts xv & al. or, according to the Roma tom, in order to attend the cou judicature there holden, Acts xvi,

Αγοραζω, from αγορα, *a market plac*

I. *To buy.* Mat. xiii. 44. xiv. 15, freq.

II. It is applied to our *redemption precious* blood of Christ. 1 Cor. vii. 23. Rev. v. 9.

Αγοραιος, α, ὁ, ἡ, from αγορα, *a p place.*

I. In general, *Of* or *belonging to the n place* or *forum.*

II. Αγοραιοι, οι, *Loose fellows spendin time idle in the market-place.* occ xvii. 5, where see *Wetstein.*

III. *Judicial, forensick*, comp. Αγορ Acts xix. 38, Αγοραιοι (ημεραι n αγονται, *The forensick* or *court* (da *holden.* This interpretation, wh that of *Casaubon* (on *Theophras* Char. VI.) and *Grotius*, seems th To confirm it, those learned observe, that the dies fasti amo *Romans* were the days for *judicia ceedings.* For Αγοραιοι αγονται we say in *English*, *The courts are sit are holden.*

Αγορευω (in composition αγορεω) αγορα, an *assembly of men*, concio Properly, *To speak in* or *to a pu sembly*, and thence simply *to speak*

V.

V. occurs not in the N. T. but is inserted on account of its derivatives.

ΑΓΡΑ, ας, ἡ, perhaps from the Heb. אגר *to collect.*

A capture or *catching*; spoken of fishes, *a draught*. occ. Luke v. 4, 9.

Ἀγραμματος, ος, ὁ, ἡ, from α neg. and γραμμα *a letter, learning.*

Illiterate, unlearned. occ. Acts iv. 13.

Ἀγραυλεω, ω, from αγρος *the field*, and αυλιζομαι *to abide*, which see.

To abide in the field, or *in the open air*, properly *by night*; for αυλιζομαι, when spoken of men, usually implies *the night*. See *Bochart*, vol. ii. 452, 3; but comp. *Wolfius* Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40.

Ἀγρευω, from αγρα *a taking, a capture.*

I. *To take*, or *catch*, as beasts, birds, or fishes. In this sense it is often used by the profane writers.

II. Figuratively, *To catch, insnare*, in discourse or talk. occ. Mark xii. 13.

Ἀγριελαιος, ος. ἡ, from αγριος *wild*, and ελαια *the olive-tree.*

The wild olive-tree. occ. Rom. xi. 17, 24.

Ἀγριος, ια, ιον, from αγρος *the field.*

I. *Belonging to the field, wild.* occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in *Judea* was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a *land flowing with honey.* But see *Bochart's* excellent Observations on this subject, vol. iii. 519. Comp. also *Suicer*, Thesaur. in ΜΕΛΙ.

II. Of waves, *wild, fierce, turbulent, tempestuous.* Jude, ver. 13. So Wisd. xiv. 1, Ἀγρια κυματα. See also *Wetstein.*

Ἀγρος, ος, ὁ, from the verb αγειρω, or immediately from the Heb. אגר, *to collect*, because the necessaries of life are there and thence *collected.* See Eccles. v. 9.

I. *The field.* Mat. vi. 28, 30.

II. *A field, a particular spot of cultivated ground.* Mat. xiii. 24, 27, 44. xxvii. 2, 8. Ἀγροι, οι, *Lands, fields.* Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Ἀγροι, οι, *The country*, in distinction from *cities* or *villages.* Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Ἀγρυπνεω, from α neg. γρυ (from Heb. מעט) *a very small quantity of any thing*, and ὑπνος *sleep*; or, according to the learned *Duport* on *Theophrastus*, p. 284, from αγρα in the sense of *taking away, depriving* (as in ποδαγρα), and ὑπνος *sleep.*

I. *To abstain totally from bodily sleep, to watch, wake, be awake.* Comp. Αγρυπνια. On 2 Cor. vi. 5, *Wetstein* cites *Xenophon* repeatedly using the V. in this sense, to whom we may add *Arrian*, Epictet. lib. iii. cap. 26, Και τας νυκτας ΑΓΡΥΠΝΕΙΣ, And you *lie awake* o' nights."

II. *To watch spiritually, be watchful and attentive to spiritual things.* occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. שקד *to wake, watch.*

Ἀγρυπνια, ας, ἡ, from αγρυπνεω.

Total abstinence from sleep, watching: occ. 2 Cor. vi. 5. xi. 27.

ΑΓΩ, from the Heb. הגה *to bring, carry, remove.*

"Αγω *to bring*, and αγω *to break*, coincide in the present and first fut. αξω. But as to the aorists we may always observe this difference: the 1st aor. ηξα, αξον, αξαιμι, is always from αγω *to break*; and the 2d aor. ηγον, and ηγαγον, is always from αγω *to bring.* Though αγω *to bring* be used in the fut. αξω, yet we shall scarcely ever find the 1st aor. ηξα, αξον, in this signification, but always in that other of *breaking**." Comp. Καταγω.

I. Transitively, *To bring, lead gently*, and *without violence.* Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. *To bring, carry, drag*; or *hurry away by force* and *violence.* Mark xiii. 11. Luke iv. 29. Acts vi. 12. xvii. 5, 19, & al.

III. *To lead, rule, govern.* Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6.

IV. *To lead, entice.* Rom. ii. 4.

V. *To spend, hold*, or *celebrate* a particular time or solemnity. See Mat. xiv. 6. (and *Wetstein* there), Acts xix. 38. On Luke xxiv. 21, *Wetstein* shews that the Greek writers apply the phrase αγειν ἡμεραν or ἡμερας to *persons spending* or *passing a day* or *days*; and from *Eustathius* Ism. he cites ΤΡΕΙΣ ΤΑΥΤΑΣ

* *Duport* on *Theophrast.* Char. Eth. p. 354, edit. *Needham.*

ΗΜΕΡΑΣ

ΣΗΜΕΡΑΣ ΑΓΕΙΣ ΣΗΜΕΡΟΝ—*You are to-day spending three days*, or *the third day*." Hence it may perhaps be best, with *Beza*, to refer the V. αγει, in Luke, to *him* who was expected to deliver Israel. So *Kypke*, whom see.

VI. Intransitively, *To carry* or *convey one's self. To go, go away.* Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, & al.

Heumann on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke*, among other passages, cites from *Arrian*, Epictet. lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ επι τον ανθυπατον, *Let us go* to the Proconsul" and from *Polybius*, lib. vii. c. 3, p. 704, ΑΓΩΜΕΝ τοινυν, εφη, παλιν την αυτην οδον, *Let us go* back again, says he, the same way we came."

Αγωγη, ης, ἡ, from αγω *to lead.*

Course of life, manner of leading or *spending* it. Comp. Αγω V. occ. 2 Tim. iii. 10.; where *Raphelius* shews that *Polybius* often uses αγωγη for a *course* or *manner of life*, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ τ⸗ βι⸗, *to keep a course* or *manner of life.* See also *Wetstein.*

Αγων, ωνος, ὁ, from the V. αγω, implying *force* or *violence.* Comp. Αγω II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the *Grecian* games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense which is very common in the profane writers but to this St. *Paul* plainly* alludes, 1 Tim. vi. 12. 2 Tim iv 7 and applies the word to the evangelical *contest* against the enemies of man's salvation. Comp. 1 Cor. ix. 24. & seq. *Arrian* uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, Epictet. lib. i. cap. 9; and before him *Plato*, Apol. Socrat. § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in.* occ. Heb. xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ ο ΔΡΑΜΕΙΝ.

III. *A struggle, contest, contention.* occ. Phil. i. 30. Col. ii. 1. 1 Thess. ii. The word occurs only in the cited texts.

Αγωνια, ας, ἡ, from αγων.

I. *Bodily strife, struggle* or *contest*, that of the champions in the games. The N. T. writers use i this sense

II *Violent struggle*, or *agony*, both and mind. Thus likewise used profane writers; see *Wetstein.* oc xxii. 44.

Αγωνιζομαι, from αγωνια, *strife*, s

I. *To strive, struggle, contend, figl* John xviii. 36. 1 Cor. ix. 25. 1 Tim. vi. 12. 2 Tim. iv. 7.

II. *To strive, endeavour earnestly*, b dily and mentally. q. d. *To agoni* Luke xiii. 24. Col. i. 29. iv. 12. This V. occurs only in the abo texts.

Αδαπανος, ⸗, ὁ, ἡ, from α neg. and *expense.*

Without expense or *charge, not able.* occ. 1 Cor. ix. 18.

Αδελφη, ης, ἡ, from αδελφος, which

I. Properly, *A sister by the same mo uterine sister.* See Luke x. 38, xi. 1, 3.

II. *A sister* in general. Mat. x Mark x. 29.

III. *A near kinswoman, a female* Mat. xiii. 56. Mark vi. 3. com xii. 50. Mark iii. 35.

IV. *A sister in the common faith, a woman*, Rom. xvi. 1. 1 Cor. vii. 1 James ii. 15. Comp. Αδελφος VI

Αδελφος, ⸗, ὁ, from α collect. and δ *womb**, which from Heb. דלה *t* on account of the † *periodical tion.*

I. *A brother by the same mother, an brother.* Mat. iv. 21. comp. M 20. Mark x. 35.

II. *A brother, though not by the s ther.* Mat. i. 2.

III. *A near kinsman, a cousin.* M 55. Mark vi. 3. comp. Mat. x

* Thus also doth *Epictetus*, Enchirid. cap. 75. "If any thing whether laborious or agreeable, glorious or inglorious, present itself, remember ὁτι νυν ὁ ΑΓΩΝ, και ἡδη παρεστι : α Ολυμπια, that now is the time of *contest*, now the *Olympics* are come."

* So *Hesychius.* "Αδελφοι· οι εκ της αυτ γεγοναται· διαφυς γαρ ἡ μητρα λεγεται. A those who are born of the *same womb*, for is called διαφυς."

† "Dilatantur *vasculi uteri*, ita ut sa ipsum in cavitatem uteri *stillent.*" *Boerhaa* Med. § 665, edit. tert.

Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, *James*, and *Joses*, and *Judas*, are called the Αδελφοι of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Mat. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16, which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. *Pearson* on the Creed, Art. III. and *Macknight*, On the Apostolical Epistles, vol. iii. p. 190.

IV. *A brother, one of the same race* or *nation*. Acts iii. 22. vii. 23, 25. Rom. ix. 3, & al.

V. *A brother, one of the same nature*. It is used nearly as the word ὁ πλησιον *a neighbour*. Mat. v. 22, 23, 24. vii. 3, 4.

VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life*. 1 John ii. 9, 10, 11. & al. freq. In the LXX it generally answers to the Heb. אח, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T.

Αδελφοτης, τητος, ἡ, from αδελφος.
A brotherhood, society of brethren, i. e. *of Christians*. Comp. Αδελφος VI. occ. 1 Pet. ii. 17. v. 9.

Αδηλος, ε, ὁ, ἡ, και το—ον, from α neg. and δηλος, *manifest*.

I. *Not manifest, not apparent, concealed*. It is applied to graves *overgrown with grass* or *weeds*, and thus *concealed*, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. Κονιαω·occ. Luke xi. 44. Comp. Num. xix. 16.

II. *Not manifest, uncertain*. occ. 1 Cor. xiv. 8.

Αδηλοτης, τητος, ἡ, from αδηλος.
Uncertainty, inconstancy occ. 1 Tim. vi. 17.

Αδηλως, Adv. from αδηλος.
Uncertainly, without attending to the prescribed marks or *lines*, or rather (considering that the expression ωσ ουκ αδηλως seems to be put in opposition to αερα δερων *beating the air*) *Not manifestly, without being exposed to the view of the spectators and judge of the race*. Comp. *Macknight*. But Bp. *Pearson* observes, that the Syriac renders ως ουκ αδηλως by *not as to a thing unknown*: and the Vulg. has non quasi in incertum, *not as to a thing uncertain*; and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal*." occ. 1 Cor. ix. 26.

Αδημονεω, ω, from the verbal N. αδημων, *depressed and spent with labour* or *fatigue*, which from ηδημαι pret. pass. of the V. αδεω, *to faint*, or *be spent with fatigue*, and this seems a compound of α neg. and Heb. די *sufficient*; or else αδημων may be from the Heb. דהם, which in Niph. signifies *to be astonied, overwhelmed*.
To faint, be spent, depressed, and almost overwhelmed with sorrow, or *labour of mind*. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See *Wetstein* and *Kypke* on Mat. who produce many instances of the use of this Verb by the Greek writers.

Αδης, ου, ὁ, q. Αϊδης (as the word is spelt in * *Homer* and † *Hesiod*) *obscure, dark, invisible*, from α neg. and ιδειν *to see*.

I. *The invisible receptacle* or *mansion of the dead*, in general. occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 31. 1 Cor. xv. 55.
Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word corresponding to αδου (αδην LXX Vatic.) is שאול *infernus*, that to ψυχην is נפש *the body*, or *animal frame*.
Observe the phrases εις αδου or εως αδου are elliptical, for εις or εως οικον or τοπον αδου, *in* or *to the house* or *place of the grave*. Hence,

II. *The invisible place* or *state of separate souls, the unseen world of separate spirits*; whether of torment, occ. Luke xvi. 23. (where see *Wetstein*); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see *Vitringa*.

III. Πυλαι αδου, *The gates of Hades*, or *of the grave*. occ. Mat. xvi. 18. This expression seems allusive to the *form* of the *Jewish sepulchres*, which were large subterraneous caves, with a narrow *mouth*

* Il. ix. lin. 312,
——— Αϊδαο πυλῃσιν.
——— The gates of *Hell*.

† Theogon. lin. 311,
——— Αϊδεω κυνα χαλκεοφωνον.
——— The brazen-throated dog of *Hell*.

or

or entrance, many of which are to be found in *Judea* to this day. These *sepulchres* Bp. *Lowth* has described with his usual accuracy and elegance, Prælect. vii. *De Sacrâ Poësi Heb.* p. 130, &c. edit. *Gotting.* The phrase Πυλαι ᾅδου answers to the Heb. שערי שאול *the gates of the sepulchre*, for which the LXX use it, Isa. xxxviii. 10. (comp. Ps. cvii. 18. Wisd. xvi. 13. 3 Mac. v. 36.) And the full meaning of our Lord's promise in the latter part of Mat. xvi. 18, seems to be, that *his church on earth*, however persecuted and distressed, *should never fail* 'till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave.* Comp. 1 Cor. xv. 54, 55.

The expression Πυλαι ᾅδου is by no means peculiar to the *hebraical* or *hellenistic* style: *Grotius*, *Whitby*, and *Wetstein* on Mat. xvi. 18, shews that it is used by the old Greek Poets, particularly by *Homer*, *Theognis*, *Euripides*, and *Theocritus*, and was no doubt derived to them from the east.

"Our *English*, or rather *Saxon* word *Hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the *Greek* word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *eastern*, and especially in the *western* counties of *England*; to *hele* over a thing is to *cover* it. See Lord *King*'s History of the Creed, ch. iv." *Doddridge* on Rev. i. 18. *Hell* is used for the Heb. שאול or Greek ᾅδης in Ps. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old English Translation retained in our Liturgy. See also *Leigh*'s Crit. Sacr. in Ἅιδης, and *Junius*'s Etymolog. Anglican. in *Heile* and *Hele*.

Ἀδιακρίτος, ον, ὁ, ἡ, from α neg. and διακρινω *to distinguish.*
Making no partial distinctions, free from partial regards, impartial. occ. James iii. 17.

Ἀδιαλείπτος, ον, ὁ, ἡ, from α neg. and διαλειπω *to intermit*, which see.
Unceasing, continual, without intermission. occ. Rom. ix. 2. 2 Tim. i. 3.

Ἀδιαλείπτως, Adv. from ἀδιαλείπτος.
Continually, without intermission. occ. Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17.

Ἀδιαφθορια, ας, ἡ, from α neg. and διαφθορα *corruption*, which see.
Incorruptness, integrity, freedom corrupt mixtures or adulterations. Tit. ii. 7; where nine MSS, for which ancient, read, to the same ἀφθοριαν. See *Wetstein* and *Griesb*

Ἀδικεω, ω, from α neg. and δικη *right*, ju
I. Intransitively, *To act unjustly, do w* Acts xxv. 11. 2 Cor. vii. 12. Co 25. Rev. xxii. 11.
II. Transitively, *To act unjustly by* any *to do wrong to*, or *injure* him. Ma 13. Acts vii. 24, 26, 27. xxv. 10. lem. ver. 18, & al.
III. *To hurt, damage, harm.* Luke Rev. ii. 11. vi. 6. vii. 2, 3, & al. Rev. vi. 6, *Wetstein* shews that is in this sense applied to the *earth land*, by the best Greek writers.

Ἀδικημα, ατος, το, from ἀδικεω, *to in An act of injustice, a criminal a crime.* occ. Acts xviii. 14. xxiv. 20. xviii. 5.

Ἀδικια, ας, ἡ, from ἀδικος *unjust.*
I. *Injustice, iniquity, wrong*, as oppos that *justice* or *righteousness* which quired by the divine law. Luke xi Acts i. 18. Rom. i. 29. iii. 5. 2 ii. 19. 1 John v. 17. comp. ch. iii.
II. *Falsehood, deceitfulness*, as oppos *truth* or *constancy.* Luke xvi. 9. ver. 11. John vii. 18. Rom. ii. 8 in the LXX ἀδικια frequently answ the Heb. שקר, which signifies to *sp act falsely or deceitfully.* comp. cially in the LXX, Deut. xix. 18. vi. 12. Comp. under Μαμωνας see *Wetstein* in Luke.

Ἀδικος, ον, ὁ, ἡ, και το—ον, from α ne δικη *justice.*
I. *Unjust, unrighteous, falling short righteousness required by the divin* 1 Pet. iii. 18.
II. *Unjust, unrighteous, wanting th puted righteousness of faith, and the rent righteousness wrought by the Sp God.* Mat. v. 45. Acts xxiv. 15. vi. 9.
III. *Unjust, unrighteous, iniquitous, table.* Luke xvi. 10. xviii. 11.
IV. *Deceitful, fallacious, mocking ex tion.* occ. Luke xvi. 11.

Ἀδικως, Adv. from ἀδικος.
Unjustly, undeservedly. occ. 1 Pet.

Ἀδόκιμος, ε, ὁ, ἡ, from α neg. and δόκιμος *proved, approved*, which see.
The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which upon refining is *thrown away* as *drossy and worthless:* so in the LXX ἀδόκιμος answers to the Heb. סיגים *dross*. Isa. i. 22. Prov. xxv. 4.
I. In a passive sense, *Disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7, where see Bp. *Pearce* and *Macknight*.
II. In an active sense, *Undiscerning, undistinguishing, void of judgement*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16, on all which texts see *Macknight*.
The above cited are all the passages of the N. T. wherein the word occurs.

Ἀδόλος, ε, ὁ, ἡ, from α neg. and δόλος *deceit*. *Without deceit, sincere, pure*. occ. 1 Pet. ii. 2.

Ἄδρης, ητος, ἡ, from ἁδρός *abundant*, which from the Heb. אדר *magnificent*.
Abundance, exuberance. occ. 2 Cor. viii. 20.

Ἀδυνατέω, ω, from ἀδύνατος.
To be impossible. occ. Mat. xvii. 20. Luke i. 37. So LXX in Job xlii. 2.

Ἀδύνατος, ε, ὁ, ἡ, και το—ον, from α neg. and δυνατος, *possible*, or *powerful*. It is used in a neuter, but most commonly in a passive sense.
I. In a neuter sense, *Impotent, weak*. Acts xiv. 8. Rom. xv. 1.
II. Passively, *Impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, & al.

ΑΔΩ for Αειδω, from the Heb. ידה *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and indeed in this *appropriated* sense only is the verb ἀδω applied in the N. T.
To sing, utter harmoniously. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart.
In the LXX ἀδοντες, *singing*, once answers to the Heb. תודה (from ידה) *confession*. Jer. xxx. 19.

Ἀεί, from α intens. and εω *to be* (see under εμι), or from Heb. היה *to be*.
I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.
II. *Always, ever*, in a *restrained* sense, that is, *at some stated times*. Mark xv. 8.
III. *Very frequently, continually*. 2 Cor. iv. 11. 2 Pet. i. 12.
Hence the old English *aye*, ever.

ΑΕΤΟΣ, ε, ὁ, according to some, from αἴσσω *to rush with violence*, which is plainly from the Heb. אץ or Hiph. האיץ *to hasten;* but ἀετος may rather be deduced from the Heb. עיט *a bird of prey*, a derivative from the V. עט *to fly* or *rush impetuously*. See *Bochart*, vol. iii. 170. *An eagle*, a well-known genus of *rapacious* birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49, and remark the plain allusion to the *Roman military* ensigns.

Ἄζυμος, ε, ὁ, from α neg. and ζυμη *leaven*.
I. Ἄζυμα, τα. *Unleavened cakes* or *bread*. Luke xxii. 1, 7. Acts xii. 3. xx. 6. Also, *The feast of unleavened bread*, which lasted *seven* days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1, 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.
II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8.
This word in the LXX constantly answers to the Heb. מצות.

ΑΗΡ. ερος, ὁ, from the Heb. אור *to flow*; whence also the Chaldee אורא, Syriac ܐܘܪܐ, Welsh *awyr*, Latin *aër*, and its modern derivatives, all denoting the *air*. *The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2, & al.
The LXX twice use this word in the Gen. plural Αερων *airs*, to express the Heb. שחקים *the conflicting airs* or *ethers*. See *Heb.* and *Eng.* Lexicon in שחק II.

Ἀθανασια, ας, ἡ, from ἀθανατος *immortal*, which from α neg. and θανατος *death*. *Immortality, exemption from death*. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16.

Ἀθεμιτος, ε, ὁ, ἡ, και το—ον, from α neg. and θεμιτος *lawful*, from θεμις *law, right*, which seems a derivative from the Heb. תם *complete, perfect*.
I. *Unlawful*. occ. Acts x. 28.
II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So *Josephus*,

ephus, lib. iv. cap. 9, § 10, uses ATHEMITOΣ ἡδονας for *unnatural pleasures*. See more in *Wetstein*.

Αθεος, ε, ὁ, ἡ, from α neg. and Θεος *God*. *Without God*, i. e. *the true God*, *an Atheist* in this sense. occ. Eph. ii. 12. So αθεοι is used by *Ignatius* for *heathen* and *hercticks*, Epist. ad Trallian. § 3 and 10. See also *Wolfius* on Eph. *Suicer*'s Thesaurus in Αθεος I. 2, and *Olivet*'s Theologia Græcan. at the end of the 3d tome of his edition of *Cicero*'s Works, *Genev.* p. 659, &c.

Αθεσμος, ε, ὁ, ἡ, from α neg. and θεσμος *a law*, which from τιθημι or θεω *to fix, appoint, constitute*.

Lawless, disregarding law and *right*, occ. 2 Pet. ii. 7. iii. 17.

Αθετεω, ω, from α neg. and θετος *placed*, from τιθημι or θεω *to place*.

I. *To abolish, annul.* 1 Cor. i. 19. Gal. iii. 15.

II. *To reject, despise.* Luke vii. 30. x. 16. comp. Heb. x. 28. 1 Tim. v. 12; on which last text observe, that αθετειν πιστιν is a pure Greek phrase, used by *Polybius* and *Diodorus Siculus* (see *Raphelius* and *Wetstein*) for *violating* one's *faith* or *promise*; and the expression in 1 Tim. seems to refer to the widows *violating their former engagement* to the church, that they would not abuse its alms. See *Wolfius* and *Macknight*.

III. With an accus. of the person. *To violate one's engagement to, to disappoint* or *fail one*, in this sense, "*fidem illi datam fallere*." *Kypke*, who in confirmation of this meaning of the expression cites from *Polybius*, lib. ix. c. 30. p. 262. Πως δε ΤΟΥΤΟΥΣ ΑΘΕΤΕΙΝ ευλαβεισθε; Why do ye scruple *to violate your engagement to these?*" Comp. LXX in Isa. i. 2. xxxiii. 1. Ps. cxxxii. 11. and see more in *Kypke* himself. occ. Mark vi. 26.

IV. *To frustrate*, or rather *to reject*. Mark vii. 9. (comp. ver. 8.) Gal. ii. 21. (comp. ch. v. 2, 4.)

Αθετησις, ιος, att. εως, ἡ, from αθετεω.

I. *A putting away, an abolishing.* occ. Heb. ix. 26.

II. *An abrogation, annulling.* occ. Heb. vii. 18.

Αθλεω, ω, contracted from αεθλεω, which is derived from **αεθλος** *strife, contest*; and this may be either from α inten. or **αει** *always*, and θλαω *to shake together*, or *against each other*; or from the Heb. חחל *to sport, play*. the Heb. שחק, which generally s *to sport, play*, or the like, is als 2 Sam. ii. 14, for *conflicting, skirn* plainly because the actions ar similar kind.

To strive, contend, be a champion of the Grecian *games*. occ. 2 Tin From this verb these ancient cha were called αθληται, in Latin whence our English word *athletic*

Αθλησις, ιος, att. εως, ἡ, from αθλεω *A fight, contest, struggle, conflic* Heb. x. 32.

Αθυμεω, ω, from α neg. and θυ *mind*.

To despond, lose courage, be disco occ. Col. iii. 21.

Αθωος, ε, ὁ, ἡ, from α neg. and θωη or *punishment imposed upon a* which *Eustathius* derives from θ *to put, impose*, as ζωη *life*, fro *live*.

I. *Not mulcted, unpunished.* It occ in this sense in the N. T. but fre in the profane writers.

II. *Innocent, free from guilt.* occ xxvii. 4, 24. Αιμα αθωον is a often occurring in the LXX for th דם נקי. See 1 Sam. xix. 5. 2 K. xxiv. 4. So αθωος ειμι—απο των α —is used by the LXX 2 Sam. iii. the Heb. נקי—אנכי—מדמי.

Αιγειος, ε, ὁ, ἡ, και το—ον, from αι *a goat*, which seems a derivati the Heb. עז *a goat*.

Of or *belonging to a goat, a goat* Heb. xi. 37.

Αιγιαλος, ε, ὁ, from αγω *to break* in this sense, seems derived fro עק *to squeeze*), and αλς *the sea*; αϊσσω *to rush*, and αλς, becaus *rusheth* against it.

The sea-shore. Mat. xiii. 2, & xxvii. 39. εχοντα αιγιαλον, *shore*, [say our translators.] Bu not all creeks *shores*? It shou been translated, *with a* smooth *sh* venient for landing; that is, *a* Hesychius, Αιγιαλος, ὁ, σαφεσθ εν τοπω ψαμμωδει, η ψηφιδας "The Latin Poets call them *bon & mollia*." *Markland* in *Euryc*

ject. *Xenophon*, Cyri Exped. lib. 6. p. 452. edit. *Hutchinson*, 8vo, has Αιμην ΑΙΓΙΑΛΟΝ ΕΧΩΝ.

Αἰδιος, ε, ὁ, ἡ, from *aei ever, always.*

I. *Eternal*, absolutely, *without beginning* or *end.* occ. Rom. i. 20.

II. *Eternal*, in a restrained sense, or à parte post, *perpetual, without end*, occ. Jude, ver. 6.

Ἀΐδιος, ου, ος, ον, from α neg. and ἰδειν *to see, look at*, for *modest* persons are apt to turn away their eyes, and *not look* at others.

I. *Modesty, decency.* occ. 1 Tim. ii. 9.

II. *Reverence, veneration.* occ. Heb. xii. 28.

Αἰθίοψ, οπος, ὁ, from αἰθω *to scorch* (which from the Heb. חרה *to keep fire lighted*) and ωψ *the aspect* or *countenance* (from Heb. פנה *the face*).

An Ethiopian, so called from his *scorched* and *black countenance* and *skin.* occ. Acts viii. 27. comp. Jer. xiii. 23.

Αἷμα, ατος, το, perhaps from αἰθω *to be hot*, or from αω *to breathe*, because it requires constant *refrigeration* from the external air, (comp. *Heb.* and *Eng.* Lexicon in נפש II.) or rather from Heb. חם *to be hot.*

I. *The blood*, properly so called, that *warm red liquor*, which *circulates* in the bodies of men and animals, and in which their natural life eminently consists (see Gen. ix. 4, 5. Lev. xvii. 11, 14. Deut. xii. 23.) Luke xiii. 1. Heb. ii. 14. John xix. 34. Acts xv. 20, 29. xx. 28. Heb. ix. 7, 12, 13. In Col. i. 14. very many MSS, six of which ancient, and several old versions, have not the words δια τ. αἱματος αυτ., which are accordingly rejected by *Wetstein* and *Griesbach.*

II. *Blood, killing a man.* Mat. xxiii. 30. xxvii. 6, 8, 24.

III. *Guilt or punishment of shedding human blood*, or *of killing a man, murder.* Mat. xxiii. 35. (comp. ch. xxvii. 25.) xxvii. 24. Luke xi. 50, 51. Acts v. 28. comp. Acts xviii. 6. xx. 26, where it is applied spiritually.

The profane writers, as *Sophocles, Euripides*, and *Demosthenes*, use αἱμα for *murder.* See *Scapula.*

IV. *Blood, seed*, or *natural descent.* Acts xvii. 26. comp. John i. 13, where see *Wetstein*; and comp. Σαρξ VI.

Homer uses αἱμα in this sense. Il. vi. line 211,

Τουτης του γενης, τε και ΑΙΜΑΤΟΣ ευχομαι εἰναι.
I boast to be of such descent and *blood.*

And so, Odyss. iv. line 611, *Menelaus* says to *Telemachus*,

ΑΙΜΑΤΟΣ ως αγαθοιο,
Thou art of good (*i. e.* noble or generous) *blood.*

V. Σαρξ και αἱμα, *Flesh* and *blood.* See under Σαρξ IX.

Αἱματεκχυσια, ας, ἡ, from αἱμα, ατος, *blood, and* εκχυω *to pour out*, which see. *A pouring out*, or *shedding, of blood, blood-shedding.* occ. Heb. ix. 22.

Αἱμορρεω, ω, from αἱμα *blood*, and ῥοος *a flux*, from ῥεω *to flow.*

To have or *labour under a flux of blood.* occ. Mat. ix. 20. comp. Lev. xv. 33, in LXX and Heb.

Αἰνεσις, ιος. att. εως, ἡ, from αἰνεω.

Praise. occ. Heb, xiii. 15.

In the LXX it frequently answers to the Heb. תודה *confession*, and to תהלה *praise.*

Αἰνεω, ω, from αἰνος, if it should not be rather deduced immediately from the Heb. ענה in the sense of *alternately singing praises* to God, as that Hebrew word is used, Exod. xv. 21. 1 Sam. xxi. 11. Isa. xxvii. 2. comp. Exod. xxxii. 18. *To praise.* In the N. T. it only refers to *praising God.* Luke ii. 13, 20, & al.

This word in the LXX most commonly answers to the Heb. הלל *to praise*, and to הודה *to confess, attribute power to.*

Αἰνιγμα, ατος, το, from γεγριμαι perf. pass. of αἰνισσω *to hint, intimate, signify with some degree of obscurity*, which perhaps from the Heb. ענת infinitive of the V. ענה *to answer, correspond.*

An enigma, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is *in some respects similar* to it. occ. 1 Cor. xiii. 12. *Now* (in this life) *we see by means of a mirror*, reflecting the images of heavenly and spiritual things, εν αἰνιγματι, *in an enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal, *but then face to face.* The apostle

apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX. ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλησω αυτω εν ειδει, και ου δι ΑΙΝΙΓΜΑΤΩΝ (לֹא בחידות Heb.) και την δοξαν Κυριου ΕΙΔΕ.

ΑΙΝΟΣ, ου, ὁ, perhaps from the Heb. ענה *to return, answer.*

Praise returned for benefits received or expected. occ. Mat. xxi. 16. Luke xviii. 43.

Αἱρεσις*, ιος, att. εως, ἡ, from αιρεω *to choose.*

I. *A choice.* It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 18, 21, and in 1 Mac. viii. 30.

II. *A sect* of heathen philosophers. Thus used by *Arrian*, Epictet. lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, και ἐυρησετε τινος εσθ' ΑΙΡΕΣΕΩΣ, and you will discover of what *sect* you are; most of you *Epicureans*, &c." So *Lucian*, in Hermotim. tom. i. p. 580, Ει δεκα μονας θειμεν τας ΑΙΡΕΣΕΙΣ εν φιλοσοφια—If we suppose only ten *sects* in philosophy—" Id. Demonax, p. 1004. "One asked *Demonax*, τινα ΑΙΡΕΣΙΝ ασπαζεται μαλλον εν φιλοσοφια. What *sect* in philosophy he chiefly embraced?" And *Plutarch*, de Plac. Philos. lib. i. cap. 3. says, that from *Thales*, ἡ Ιωνικη ΑΙΡΕΣΙΣ προσαγορευθη, the Ionic *sect* was denominated."

III. *A sect*, secta, that is, *a form* or *mode of religious discipline* or *opinion which any one chooses, follows, and professes*, or *the persons who follow such form* or *mode*, occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.

Josephus, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several *sects* of the Pharisees and Sadducees, &c. among the Jews, Αἱρεσεις, in the same manner as St. Luke does in the Acts.

IV. *A sect among Christians*, in some measure resembling those among the Jews and Heathen, *a religious party* or *faction among Christians* under some human leader. occ. 1 Cor. xi. 19. Gal. 2 Pet. ii. 1.

Αἱρετιζω, from αιρεω *to choose.*

To choose. occ. Mat. xii. 18.

In the LXX it most commonly a to the Heb. בחר *to choose.* Comp cially 1 Chron. xxix. 1, in Heb LXX.

Αἱρετικος, ου, ὁ, from αἱρετιζω. Αἱρεσις.

A founder, leader, or *promoter of gious faction* or *sect among Christ man factious in Christianity* *. oc iii. 10. comp. Rom. xvi. 17.

Αἱρεω, ω, Mid. Αἱρεομαι, ουμαι, αιρω *to take up.*

I. *To take, take hold on.* It occurs this sense in the N. T. but freq in the profane writers.

II. *To choose.* occ. Phil. i. 22. 2 Th 13. Heb. xi. 25.

ΑΙΡΩ, from the Heb. עיר, or in הֵעִיר *to raise up.*

The general meaning of the word *lift, raise* or *take up.*

I. *To lift up*, as the hands, Rev. the eyes, John xi. 41.

II. *To lift* or *take up*, Mark vi. 2 Acts xx. 9. Mat. xvii. 27. On xix. 21. comp. under Τιθημι II.

III. Applied to the mind, *To suspend in suspense.* John x. 24. See S Thesaurus on the word, who cites *Philostratus* II. 4, Καμε παυ Α λογος ὁν ειρηκεν, And the dis which he spake *keeps* me quite *pense.*" The learned *Elsner*, O Sacr. (whom see) interprets the ψυχην αιρειν, John x. 24. by *away life*, as it plainly signifies, ve (comp. LXX in Isa. liii. 8.) q. d. long dost thou *kill us, i. e.* with and delay?

IV. *To take up* on one, as a yoke, xi. 29.

V. *To take up*, as a cross, Mat. xvi. 2

VI. *To bear* or *carry*, as a burden, iv. 6. xxvii. 32. Mark xv. 21. Jo 8, 9. comp. Luke xxiii. 26.

VII. *To remove, take away.* Mat. 13. John xi. 39, 41. comp. Mat. 39; particularly to execution, xxiii. 18. So *Philo* in *Wetstein*,

* On this much controverted word, and the several texts wherein it occurs, see Dr. *George Campbell*'s 9th Preliminary Dissertation to his Translation of the Four Gospels. Part iv. page 404, &c.

† See *Herodotus*, lib. i. cap. 11.

* See *Campbell*'s Preliminary Dissertati Gospels, p. 434, &c.

ver. 21, and John xix. 15. Acts xxi. 36.

VIII. *To bear, and so take away* or *remove.* Thus Christ is said to *bear*, αιρειν, the sins of the world. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose*, a ship namely from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that ναυν *the ship*, or αγκυραν *the anchor*, ought to be supplied. So *Thucydides*, lib. 1. has ὁι δε ΤΑΣ μεν ΝΑΤΣ ΑΡΑΝΤΕΣ απο της γης, they *losing the ships* from the land;" and *Plutarch* and *Polybius* use the phrase ΑΙΡΕΙΝ ΑΓΚΤΡΑΝ or ΑΓΚΤΡΑΣ. See *Bos* Ellips. and *Wetstein.*

XI. *To lift up* or *raise* the voice. Luke xvii. 13. Acts iv. 24.

In the LXX this word most commonly answers to the Heb. נשׂא, which is applied in nearly the same senses.

Αισθανομαι or αισθεομαι, from αισθω *to perceive*, which seems a derivative from the Chaldee עשת *to think*, the signification being a little varied.

I. *To perceive*, properly by means of the external senses, as the feeling, &c. It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45.

Αισθησις, ιος, att. εως, ἡ, from αισθεομαι. See the last word.

Perception, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.

Αισθητηριον, ου, το, from αισθεομαι.

An organ or *instrument* of *sensation* or *perception*; so the αισθητηριον of seeing is the *eye*—of hearing, *the ear*; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to *Galen*, αισθητηριον is defined, το αισθησιν τινα παρεσκευασμενον οργανον—ητοι οφθαλμος, ἡ ρις, ἡ γλωττα; the *organ* to which any *sense* is intrusted—either the eye, or the nose, or the tongue." See *Wetstein*, who also cites from *Galen* the very phrase, ΤΟ ΑΙΣΘΗΤΗΡΙΟΝ ΕΧΕΙ ΓΕΓΥΜΝΑΣΜΕΝΟΝ; and in *Josephus*, De Maccab. § 3, we have ΤΩΝ ΕΝΔΟΝ ΑΙΣΘΗΤΗΡΙΩΝ, *The internal senses* occ. Heb. v. 14.

Αισχροκερδης, εος, ους, ὁ, ἡ, from αισχρος *base, vile*, and κερδος *gain.*

Greedy or *desirous of base* or *vile gain.* occ. 1 Tim. iii. 3, 8. Tit. i. 7. See *Wetstein*, *Kypke* and *Doddridge* on 1 Tim. and comp. under Τροπος II.

Αισχροκερδως, Adv. from αισχροκερδης.

For the sake or *love of vile gain.* occ. 1 Pet. v. 2.

Αισχρολογια, ας, ἡ, from αισχρος *vile, filthy*, and λογος *speech, talk.*

Vile, filthy, obscene talk. occ. Col. iii. 8. This word is used in like manner for *obscene* or *indecent discourse* in *Epictetus*, Enchirid. cap. 55.

Αισχρος, α, ον, from αισχος *baseness, vileness*; which some derive from α neg. and ισχω *to have*, as denoting what one *would not have*, but *reject*; but may it not be more probably deduced from the Heb. שקץ *an abomination*, with ה emphatic prefixed?

Base, vile, indecent, shameful. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Αισχροτης, τητος, ἡ, from αισχρος.

Filthiness, obscenity. occ. Eph. v. 4.

Αισχυνη, ης, ἡ, from αισχος *vileness.*

I. *Shame, the passion of shame*, arising from some notion of one's own *vileness.* occ. Luke xiv. 9.

II. *Ignominy, disgrace.* occ. Heb. xii. 2.

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

Αισχυνομαι, from αισχυνη.

I. *To be ashamed, affected with the passion of shame.* occ. Luke xvi. 3.

II. *To be ashamed*, or *confounded.* occ. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28.

Αισχυνομαι in the LXX generally answers to the Heb. בוש.

ΑΙΤΕΩ, ω, and Mid. αιτεομαι, ουμαι, perhaps from Heb. הישׁ, the Hiph. (if used) of יש, whose signification might be *to impel, incite*, or the like, for in Kal the V denotes *to move swiftly, rush impetuously.*

I. *To ask, request, beg.* Mat. v. 42. vii. 7, 8, 9. xviii. 19. xxvii. 20. Mark xv. 43. & al. freq.

II. *To ask, require.* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15.

This verb in the LXX generally answers to the Heb. שאל, which has the same meanings.

Αιτημα, ατος, το, from αιτεω *to ask.*
A petition, a request, a thing required or *asked.* occ. Luke xxiii. 24. 1 John v. 15.

ΑΙΤΙΑ, ας, ἡ, perhaps from the Heb. העיט (Hiph. of עט) *to impel, incite,* (comp. under αιτεω) or rather from אדה or אודה (whence plur. אדות, or אודות) *a cause, motive.* See *Heb.* and *Eng.* Lexicon under ידה X.

I. *A cause, reason, incitement.* Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. *An accusation, crime,* or *fault.* Mat. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb αιτεω *to ask, require;* because *an accusation* or *crime* is that for which any one is *required* to appear before the judges and *questioned.* On Mat. xxvii. 37, see *Wetstein* and *Suicer* Thesaur. in Αιτια III.

III. *A condition, a case.* occ. Mat. xix. 10.

Αιτιαμα, ατος, το, from αιτιαω *to accuse,* which from αιτια.
An accusation. occ. Acts xxv. 7.

Αιτιον, το, from αιτια, which see.

I. *A cause, reason.* occ. Acts xix. 40.

II. *A crime, fault.* occ. Luke xxiii. 4, 14. comp. ver. 22.

Αιτιος, α, ὁ, ἡ, from αιτια.
An author, causer. occ. Heb. v. 9.

Αιφνιδιος, α, ὁ, ἡ, from αιφνης *unexpectedly, suddenly,* which from αφνω the same, a derivative from α neg. and φαινω *to appear,* q. d. *quicker than sight.*
Sudden, unexpected, unforeseen. occ. Luke xxi. 34. 1 Thess. v. 3.

Αιχμαλωσια, ας, ἡ, from the same as αιχμαλωτος, which see.

I. *Captivity, state of being captive.* occ. Rev. xiii. 10.

II. *A captive multitude.* occ. Eph. iv. 8. which is a citation from Psal. lxviii. 18. nearly according to the LXX version, wherein αιχμαλωσιαν answers to the Heb. שבי, which, as *Rivetus* hath well observed, always denotes the *captives* themselves, so שבה שבי signifies * *to carry away captive,* and the expression ηχμαλωτευσεν αιχμαλωσιαν must be interpreted accordingly.

* See *Heb.* and *Eng.* Lexicon under שבה.

Αιχμαλωτευω, from αιχμαλωτος.
To lead or *carry away captive.* occ. iv. 8. 2 Tim. iii. 6, where sixteen of which six ancient, the old comm tors, and several printed editions, αιχμαλωτιζοντες. See *Wetstein Griesbach.*

Αιχμαλωτιζω, from αιχμαλωτος.

I. *To carry away captive,* or *into cap* occ. Luke xxi. 24.

II. Figuratively, *To bring into captiv subjection.* occ. Rom. vii. 23. 2 Cor

Αιχμαλωτος, ε, ὁ, ἡ, from αιχμη *a* (from ακμη, which see) and *a taken,* (from the obsol. V. αλοω *t* which see.)
A captive, a prisoner taken in wa plied to *spiritual captives.* occ. iv. 18.

Αιων, ωνος, ὁ, q. αει ων, *always being* It denotes *duration,* or *continua time,* but with great variety. *Suicer* Thesaur. in Αιων.

I. Both in the singular and plural it fies *eternity,* whether *past* or *to com* Luke i. 55. Acts xv. 18. Mat. Mark iii. 29. Luke i. 33. John vi. 51. Eph. iii. 11. 1 Tim. i. 17.
Εις τους αιωνας των αιωνων, *For a ages, for ever and ever.* Gal. i. 5 i. 6, 18. v. 14. x. 6. xiv. 11. xx. 10.
Εις ἡμεραν αιωνος, 2 Pet. iii. 18, rally, *Until the day* of eternity. Be on this expression remarks, that it t us that eternity is a day without any a real and perpetual day." *Mack*

II. *The duration of this world.* Mat. 20. Comp. Mat. xiii. 39.
Απ' αιωνος, *Since the* duration, i. beginning, *of the world,* Luke i. 70 iii. 21. So εκ του αιωνος, John ix.

III. Αιωνες, οἱ, *The ages of the* 1 Cor. ii. 7. Eph. iii. 9. Col. 1 Tim. i. 17. Heb. ix. 26.

IV. Ὁ Αιων ουτος, *This present lif world,* as we say. Luke xvi. 8. Comp. Mat. xiii. 22. Luke xvi. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 1 ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. iv. 4. Eph. i. 21. ii. 2, Κατα τ να του κοσμου τουτου, *According* course or manner, *of this world.* Rom. xii. 2. Gal. i. 4.

V. Ὁ Αιων ὁ ερχομενος, *The w*

come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Αἰων ὁ μελλων. Eph. i. 21.

VI. *An age, period,* or *periodical dispensation of Divine Providence.* In Mat. xxiv. 3, it evidently refers to the *Jewish age,* or *age under the Mosaic law.* (See *Whitby, Doddridge,* and *Macknight* on that Text.) But in Mat. xxviii. 20, it seems plainly to denote *the age under the Messiah,* for *Christ* had just before declared, that *all power was given unto him both in heaven and in earth.* Comp. Acts ii. 33,—36; and for this use of Αἰων see Mat. xii. 32. 1 Cor. x. 11, (where consult Bp. *Pearce*) Heb. vi. 5. ix. 26, & LXX in Isa. ix. 6. Συντελειας τȣ Αἰωνος, then, in Mat. xxviii. 20, though it does not precisely signify the *end of the world,* is equivalent to it. See 1 Cor. xv. 24.

VII. Αἰωνες, οἱ, seems, in Heb. xi. 3, to denote the *various revolutions* and *grand occurrences* which have happened to this created system, including also the *system* or *world itself.* Comp. Heb. i. 2, and *Macknight* on both texts.

Αἰων in the LXX generally answers to the Heb. עולם, which denotes *time hidden* from man, whether indefinite or definite, whether past or future.

Αἰωνιος, ȣ, ὁ, ἡ, and αἰωνιος, α, ον, from αἰων.

I. *Eternal, having neither beginning nor end,* Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. *Eternal, without end.* Mat. xxv. 41, 46. 2 Thess. i. 9. & al. freq. Philem. ver. 15. Αἰωνιον (Adj.) *For ever,* not only during the term of his natural life (comp. לעלם Exod. xxi. 6.) but through endless ages of *eternal* life and blessedness.

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of *Sodom* and *Gomorrha,* not only because the effect thereof shall be of *equal duration with the world* (comp. Αἰων II.), but also because the burning of those cities is a dreadful emblem of that *everlasting fire* (το πυρ το αἰωνιον, Mat. xxv. 41.) which awaits the ungodly and *unclean.* Comp. Jude ver. 15. 2 Pet. ii. 6; and see *Whitby*'s note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρονοι αἰωνιοι, *The ages of the world, the times since the beginning of its existence.* occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20. and Αἰων II.

The LXX frequently use this Adj. for the Heb. עולם.

Ακαθαρσια, ας, ἡ, from α neg. and κεκαθαρσαι, 2d person sing. pret. pass. of καθαιρω *to cleanse.*

I. *Uncleanness, filth,* in a natural or physical sense. occ. Mat. xxiii. 27.

II. Moral *uncleanness, lewdness, incontinence* in general. Rom. vi. 19. Eph. iv. 19. 1 Thess. ii. 3. iv. 7.

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21; *any unnatural pollution,* whether acted by oneself, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. טמאה or טמא *pollution.*

Ακαθαρτης, τητος, ἡ, by Syncope for ακαθαροτης, from α neg. and καθαροτης *cleanness.*

Uncleanness, filthiness. occ. Rev. xvii. 4. according to the common editions: but observe, that the *Alexandrian,* and twenty-one later MSS, and some printed editions, for ακαθαρτητος read τα ακαθαρτα της, which reading is embraced by *Mill, Wolfius, Wetstein,* and other learned men, and by *Griesbach* received into the text; and indeed ακαθαρτητος does not seem to be a Greek word.

Ακαθαρτος, ȣ, ὁ, ἡ, και το—ον, from α neg. and καθαιρω *to cleanse.*

I. *Unclean* by *legal* or *ceremonial uncleanness.* Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, *&c.* where the LXX ακαθαρτος. Comp. 2 Cor. vi. 17, in which passage ακαθαρτȣ seems ultimately to refer to all *idolatrous worship,* and *heathen impurity.* See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights, and privileges of the church, and particularly to baptism.* occ. 1 Cor. vii. 14; where see *Doddridge*'s note.

III. *Unclean by unnatural pollution,* Eph. v. 5.

IV. *Unclean.* It is applied to the *devils,* who are frequently in the N. T. called *unclean* spirits; because, having lost their original purity, they are become *unclean* themselves, and have through their solicitations filled mankind with all

uncleanness, and *every abomination* which Jehovah hateth. Mark v. 2, 8, 13, & al. freq. Comp. Zech. xiii. 2. Heb. and LXX.

In the LXX this word answers most commonly to the Heb. טמא.

Ακαιρεομαι, ουμαι, from α neg. and καιρος *opportunity*.

To want, or *be destitute of, opportunity*. occ. Phil. iv. 10.

Ακαιρως, Adv. from ακαιρος *unseasonable*, which from α neg. and καιρος *opportunity*. *Inopportunely, unseasonably, out of season*. occ. 2 Tim. iv. 2.

Ακακος, from α neg. and κακος *evil*.

I. *Free from evil*, or *sin*. occ. Heb. vii. 26.

II. *Simple, undesigning, artless*. occ. Rom. xvi. 18. *Demosthenes* and *Polybius*, cited by *Wetstein*, apply the word in this latter sense.

In the LXX ακακος answers to תם *perfect, upright*, Job viii. 20, and to פתי *simple*, Prov. i. 4. viii. 5, & al.

Ακανθα, ης, ἡ, from ακη a *point* or *prickle*, and ανθεω, *to flourish, abound*.

A thorn or *brier*, which abounds with *prickles*, Mat. vii. 16. xiii. 7. xxvii. 29. & al. *Galen*, De Curat. has a passage very similar to Mat. vii. 16, Ὁ γεωργος ουκ αν ποτε δυνησαιτο ποιησαι τον βατον ἐκφερειν βοτρυν. The husbandman would never be able to make the *thorn* produce *grapes*." See *Wetstein*. "The *Naba* or *Nabka* of the Arabians, says *Hasselquist*, Travels, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ακανθινος, η, ον, from ακανθα.

Thorny, made of thorns. occ. Mark xv. 17. John xix. 5; so LXX in Isa. xxxiv. 13, Ακανθινα ξυλα, *Thorny shrubs*.

Ακαρπος, ος, ὁ, ἡ, και το—ον, from α neg. and καρπος *fruit*.

I. *Unfruitful, bearing no fruit*, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. *Unprofitable*, 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. Αλυσιτελης.

Ακαταγνωστος, ος, ὁ, ἡ, και το—ον, from α neg. and καταγνωστος *blamed*, which from καταγινωσκω *to condemn*.

Irreprehensible, not to be condemned or *blamed*. occ. Tit. ii. 8.

Ακατακαλυπτος, ος, ὁ, ἡ, και το—ον from α neg. and κατακαλυπτος *veiled*, which from κατακαλυπτω *to cover, hide, veil*.

Uncovered, unveiled. occ. 1 Cor. xi. 5, 13. The LXX use this word, Lev. xiii. 45, for the Heb. פרוע *stript of covering*.

Ακατακριτος, ος, ὁ, ἡ, και το—ον, from α neg. and κατακριτος *condemned*, which from κατακρινω *to condemn*, which see.

Uncondemned. occ. Acts xvi. 37. xxii. 25.

Ακαταλυτος, ος, ὁ, ἡ, και το—ον, from α neg. and καταλυτος *dissolved*, which from καταλυω *to dissolve*.

Not to be dissolved, indissoluble. occ. Heb. vii. 16.

Ακαταπαυστος, ος, ὁ, ἡ, και το—ον, from α neg. and καταπαυω *to cause to cease, to restrain*.

That does not cease, unceasing, as the word is used in the Greek writers cited by *Wetstein* and *Kypke*. occ. 2 Pet. ii. 14.

Ακαταστασια, ας, ἡ, from α neg. and καταστασις *a setting in its place*, from καθιστημι *to place, set in its place*.

Commotion, tumult. occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. *Clement* uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does *Dionysius Halicarn.* cited by *Kypke*, whom see on Luke xxi. 9.

Ακατας-ατος, ος, ὁ, ἡ, και το—ον, from α neg. and καθιστημι *to settle*.

Unsettled, unsteady, unstable. occ. James i. 8.

Ακατασχετος, ος, ὁ, ἡ, και το—ον, from α neg. and κατεχω or κατασχω (2d Aorist. κατεσχον) *to restrain*.

Not to be restrained, unruly. occ. James iii. 8; where see *Alberti* and *Wetstein*.

ΑΚΕΛΔΑΜΑ, Heb.

Akeldama, Heb. חקל דמה *a field of blood*. It is compounded of the Heb. or Syriac

Syriac חקל *a field*, and דמה *blood*. חקל is used both in Chaldee and Syriac for *a field*, (see *Castell's* Hept. Lex.), probably by transposition, from the Heb. חלק *a portion*; but it occurs not in the O. T. in this sense, any more than דמה from Heb. דם doth for *blood*. This word ακελδαμα therefore must, I think, be acknowledged an instance wherein the *Hebrew* spoken in our Saviour's time had deviated from its ancient purity. Comp. Εβραϊς. occ. Acts i. 19, where ακελδαμα cannot be considered as *Syriac*, i.e. as a name in that language wherein the ancient *Syriac* version is written; because that version, after saying, Acts i. 19. that *the field in the language*, בלשנה, *of the country was called* חקל דמא, adds, *whose interpretation* (in *Syriac*, namely) *is* קורית דם. So in Mat. xxvii. 8, the same version renders αγρος αιματος not by חקל דמא, but by קריתא דדמא.

Ακεραιος, α, ὁ, ἡ, και το—ον, from α neg. and κεραω *to mix*.

Simple, sincere, harmless, without any mixture of deceit or *guile*. occ. Mat. x. 16. Rom. xvi. 19. Phil. ii. 15. See *Alberti*, *Elsner*, *Wetstein* and *Kypke* in Mat.

Ακλινης, ους, ες, ὁ, ἡ, και το—ες, from α neg. and κλινω *to incline*.

Without inclining or *giving way, steady*. occ. Heb. x. 23.

Symmachus uses this word, Job xli. 14, 15. for the Heb. בל ימוט *cannot slip asunder*.

Ακμαζω, from ακμη, properly, *the point* or *edge* of a *sharp instrument*; thence the *flower, vigour*, or *maturity, of age*, as it is often used in the profane writers. Comp. Υπερακμος.

To be come to maturity, to be ripe. occ. Rev. xiv. 18.

Thucydides and *Xenophon* apply this V. in the same sense to *corn*, *Dioscorides* to *apples*. See *Wetstein*.

Ακμη, ης, ἡ, from ακη the same, which perhaps from the Heb. עק *to contract, compress*.

I. *The point* or *edge* of a sharp instrument. occurs not, however, in the N. T. in this sense, but is thus used 2 Mac. xii. 22.

II. *A point* of time. Thus applied by the profane writers; and hence,

III. Ακμεν the Accus. case used adverbially for κατ' ακμην, *at this point* of time, *Yet, still*. occ. Mat. xv. 16. On which passage *Raphelius* cites *Polybius* applying ακμην in the same manner. See also *Wetstein* and *Kypke*.

Ακοη, ης, ἡ, from 2d Aorist. ηκουον of ακουω *to hear*.

I. *The act of hearing*. Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing*, 1 Cor. xii. 17. Heb. v. 11.

III. *The organ* or *instrument of hearing, the ear*. Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is*, or *may be, heard; a rumour, report, relation*. Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts Λογος ακοης denotes the word of the gospel *preached* or *published*. See *Macknight*. This IVth sense is by some supposed to be merely *hebraical* or *hellenistical*, taken from the like application of the Heb. שמועה (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In *Euripides* however, Phœniss. line 826, we have βαρβαρον ὡς ΑΚΟΑΝ εδαην, where the Scholiast explains ακοαν by το ακουομενον, *what is heard*.

V. *A hearing effectually so as to obey, obedience*. Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus *Macknight*. Comp. Ακουω V.

Ακολουθεω, ω, from α *together*, and κελευθος *a way*, which from κελλω *to move quick*, (from Heb. קל *light, quick*,) and ευθυς *straight*.

I. *To follow, attend*. Mat. iv. 25. viii. 10, 19. xxi. 9. & al. freq. On Luke ix. 49, *Kypke* shews that the phrase ακολουθειν μετα τινος, which occurs also Rev. xiv. 13, is common in the Attic writers.

II. *To follow, imitate, be conformed to*, in mind, affection, and demeanour. Mat. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.

III. *To reach in a continued train*. occ. Rev. xviii. 5, *Her sins*, ηκολουθησαν, have followed one after another till they reach *even to Heaven*. But in this text the *Alexandrian* MS, and eighteen later ones, with several printed editions, read εκολληθησαν; which reading is embraced by *Grotius*, *Mills*, and *Wetstein*, and by

Griesbach received into the text; but comp. *Wolfius*.

ΑΚΟΥΩ derived, according to some, from ακη *a sharp point*, on account of the *acuteness* of this sense; but rather from the Heb. יקה *to hearken, obey*; so *Onkelos* explains יקהת, Gen. xlix. 10, by ישתמעון *shall hearken, obey*.

It governs either a Genitive both of the person and thing, or more usually an Accusative of the thing.

I. *To hear*, in general. Mat. ii. 3, 18. xi. 5. xii. 19. xv. 24. Mark xiv. 64. & al. freq. Acts i. 4. ἣν ἠκούσατέ μου, *which ye have heard* from *me*. This phraseology is not uncommon in the best Greek writers. *Raphelius* has produced an instance of it from *Xenophon*. I add from *Herodotus*, lib. ii. cap. 104, ΑΚΟΥΣΑΣ ΑΛΛΩΝ, *Hearing from others*;" and from *Plato*, Apol. Socrat. § 29. p. 114, edit. *Forster*, Ὅια δε και εἰθισθε ὑμεις ΑΚΟΥΕΙΝ ΤΩΝ ΑΛΛΩΝ, Such things as ye have been used *to hear from others*." *Phædo*, § 1, Η ΑΛΛΟΥ ΤΟΥ ΑΚΟΥΣΑΣ, Or *having heard* (it) *from any one else*." § 2. ΑΛΛΟΥ ΑΚΟΥΟΝΤΑ, *Hearing* (of him) *from another*." See other instances in *Kypke*.

II. *To hear, hearken*, or *listen to*. Mat. xii. 42. Luke v. 1. x. 39. xi. 31. Acts xv. 12.

III. *To understand, hear with the ear of the mind*. Mat. xi. 15. 1 Cor. xiv. 2. John viii. 43; where observe, that *Arrian* uses ΑΚΟΥΣΑΙ ΔΥΝΑΣΑΙ, Epictet. lib. ii. cap. 24. On 1 Cor. xiv. 2, *Kypke* shews that the Greek writers likewise use ακουειν for *understanding*.

IV. *To hear effectually*, or *so as to perform* or *grant what is spoken*. Mat. xviii. 15. John ix. 31. xi. 41. 1 John v. 14, 15.

V. *To obey*. Luke x. 16. xvi. 29, 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see *Wetstein*.

This word in the LXX commonly answers to the Heb. שמע, which is used in the same senses.

Ακρασια, ας, ἡ, from α neg. and κρατος *strength*.

Want of power to regulate one's appetites, intemperance, incontinence. occ. Mat. xxiii. 25, (where, however, the true reading seems to be αδικιας. See *Wetstein* and *Campbell*.) 1 Cor. vii. 5.

Ακρατης, εος, ους, ὁ, ἡ, και το—ες, from α neg. and κρατος *strength*.

Unable to govern his appetites, intemperate, incontinent. occ. 2 Tim. iii. 3.

Ακρατον, ου, το, from α neg. and κεραω *to mix*.

Pure wine unmixt with water, in a figurative sense. occ. Rev. xiv. 10, where see *Wetstein*.

Ακριβεια, ας, ἡ, from ακριβης.

Accuracy, exactness. occ. Acts xxii. 3. Comp. under Ακριβεστατος.

Ακριβεστατος, η, ον, Superlative of ακριβης. *Most accurate* or *exact*. occ. Acts xxvi. 5. *Josephus*, in his *Life*, § 38, speaks in a very similar manner of the Pharisees, ΤΙΙΣ ΦΑΡΙΣΑΙΩΝ ΑΙΡΕΣΕΩΣ, ὁι περι τα πατρια νομιμα δοκουσι των αλλων ΑΚΡΙΒΕΙΑι ΔΙΑΦΕΡΕΙΝ. The *sect* of the *Pharisees*, who are thought to *excel* others in their *exactness* about their national institutions." Comp. De Bel. lib. i. cap. 5. § 2. & lib. ii. cap. 8. § 14.

Ακριβεστερος, α, ον, Comparative of ακριβης. *More accurate* or *exact*. Hence ακριβεστερον, Neut. used adverbially, *More accurately* or *exactly*. occ. Acts xviii. 26. xxiii. 15, 20. xxiv. 22.

ΑΚΡΙΒΗΣ, εος, ους, ὁ, ἡ, και το—ες, derived, according to some, from εις ακρον βαινω, *going up to the top*, or *summit*, which requires *great pains* and *diligence*; but rather perhaps from the Heb. חקר *to search*, and רב *very much*, or קרב *the inmost part* of any thing.

Accurate, exact. It occurs not in the *positive* form in the N. T.

Ακριβοω, ω, from ακριβης.

To learn, or *know, by accurate* or *diligent enquiry*. So Vulg. diligenter didicit, and exquisierat; and Syriac ילף. occ. Mat. ii. 7, 16. See *Campbell*.

Ακριβως, Adv. from ακριβης.

Diligently, accurately, exactly. occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15.

Ακρις ιδος, ἡ, from ακρα *the top* or *summit*, because it adheres to the *top* of herbs and plants, and * *feeds* upon them.

The locust, which the learned *Bochart* hath shewn, by a cloud of witnesses, was commonly eaten by many nations of *Asia* and *Africa*, both in ancient and modern

* So Etymol. Mag. ΑΚΡΙΣ, παρα το ΑΚΡΑΣ των αστραχων και των φυτων ΝΕΜΕΣΘΑΙ.

modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an *usual* food in *Judea* also. See *Bochart*, vol. iii. 488, & seq. *Wolfii* Cur. Phil. Dr. *Shaw*'s Travels, p. 188, &c. 2d edit. and *Heb.* and *Eng.* Lexicon, under רבה IV.

The LXX generally render the Heb. ארבה *a locust*, by Ακρις.

Ακροατηριον, ου, το, from ακροαομαι *to hear*, which from ακοω 2d fut. of ακουω *to hear*, ρ being inserted, as in ακρος (which see) from ακη.

A place of hearing, or *audience*, *an audience-chamber*. occ. Acts xxv. 23.

Ακροατης, του, ὁ, from ακροαομαι *to hear*. See the preceding word.

A hearer. occ. Rom. ii. 13. James i. 22, 23. 25.

Ακροβυστια, ας, ἡ, from ακρον *the extremity*, and βυω *to cover*, which perhaps from Heb. בוא *to come*, *come upon*, or *over*.

I. *The foreskin*, or *prepuce*, *covering the extremity* of the glans. Acts xi. 3.

II. *Uncircumcision*, either the *state of being uncircumcised*, occ. Rom. iv. 10. 1 Cor. vii. 18.; or an *uncircumcised man* or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.

In the LXX this word answers to the Heb. ערלה *the superfluous foreskin*. See James i. 12. The Adj. Ακροβυστος, *Uncircumcised*, is used by *Ignatius*, Epist. ad Philadelph, § 6. edit. *Russell*.

Ακρογωνιαιος, α, ον, from ακρος *extreme* (here the *lower extreme* or *bottom*), and γωνια *a corner*.

The foundation-corner stone, applied figuratively to Christ, who not only *sustains* the whole structure of the church, but also *unites* the Jews and Gentiles into one mystical building. occ. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. פנה *a corner-stone*, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of *Symmachus*, ακρογωνιαιος answers to the Heb. לראש פנה *at the head of the corner*. Psal. cxviii. 22.; but comp. under Γωνια I.

Ακροθινιον, ου, το, from ακρος *the top*, and Θις or Θιν, Gen. Θινος, which seems properly to mean *a heap of sand on the sea-shore*, or in general *the sea-shore*, from Θεινω *to strike* or *smite*, because it is continually *smitten* or *beaten* upon by the waves. (Comp. Αιγιαλος.) In this sense the word is used by *Homer*, and is thence applied to denote *a heap* of any thing, particularly of *corn*.

I. *The top of a heap of corn*; hence *the first fruits of corn*; because these were usually taken from the *top of the heap*. It occurs not in the N. T. in this sense. But see *Wetstein*.

II. *The top of the heap of warlike spoils*, *the chief and best of those spoils*. occ. Heb. vii. 4; where Dr. *Hammond* remarks, that the sense is not, that *Abraham* gave *Melchisedec* a tenth of the *chief* spoils *only* (for *he gave him tythes of* all, ver. 2. Gen. xiv. 20.) but that what he gave for a *tenth of all* was of the *chief* and *best* of the spoils. The Apostle doth not say, δεκατην των ακροθινιων, *a tenth of the chief spoils*, but δεκατην ΕΚ των ακροθινιων *a tenth* (namely of *all*, taken) from *the chief spoils*. Thus the Doctor.—*Raphelius* on this passage observes, that the profane writers *Herodotus*, *Thucydides* and *Xenophon* call *that part of the spoil which was dedicated to the gods* ακροθινια, but that the Apostle by this word means *all the spoils universally*. So *Kypke*; and thus *Chrysostom* and *Theophylact* explain ακροθινια by λαφυρα *spoils*, *Œcumenius* by λαφυρα και σκυλα *spoils* and *plunder*, *Theodoret* by λεια *prey*. On this latter interpretation δεκατην εκ των ακροθινιων will mean just the same as δεκατην απο παντων ver. 2, and εκ in one expression will answer to απο in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that Abraham *gave* Melchisedec *tythes of all* (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the *best* or *chief* spoils; this, together with the authority of the Greek commentators, may incline one to *Raphelius*'s opinion. But let the Reader judge for himself.

Ακρος, η, ον, ὁ, ἡ, και το—ον, from ακη (which see under ακμη) *a sharp point*, which is the *top*, *extremity*, or *termination* of many things.

I. Ακρον, το, used as a substantive, *The top*, or *tip*. occ. Luke xvi. 24. Heb. xi 21.

II. *Extreme, extremity, end.* occ. Mat. xxiv. 31. Mark xiii. 27.

In the LXX this word is frequently used for Heb. קצה *the end*, and אפס the *termination, extremity*; and what is remarkable, that version, for the Heb. בהן *the thumb* or *great toe*, always uses ακρον, as in Exod. xxix. 20. Judg. i. 6, 7.

Ακυροω, ω, from α neg. and κυροω *to confirm*; so *Appian* in *Wetstein* on Mat. Εκυρωε τον νομον, He *ratified* the law." *To make of no effect* or *authority, to abrogate* or *annul*. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17.

This verb occurs not in the LXX; but in that version, ακυρους ποιειν, *to make of none effect*, answers to the Heb. פרר *to reject*, Prov. i. 25.

Ακωλυτως, Adv. from ακωλυτος *not hindered*, which from α neg. and κωλυτος *hindered*, which from κωλυω *to hinder*. *Without hinderance, prohibition*, or *impediment*. occ. Acts xxviii. 31.

Ακων, ασα, ον, for αεκων; which latter is used by the Poets, particularly by *Homer*, from α neg. and εκων *willing*. *Unwilling*. occ. 1 Cor. ix. 17.

ΑΛΑΒΑΣΤΡΟΝ, ου, το.

A vessel to hold ointment, or *perfume*; so called, I think with *Jerome* and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which *Pliny*, Nat. Hist. lib. 33. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster stone* (alabastriten) of which they make *vessels to hold ointments*, which it is said to preserve freest from corruption. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name αλαβαστρον is by some derived from α neg. and λαμβανειν or λαζειν *to hold*, because it is difficult to *lay hold* on this stone by reason of its *smoothness*: But may it not rather have an oriental derivation from the Hebrew or Arabic article אל *the* and בצר, or בצרה, which in Arabic signifies some kind of *whitish stones*? See *Castell.* Lex. Heptaglott. However this be, I apprehend αλαβαστρον was used as a name for an *ointment-vessel* at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment-vessels* made of other matter. Thus *Kypke* on Mark xiv. 3, cites from *Plutarch* in Alexandro, p. 676, a variety of vessels, και ΑΛΑΒΑΣΤΡΟΥΣ, παντα χρυσα ησκημενα περιτλως, and *alabasters*, all curiously wrought of *gold*;" and in *Theocritus*, Idyll. 15. line 114, we have Συριῳ δε ΜΥΡΩι χρυσει ΑΛΑΒΑΣΤΡΑ, golden *alabasters* full of Syrian *ointment*. (See *Alberti* on Mat. and *Suicer* Thesaur.) So we call a vessel for holding ink an ink-*horn*, though made of *glass* or *leather*. *Raphelius* on Mat. xxvi. 7, remarks, that *Herodotus*, lib. iii. cap. 20. among the presents sent by *Cambyses* to the king of *Ethiopia*, mentions ΜΥΡΟΥ ΑΛΑΒΑΣΤΡΟΝ; and *Cicero*, Academ. lib. ii. (as cited by *Nonnius*) speaks of *alabaster* plenus *unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See *Wetstein* on Mat.

The LXX once use αλαβαστρος for the Heb. צלחת *a dish* or *platter*. 2 K. xxi. 13.

Αλαζονεια, ας, ἡ, from the following αλαζων.

I. *A boast* or *boasting*. occ. James iv. 16.

II. Αλαζονεια του βιου, *The pride* or *pomp of life, the ambitious* or *vain-glorious pursuit of the honours, glories*, and *splendour of this life*. occ. 1 John ii. 16. On which passage the learned *Raphelius* observes, that *Polybius* uses the phrase ἡ περι τους βιους αλαζονεια for all kind of *luxury* in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St. *John*'s expression seems to imply all this, and moreover to include all those other pursuits, whether of *ambition* or *vain-glory*, by which men aim at *making a figure* in the eyes of their fellow-mortals. See *Doddridge*.

Αλαζων, ονος, ὁ, ἡ, from α intens. and λαζομαι *to take, assume*, which may be a corruption from Heb. לקח *to take*. *Self-assuming, insolent, vain-glorious, arrogant, boasting*. occ. Rom. i. 30. 2 Tim. iii. 2.

Αλαλαζω, from Αλαλα.

To cry Alala. This word *Alala* seems to be

be formed from the Heb. names of God, אלה אלה, or אל אלה. Hence Αλαλα, the military shout of the Greeks before a battle, was originally an *invocation of their gods* to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to *Apollo* mentioned by *Suidas*, ΑΛΑΛΑΙ τὸ παιων; and hence the French and English particles of grief, *Helas! Alas!* are I apprehend to be ultimately deduced.

I. *To shout* as soldiers beginning a battle*.

It occurs not in this sense in the N. T. but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. *To utter a loud, but mournful sound, to wail, yell.* occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. ילל *to wail;* but *Elsner* and *Kypke* on Mark have shewn, that the profane writers apply the V. αλαλαζω and the N. αλαλαγμος to the same meaning.

III. *To make a disagreeable, inharmonious noise*; spoken of a *cymbal, to tinkle, clank.* occ. 1 Cor. xiii. 1.

This word in the LXX answers to the Heb. הרוע *to break out into a loud sound,* ילל *to yell,* and once to השמיע *to cause to be heard.*

Αλαλητος, ε, ὁ, ἡ, και το—ον, from α neg. and λαλεω *to speak, utter.*

Unspeakable, unutterable. occ. Rom. viii. 26.

Αλαλος, ε, ὁ, ἡ, from α neg. and λαλος *speaking*, which from λαλεω *to speak.*

I. *Not speaking, unable to speak, dumb.* occ. Mark vii. 37.

II. *Making dumb, making unable to speak.* occ. Mark ix. 17, 25. So *Plutarch*, De Orac. Defect. p. 438, B. cited by *Wetstein*, speaks of the *Pythian* priestess being on a certain occasion ΑΛΑΛΟΥ και κακα ΠΝΕΥΜΑΤΟΣ—πληρης, Full of a *dumb* and malignant *spirit.*" Comp. Κωφος III.

Αλας, ατος, το, from ἁλς the same.

I. *Salt* natural, which eminently *purifies, cleanses,* and *preserves from corruption.* Luke xiv. 34. Hence

II. Applied spiritually.

1st, to the *disciples of Christ*, who were to mix with and *purify* the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2dly, to *purifying faith and hope.* Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see *Heb.* and *Eng.* Lexicon in מלח II. The above cited are all the passages of the N. T. wherein ἁλας occurs.

This word in the LXX is used only for the Heb. מלח.

ΑΛΕΙΦΩ, either from the Heb. עלף *to cover over*, or from α collect. and λιπος *fat*, which see under Λιπαρος.

To anoint with oil or *ointment.* Luke vii. 46. & al. On Mat. vi. 17, *Doddridge* justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see; and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3.; and on Luke vii. 38, *Wetstein* and *Kypke* cite passages from the Greek and Latin writers, to shew that *anointing the feet with perfumed ointment* was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. משח *to anoint*, טוח or מוח *to cover* or *daub over*, and to כך *to anoint.*

Αλεκτοροφωνια, ας, ἡ, from αλεκτωρ *a cock*, and φωνη *a voice.*

Cock-crowing, the time of cock-crowing, "that is, *the time from twelve at night till three in the morning,* which last hour was usually called *the second cock-crowing,* as is observed by *Bochart* and others." Dr. *Clarke*'s note on Mat. xxvi. 34. occ. Mark xiii. 35. See *Bochart*, vol. iii. 119, and comp. under Αλεκτωρ.

ΑΛΕΚΤΩΡ, ορος, ὁ, from α neg. and λεκτρον *a bed*, according to some, because by crowing *cocks rouse men from their beds.* But may not this name be as probably deduced from the Heb. הלכת אור *the coming of the light*, of which this *bird of dawning* (as *Shakespeare* calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in *Homer*, Il. vi. line 513, and Il. xix. line 398, is himself called ΗΛΕΚΤΩΡ? Comp. *Heb.* and *Eng.*

* See *Hutchinson*'s Note 1. on *Xenophon*'s Cyropæd. p. 151, 8vo.

Eng. Lexicon under גֶּבֶר. *The male of a species of birds, the house-cock.* Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew,* Peter should deny him *thrice*; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crow* twice, *thou shalt deny me* thrice. How are these texts to be reconciled? Very satisfactorily I think, by observing, after many learned Christians, that ancient Authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, THE *Cock-crowing,* (Comp. Αλεκτοροφωνια); and to this alone Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words,* mentions the *two cock-crowings.* See *Wetstein* on Mark xiv. 30; *Scheuchzer,* Phys. Sacr. on Mark xiii. 35; and *Whitby*'s note on Mat. xxvi. 34.

Ἄλευρον, ου, το, from αλεω *to grind,* which perhaps from Heb. עלי *a pestle,* with which things are *brayed* or *ground* in a mortar. "For the first instruments used (for bruising or *grinding* corn) were only *pestles* and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose *."

Meal of corn. occ. Luke xiii. 21.

Αληθεια, ας, ἡ, from αληθης *true.*

I. *Truth,* as opposed to *falsehood, errour,* or *insincerity.* Mat. xxii. 16. Mark v. 33. xii. 14, 32. Eph. iv. 25. i. 13. Col. i. 5. Gal. ii. 5, 14. Phil. i. 18. 1 John iii. 18. & al. freq. On Mark v. 33, observe, that πασαν αληθειαν ειπειν is a pure Greek phrase used by the best writers.

* Thus says the learned *Goguet,* in his *admirable* work intitled, *The Origin of Laws, Arts, and Sciences,* vol. i. page 99. Edinburgh Edit. These observations he confirms from *Hesiod,* Op. ver. 443. *Pliny,* lib. 18. § 3. and 23. *Serv.* ad Æneid. ix. ver. 4. Hist. Génér. des Voyages, tom. iii. 81. & 431. To whom add *Niebuhr,* Description de l'Arabie, p. 46, & note.

II. *Truth,* as opposed to *types, emblems shadows.* John i. 14, 17. (comp. ii. 17.) John iv. 23, 24. comp. J xiv. 6.

III. *Integrity, rectitude* of nature. John 44. Comp. Jude ver. 6. and Eph. iv.

IV. *Righteousness, what is right.* J iii. 21; where it is opposed to φα *evil deeds,* in the preceding verse.

Αληθευω, from αληθης *true.*

To speak, or *maintain, the truth.* Gal. iv. 16. Eph. iv. 15.

Αληθης, εος, ες, ὁ, και ἡ, και το αλ from α neg. and ληθω *to lie hid,* bec *truth* cannot be *finally suppressed* and *den,* or rather perhaps from the J אלה *an oath,* and חת (Greek θεω) *to*

I. *True,* as opposed to *false.* John iv v. 32. & al.—or to *unjust.* John viii. —or to *visionary.* Acts xii. 9.

II. *True,* as opposed to *lying* or *fraudu* Mat. xxii. 16. John iii. 33. Rom. i 2 Cor. vi. 8.

III. *Valid, legally conclusive,* or *dec competent.* John v. 31. viii. 13, 17. In the LXX this word and its de tives most commonly answer to the J אמן *firm, stable, true*; or to אמת *s lity, truth.*

Αληθινος, η, ον, from αληθης *true.*

I. *True,* as opposed to *false.* John xix Rev. iii. 14. xix. 9. & al.—to *prete* or *reputed.* John xvii. 3. 1 Thes. i. to *deceitful.* Luke xvi. 11.

II. *True, real, essential,* as opposed to or *emblems.* John i. 9. vi. 32. x Heb. viii. 2. ix. 24.

III. *True, sincere,* as opposed to *hypocr* or *insincere.* Heb. x. 22.

Αληθω, from αλεω *to grind,* which under Αλευρον.

To grind. occ. Mat. xxiv. 41. L xvii. 35.

The ancient custom of *women*'s being ployed in *grinding* corn, is not only tioned in the O. T. Exod. xi. 5. (c Isa. xlvii. 2.), but we find the sa *Homer,* Odyss. vii. line 104, w speaking of *Alcinous*'s fifty maid vants, he says,

Αι μεν ΑΛΕΤΡΕΥΟΥΣΙ ΜΥΛΗΣ ιτυι μηλοπα x

Some at the *mill grind* the well-favour'd

Comp. Odyss. xx. line 105, and *Heb Eng.* Lexicon, under חמם I.

Αληθω in the LXX answers to the Heb. כּוּן of the same import.

Αληθως, Adv. from αληθης.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. xxvi. 73.

II. *Truly, of a truth, certainly*. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second αληθως, John vii. 26, is not found in nineteen MSS, three of which ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by *Griesbach*. See also *Wetstein*, Bp. *Pearce*, and *Campbell*, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally* or *externally*. John i. 47. vi. 55.

Αλιευς, εως, ὁ, ἡ, from ἁλς *the sea*.

A fisher. occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke v. 5.

Αλιευω, from ἁλιευς.

To fish, catch fish. occ. John xxi. 3.

Αλιζω, from ἁλς *salt*.

To salt. Αλιζομαι, pass. *To be salted, seasoned*, or *sprinkled with salt*. occ. Mat. v. 13. Mark ix. 49, Πας γαρ πυρι ἁλισθησεται. "The proper translation of this passage is, *Every one shall be salted for the fire*, namely by you my apostles: for πυρ here is the Dative, not the Ablative; as it is likewise, 2 Pet. iii. 7, where the same construction is found, πυρι τηρουμενοι *reserved* for *the fire*. Every one shall be salted *for* the fire of God's altar, *i. e.* shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one *who is offered a sacrifice unto God*, shall be salted *for* the fire, as every sacrifice is salted with salt." Note in *Macknight*'s Harmony on the place, where see more. In Mat. v. 13, ἁλισθησεται refers to the *salt* itself, as seems evident from comparing Mark ix. 50.—*How* shall its saltness be restored?" *Campbell*.

Αλισγημα, ατος, το, from αλισγεω *to pollute*, and this from the Heb. אלח, which is used only in Niph. and signifies *to be rotten*, so in Kal, if used, might denote *to corrupt, pollute*, or the like.

Pollution by unclean, i. e. *forbidden, food*. occ. Acts xv. 20; where observe, that what is in this verse expressed by αλισγημαΐων των ειδωλων pollutions *of idols*, is, at ver. 29, called ειδωλοθυτων meats offered *to idols*. See *Grotius* and *Wetstein* on ver. 20.

The verb αλισγεω is used by the LXX, Mal. i. 7, 12; by *Theodotion*, Dan. i. 8; and in Ecclus xl. 29. In the three former texts it answers to the Heb. or Chald. גאל, and in all refers particularly to *pollution by meats* or *drinks*.

ΑΛΙΣΚΩ. It may be derived from the obsolete ἁλοω, (which see) whence it borrows several of its tenses; or from the Heb. חלקח the Hiph. (if used) of לקח *to take*; or from חיל *force*, and לקח *to take*. *To take*. It occurs not in the N. T. but is inserted on account of its derivatives.

Αλλα, Neut. plur. of αλλος, *diverse, other*, used as a particle implying in discourse some *diversity*, or *superaddition* to what preceded.

1. *But*. 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word εχει before αλλ'. This is usual in the best writers, but I do not know that it has been yet observed." *Markland* in *Bowyer*'s Conjectures.

2. After ει in the former member of the sentence, *Yet*. Mark xiv. 29. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

3. *But, except, unless*. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23.—ουκ εστιν εμον δουναι, αλλ' οις ητοιμασται ὑπο του πατρος μου,—*is not mine to give*, except, or unless, *to those for whom it is prepared by my father*.

4. *Nevertheless, notwithstanding*. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and *Doddridge*'s note on Phil. ii. 6.

5. After μονος either expressed or understood in the former member of the sentence, it is used for Αλλα και, *But also*. Mat. iv. 4. Mark ix. 37; or for Αλλα μαλλον, *But rather*. John vi. 27. vii. 16.

6. *Yea*. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. *Yea more, yea further*. Acts xix. 2, where there is an Ellipsis of the Particle ει or ουκ *no* before αλλα.

αλλα. So we may, with *Doddridge* and *Worsley*, render it, *Nay*.

Αλλα και, *Yea also, yea moreover*. Luke xxiv. 22. comp. Luke xvi. 21.

Αλλα και, after ει in the preceding member of the sentence,—*Then also*, or *then surely also*; ergo etiam, nimirum etiam. Rom. vi. 5; where see *Raphelius*. It is evident that αλλα, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire*. Mark ix. 22. On which passages *Raphelius* and *Elsner* have shewn, that it is applied by the best Greek writers in the same manner. To their citations may be added *Homer*, Il. i. lin. 393. Il. xvii. lin. 645.

The *British Critic* for December 1795, p. 613, accounts for this use of αλλα by an Ellipsis, as in the last citation from *Homer*, Ζευ Πατερ, ΑΛΛΑ συ ῥυσαι ὑπ' ηερος υιας Αχαιων." "*O Jupiter*, (we ask not to live if thou deniest it) but *deliver the Greeks from this darkness*." (See the next sense) Persons in *earnestness* are apt to speak elliptically.

8. It is rendered *therefore*. Acts x. 20. comp. Acts xxvi. 16. But in such instances both in the profane (see *Elsner* and *Wolfius* on Acts x.) and sacred there seems an Ellipsis of something understood, ex. gr. in the former text, *Three men seek thee*; (Do not therefore hesitate) but *arise*, &c. So Acts xxvi. 16, (Do not delay in speaking to me) but *arise*, &c.

9. Αλλα γε, *But indeed*. Luke xxiv. 21. *Yet indeed, yet at least*. 1 Cor. ix. 2.

10. Αλλ' η, *But only*. Luke xii. 51. (where see *Wetstein*) 1 Cor. iii. 5. 2 Cor. i. 13.

Αλλασσω, Attic.—τ̃λω, from αλλος *other, different*.

To change, alter. occ. Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51. Gal. iv. 20. Heb. i. 12.

Αλλαχοθεν, Adv. from αλλαχο *elsewhere* (which from αλλος *other*), and —θεν denoting *from* a place.

From elsewhere. occ. John x. 1.

Αλληγορεω, ω, from αλλος *other*, and αγορευω *to speak*.

To allegorize, or *speak allegorically, where one thing is spoken, and somewhat different is meant*, of which the thing spoken is the *emblem* or *representative*. occ. Gal. iv. 24. See *Elsner* and *Kypke*, the latter of whom shews that this Verb is not so uncommon in the Greek writers as *Elsner* thought it.

ΑΛΛΗΛΟΥΙΑ, Heb.

Alleluia, Heb. הללו יה, *Praise ye Jah* or *Jehovah*. occ. Rev. xix. 1, 3, 4, 6.

No doubt this *sacred form of praise* was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΥ ΙΗ *, that solemn acclamation with which they both began and ended their *pæans* or hymns in honour of *Apollo*.

Where the Hebrew הללו יה occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, Αλληλειϊα.

Αλληλων, των; Dat. αλληλοις, αις, οις; Accus. αλληλους, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from αλλος *repeated*, αλλος—αλλον *one—another*.

One—another, each other mutually or reciprocally. Luke xxiii. 12. Mark ix. 50. Mat. xxiv. 10. & al. freq.

Αλλοφυλος, ου, ον, ὁ, ἡ, from αλλος *other*, and γενος *a nation, race*.

One of another nation, a stranger, foreigner. occ. Luke xvii. 18.

ΑΛΛΟΜΑΙ, perhaps from the Heb. עלה *to ascend*, or עלז *to sport*, juvenari.

I. *To leap, leap up*, as a man. occ. Acts iii. 8. xiv. 10.

II. *To spring, bubble up*, as water from a spring. occ. John iv. 14.

ΑΛΛΟΣ, αλλη, αλλο.

I. *Another*, or in the plur. *other*; and that whether in an *inclusive* sense, as Mat. iv. 21. Mark vii. 4. & al. freq.; or in an *exclusive* one, as Mat. ii. 12. x. 23. & al. freq.

II. With the prepositive article ὁ, ἡ, το,

* We are told in Lord *Oxford*'s collection of Travels, vol. ii. page 861, that the *Virginians* (in *North America*) used the word *Alleluiah* in their sacred hymns. "I attentively hearkened (says my Author) upon this word *Allelujah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also *Jenkin* on the Christian Religion, vol. i. p. 101, 2d edit.; *Gale*'s Court of the Gentiles, part 1. book 2. chap. 4. § 3. and book 3. chap. 1. § 11; and *Dickenson*'s Delphi Phœnicissantes, page 50,—52.

prefixed,

prefixed, *The other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. Ὁι ἀλλοι, *The others, the rest.* John xi. 25. xxi. 8. 1 Cor. xiv. 29.

IV. Αλλος and ἀλλος repeated in different members of a sentence, *One, and another.* John iv. 37; and in the plur. Αλλοι and ἀλλοι, *Some, and some*; or *Some, and others.* Mark vi. 15. So אלה and אלה in Heb. are used for *these* and *these*, or *these* and *those.* Psal. xx. 8. And the like application of ἀλλος repeated in the plur. may incline one to derive it from the Heb. Pronoun אל, or אלה.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

Αλλοτριοεπισκοπος, ου, ὁ, from ἀλλοτριος *another's*, and ἐπισκεπτω *to inspect, observe.*

A curious inspector, or *meddler, in other people's affairs*, * *a busy body in other men's matters.* occ. 1 Pet. iv. 15, where it seems particularly to refer to the *public* affairs of other people, *a busy and insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted †.

Αλλοτριος, α, ον, from ἀλλος *other.*

Belonging to other, foreign, or *strange to oneself.*

I. *Another's, belonging to another.* Heb. xi. 25. Rom. iv. 14. comp. Luke xvi. 12.

II. Spoken of a country, *Strange, foreign, belonging to other people.* Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien.* occ. Heb. xi. 34.

This word is often used in the LXX, and answers to the Heb. אחר, זר, נכר, and נברי.

Αλλοφυλος, ου, ὁ, ἡ, from ἀλλος *other, different*, and φυλη *a tribe* or *race.*

A foreigner, one of another race or *nation.* occ. Acts x. 28.

Αλλως, Adv. from ἀλλος *other.*

Otherwise. occ. 1 Tim. v. 25.

* "*Tantumne est abs* re tuâ ocii *tibi*,
Aliena ut cures, eaque nihil quæ ad te attinent?
Have you so much *leisure* from *your own business* that you can *take care of other people's, which does not at all belong to you?*" Says the old man in *Terence*, *Heautont.* Act i. Scene 1. line 23. What an excellent hint, by the way, may this afford to Christians!

† See *Lardner's* Credibility of the Gospel History, vol. i. page 425.

Αλοαω, ω, from αλως *a threshing-floor.* See αλων below.

To tread out corn, to force corn from the husks by treading. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the * custom of the East, *trode out* the corn from the husks, to the christian minister, who from the *involving letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 29.

This word in the LXX generally answers to the Heb. דוש; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. דיש occurs.

Αλογος, ου, ὁ, ἡ, και το—ον, from α neg. and λογος *reason.*

I. *Unendued with reason, irrational, brute.* occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζωων and ἀλογων are in like manner joined together by *Josephus*, De Bel. lib. iv. cap. 3. § 10. & Cont. *Apion.* lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd.* occ. Acts xxv. 27.

ΑΛΟΗ, ης, ἡ, from the Heb. אהלים or אהלות, which *Aquila* renders by ἀλωη, Cant. iv. 14.

The aloe, that is, the *xylo-aloes, lignum-aloes*, or *aloe-wood.* The finest sort of "this † is the most *resinous* of all the woods we are acquainted with—Its scent, while in the mass, is very *fragrant* and *agreeable*—The smell of the common *aloe-wood* is also very *agreeable*, but not so strongly perfumed as the former." occ.

* See Deut xxv. 4. Hos. x. 11. *Bochart*, vol. ii. 511, and *Wetstein* on 1 Cor. ix. 9. *Homer* draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

Ὡς δ' ὅτ' ἀν' ἁλωὴν ΒΟΑΣ ποσὶν ἀμφιβεβῶτες
ΤΡΙΒΕΜΕΝΑΙ ΚΡΙ λευκὸν ὀπιπεύωσιν ἀλωήν,
Ῥεῖα δὲ διὰ ῥιπὴ γυάλιζε ΒΟΩΝ ΥΠΟ ΠΟΣΣ' ἐριμυκέων.—

As with autumnal harvests cover'd o'er
And thick beside wn lies Ceres' sacred floor,
When round and round, with never-weary'd pain,
The treading steers beat out th' unnumber'd grain.—
POPE.

Dr. *Shaw* (Travels, page 132-9, 2d edit.) informs us, that the Arabs and Moors still *tread* out their corn after the primitive custom of the East. Comp. *Heb.* and *Eng.* Lexicon, in רש and מרג.

† New and Complete Dictionary of Arts, in *Xylo-aloes*, where see more.

John

John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies.*

'ΑΛΟΩ and 'ΑΛΩΜΙ, perhaps from Heb. חלא *to cast off, remove.*

To take, an obsolete V. which occurs not in the N. T. but is inserted on account of its derivatives.

'Αλς, ἁλος, ὁ, from ἁλς, ἡ, *the sea,* which may be derived either from the Greek V. αλλομαι *to leap,* on account of the *impetuous motion* of its waters, or rather from the Heb. אלץ *to urge, molest,* because continually *urged* by winds and tides. So its Heb. name ים implies *tumultuous motion.*

Salt. occ. Mark ix. 49.

'Αλυκος, η, ον, from ἁλς *salt.*

Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by *Aristotle, Theophrastus,* and *Antigonus Carystius.* See *Wolfius* and *Wetstein,* to whom, concerning the true reading of the latter part of the verse, add *Griesbach* and *Macknight.*

Αλυπωτερος, α, ον, Comparat. of αλυπος *free from grief,* which from α neg. and λυπη *grief, sorrow.*

More free from grief or *sorrow.* occ. Phil. ii. 28.

'Αλυσις, ιος, att. εως, ἡ, from α neg. and λυω *to loose.*

A chain. Mark v. 3, 4, & al. Eph. vi. 20, Πρεσβευω εν ἁλυσει, *I discharge my embassy in a chain.* The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from *Josephus, Seneca,* and *Athenæus,* to confine prisoners not only by shutting them up in prison, but also by *chaining* their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see *Grotius* on those passages, and *Lardner*'s Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9. and *Macknight*'s note on Eph.

Αλυσιτελης, εος, ες, ὁ, ἡ, και το αλυσιτελες, from α neg. and λυσιτελης *profitable.* See under Λυσιτελεω.

Unprofitable, q. d. *that will not quit the cost.* occ. Heb. xiii. 17, where however the word is used by a *Litotes,* and imports *exceedingly hurtful,* or *dangerous.* So in *Homer,* Il. ii. line 269, αγοεισι looking *unprofitably,* means looking *miserably;* and Dr. *Clarke,* in his note on that passage, shews that the best Roman writers in like manner use it for *unprofitable,* in the sense of *extremely wicked, hurtful* or *pernicious.* Comp. Philem. ver. 11. Eph. v. 11. See *Bidwell*'s Sacred Classics, vol. i. page

'Αλων, ωνος, ἡ, from ἁλως the same, may be derived either from the עלס *to agitate,* or from the Heb. or Chaldaic אלץ *to urge, force.*

A threshing-floor, where corn is *threshed* and *winnowed.* occ. Mat. iii. 12. Luke iii. 17.

Αλωπηξ, εκος, ἡ. The Greek Etymologists derive it from αλωπος *cunning,* or ἁλαν ωπας *deceiving* or *escaping the eye,* because it is a *solitary* animal* *wandering* about by itself, and *hiding* itself in holes: but, like the Latin name *vulpes,* it may be derived from the Heb. עלף *to* Our English name *fox,* and the German *fuchs,* from the V. *foxa,* which in the Islandic signifies *to deceive,* will correspond to either of the above derivations of the Greek αλωπηξ.

I. *A fox, a well-known animal.* occ. Matt. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, mean person.* Τι γαρ εστιν αλλο λοιδορια κακοηθης ανθρωπος η ΑΛΩΠΗΞ what is an opprobrious and mean man, but a *fox?*" says *Epictetus* *Arrian,* lib. i. cap. 3. So *Shakespeare*

———This holy *Fox,*
Or Wolf, or both.———
HENRY VIII. Act i. S

Hog in Sloth, *Fox* in *Stealth.*———
K. LEAR, Act iii. S

Comp. *Suicer* Thesaur. in Αλωπη Γενημα II. occ. Luke xiii. 32. name Αλωπηξ in Greek is only nine, and is therefore applied e *Herod* the Tetrarch in that gender *Wetstein.*

'Αλωσις, ιος, att. εως, ἡ, from the ol ἁλοω *to take,* which see.

A taking, catching. occ. 2 Pet. ii.

* Whence *Eustathius* and *Bochart* ded name αλωπηξ from αλαομαι *to wander.*

ΑΜΑ, an Adv. from the Heb. עם *with, together with.*

1. With a Dative following, *With, together with.* occ. Mat. xiii. 29. Hitherto should be referred ἁμα πρωῖ *together with the morning*, i. e. *early in the morning.* occ. Mat. xx. 1. In the profane writers * ἁμα often occurs in this sense with a Dative following it, as ἁμα ΤΩι πρωῖ *early in the morning*, ἁμα ΤΗι ἑσπερᾳ *at the beginning of the evening*, ἁμα ΤΩι καιρῳ *as soon as opportunity serves.* So 1 Mac. iv. 6, ἁμα ΤΗι ἡμερᾳ *as soon as it was day.* Comp. Neh. vii. 3, in the LXX, and see *Kypke* on Mat. It is evident that ἁμα in this first sense should be considered rather as a preposition than an adverb.
2. *Together.* Rom. iii. 12. followed by the preposition συν *with.* 1 Thess. iv. 17. v. 10.
3. *Moreover, also, withal, at the same time.* Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.

The above cited are all the passages of the N. T. wherein ἁμα occurs.

Ἀμαθης, εος, ες, ὁ, ἡ, from α neg. and μανθανω, or obsol. μαθεω *to learn.* *Unlearned.* occ. 2 Pet. iii. 16.

Ἀμαραντινος, η, ὁ, ἡ, from α neg. and μαραινομαι, *to fade, wither*, which see. *That cannot fade away, not capable of fading.* So *Hesychius* explains αμαραντινον *by* ασηπτον *incorruptible.* occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned *Henry Stephens*, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use αμαραντινος for αμαραντος, since αμαραντινος is not formed from the Adj. αμαραντος as signifying *unfading*, but from the Subst. αμαραντος the proper name of a flower, *Amaranth*, so called from its *not* speedily *fading.* Αμαραντινος, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading.* See *Wolf.* and *Wetstein* on 1 Pet. v. 4.

* See *Vigr* Idiotism, cap. 7. § 2. reg. 4.

Ἀμαραντος, η, ὁ, ἡ, from α neg. and μαραινομαι *to fade.* *That fadeth not away, unfading.* occ. 1 Pet. i. 4.

Ἁμαρτανω, from obsolete ἁμαρτεω, from which also it borrows most of its tenses.

I. *To miss a mark*; so *Homer* frequently, as

Τν μεν 'ΑΜΑΡΘ'————
Him he *mist.* Il. iv. line 491.
————Τν μεν ἐ'ειπε τυλθη 'ΑΜΑΡΤΕΝ
Him he scarcely *mist.* Il. xvii. line 609.
Ορνιθος μεν 'ΑΜΑΡΤΕ————
The bird he *mist.* Il. xxiii. line 865.

The LXX use εξαμαρτανειν, or according to some copies διαμαρτανειν, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way.* So *Isocrates* ἁμαρτανειν της ὁδου *to miss the way.*

III. In the N. T. it is used only in a *figurative* or *spiritual* sense, *To sin* in general, to *deviate* from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29. and see *Doddridge* and *Macknight*;—or of man, as Acts xxv. 8.

IV. With εις following, *To sin in respect of* or *against*, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21. Luke xvii. 3, 4. *Wetstein* on Mat. shews that the Greek writers use the phrase in the same sense.

In the LXX this word most usually answers to the Heb. חטא, to which it very exactly corresponds both in a natural and spiritual sense. See *Heb.* and *Eng.* Lexicon, under חטא.

Ἁμαρτεω, ω, from α neg. and μαρπτω *to hit the mark*, or from α neg. and ὁμαρτεω *to follow, accompany*, which from ὁμαρτη *together*; or perhaps ἁμαρτεω is derived from the Heb. חמר *to change, alter.*

To miss a mark, to deviate, to sin, an obsolete Verb, whence in the N. T. we have the 1st Fut. ἁμαρτησω, 1st Aor. Particip. ἁμαρτησας, Perf. ἡμαρτηκα, 2d Aor. ἡμαρτον. See under Ἁμαρτανω.

Ἁμαρτημα, ατος, το, from ἁμαρτεω *to deviate, sin.*

A deviation from the divine law, *a sin.* occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18.

Ἁμαρτια,

Ἁμαρτία, ας, ἡ, from ἁμαρτέω *to deviate, sin.*
I. *Sin*, or *deviation from the divine law* in general. See 1 John iii. 4. comp. Rom. iv. 15.
II. *Original sin*, with which all mankind, descended from fallen *Adam* by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.
III. *Actual sin.* James i. 15. ii. 15. 1 John iii. 8. & al. freq.
IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hos. x. 15, in Heb. and Eng. Marg.
V. *A sacrifice for sin, a sin-offering, on which the sin was put*, or *to which it was imputed.* (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. Ἁμαρτία is used in the same sense by the LXX. Lev. iv. 21, 25, 34. (comp. ver. 8, 20, 29.) Lev. v. 9, 12. vi. 25, as ἁμάρτημα likewise is Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both *the sin* and *the sin-offering* is denoted by the same word חטאה or חטאת. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see *Whitby*'s note on Rom.
VI. *Punishment of sin.* Rev. xviii. 4, where see *Vitringa*'s Comment, and comp. Zech. xiv. 19. Gen. xix. 15.
VII. *A deviating from truth, falsehood.* John viii. 46; where see *Campbell.*
The LXX generally use ἁμαρτία for the Heb. חטאה.

Ἁμάρτυρος, ε, ὁ, ἡ, from α neg. and μαρτυρ *a witness.*
Without witness. occ. Acts xiv. 17; where see *Wetstein.*

Ἁμαρτωλος, ε, ὁ, ἡ, from ἁμαρτέω *to deviate, sin.*
I. *A sinner* in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *heinous* and *habitual* sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. *Macknight* on Gal. ii. 15.
II. *Sinful.* occ. Rom. vii. 13.

Ἄμαχος, ε, ὁ, ἡ, from α neg. and μαχομαι *to fight, contend.*
Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.

Ἀμαω, ω, either from the Greek ἁμα *together*, or immediately from the Heb. עמם *to collect*; because *corn*, &c. when *reaped* or *mown*, is *collected together.*
To reap, mow, or *cut down.* occ. Jam. v. 4. In the LXX it constantly answers to the Heb. קצר *to cut off, cut down.*

Ἀμεθυστος, ε, ὁ, from α neg. and μεθυ *wine.*
The amethyst, a species of *precious stones.* occ. Rev. xxi. 20. *Pliny** says, "the reason assigned for its name is because though it approaches to the colour of wine *it falls short of it*, and stops at a violet colour."
† Others think it is called *Amethyst*, because its colour resembles *wine mixed with water*, and in this view also derives its name from α neg. and μεθυ *wine*, which see under Μεθυσκω.
In the LXX it answers to the Heb. אחלמה.

Ἀμελεω, ω, from α neg. and μελει *to be cared for*, curæ esse.
With a Genit. or Infin. following, *Not to care for, to neglect.* occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12.

Ἀμεμπτος, ε, ὁ, ἡ, from α neg. and μεμπτος *blameable*, which from μεμεμπται 3d pers. perf. of μεμφομαι *to blame.*
Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7.

Ἀμεμπτως, Adv. from αμεμπτος.
Unblameably. occ. 1 Thess. ii. 10. v. 23.

Ἀμεριμνος, ε, ὁ, ἡ, from α neg. and μεριμνα *care. Free from care, carefulness*, or *solicitude; secure, easy.* occ. Mat. xxviii. 14. 1 Cor. vii. 32.

Ἀμεταθετος, ε, ὁ, ἡ, και το—ον, from α neg. and μεταλλαττω *to change*, which see.
Unchangeable, immutable. occ. Heb. vi. 18. Ἀμεταθετον, το, Neut. is used as a Substantive, *Unchangeableness, immutability.* occ. Heb. vi. 17; where see *Wetstein.*

Ἀμεταχινητος, ε, ὁ, ἡ, from α neg. and μεταχινεω *to move away*, which see.
Unmoveable, or rather "*unmoved*, because

* Nat. Hist. lib. xxxiii. cap. 9.
† See New and Complete Dictionary of Arts, in *Amethyst.*

cause *unmoveable* is a quality not competent to men in this present life." *Macknight*. Comp. αμεταγνωστον, Rom. ii. 5. occ. 1 Cor. xv. 58.

Αμεταμελητος, ε, ὁ, ἡ, from α neg. and μεταμελομαι *to repent*, which see.

I. *Not to be repented of*, or *regretted*. occ. 2 Cor. vii. 10.

II. *Not subject to repentance*, or *change of mind*, *irrevocable*. occ. Rom. xi. 29. See *Campbell*'s Prelim. Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be seen in *Elsner* and *Wetstein*.

Αμεταστατος, ε, ὁ, ἡ, from α neg. and μεταστατεω *to repent*, *change one's mind*, which see.

Unrepenting, *impenitent*, *irreclaimable*. occ. Rom. ii. 5.

Αμετρος, ε, ὁ, ἡ, και το—ον, from α neg. and μετρον *measure*.

Beyond one's measure or *appointed bounds*. occ. 2 Cor. x. 13, 15.

AMHN, a Heb. word, אמן, signifying *truth*, *firmness*, *stability*. Hence in the N. T. as in the Old, it denotes

I. **Affirmation**, *In truth*, *verily*, *it is so*. Mat. v. 18, 26. vi. 2. & al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that Αμην is equivalent to αληθως *truly*, *in truth*; and so the LXX render the Heb. אמת by αληθεια, Jer. xxviii. 6.

It is remarkable that in the N. T. no one but our blessed Lord himself uses Αμην at the *beginning of a sentence*, as a word of *affirmation*. It seems however in this sense to *conclude* all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word Αμην doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxxix. 53.

II. **Consent or desire**, *So be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13. & al. freq. —and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both *affirmative* and *eucharistical*, as Rom. i. 25. ix. 5; and in others, both *affirmative* and *supplicatory*, as Rev. i. 7. xxii. 20.

III. **Applied as a N. to our Blessed Lord**, Ὁ Αμην *The Amen*, *the faithful and true witness*. occ. Rev. iii. 14. comp. Isa. lxv. 16.

Αμητωρ, ορος, ὁ, from α neg. and μητηρ *a mother*. *Without mother*. occ. Heb. vii. 3.

Αμιαντος, ε, ὁ, ἡ, from α neg. and μιαινω *to defile*.

Undefiled, *unpolluted*. occ. Heb. vii. 26. xiii. 4. James i. 27. 1 Pet. i. 4.

AMMOΣ, ε, ἡ, perhaps from the Heb. אסם *to collect*, *gather together*.

Sand which is usually *collected together* in particles innumerable,

——Ὁσα ψαμαθος τε κονις τε.
HOMER, Il. ix. line 385.

Rom. ix. 27. Heb. xi. 12. & al. See *Wetstein* on Rom.

AMNOΣ, ε, ὁ, perhaps from α neg. and μενος *anger*, on account of its *mild* disposition. If this as well as the feminine AMNH be not rather derived from the Heb. אמנה *truth*, either on account of the *truth* or *simplicity* of the animal itself, or of its being anciently the usual * *truth*—or *faith*-offering (as the Heb. אמנה seems used, Neh. ix. 38,) among both believers and heathen. So in the treaty between the Greeks and Trojans, in *Homer*, Il. iii. line 245-6,

Κηρυκας δ' ανα αστυ θοων ρεσσον ΟΡΚΙΑ ΠΙΣΤΑ,
ΑΡΝΕ δυω, και οινον—&c.

"The heralds carried through the city the *faithful oath-offerings* of the gods, two *lambs* and wine," &c.; and thus *Virgil* makes one of the sacrifices at the treaty between *Latinus* and *Æneas* to be *intonsum* bidentem, *a young sheep* unshorn. Æn. xii. line 170.

A lamb, which English name seems a derivative from the Heb. לחם *to be mild*, *gentle*. occ. John i. 29, 36. Acts viii. 32. 1 Pet. i. 19.

Αμνιδη, ης, ἡ, from ημνισα perf. mid. of

* Thus likewise the Etruscan καπρα, and Latin caper, *a goat*, may not improbably be derived from the Heb. כפר *to make atonement*, *expiate*; because this animal was in ancient times an usual *expiatory victim*, as in Lev. iv. 20, 31. v. 6. xvi 10; in all which passages the word כפר is used, and in the last particularly applied to the *scape-goat*. Comp. *Homer*, Il. i. line 66; and see *Vossii* Etymolog. Latin in CAPER.

αμειβω *to requite*, which perhaps from Heb. עם *as, like as*, and יהב *to give*.

Requital, retribution, recompense. occ. 1 Tim. v. 4. *Josephus* applies αμειβεσθαι in the same sense as the Apostle does αμοιβας αποδιδοναι, Cont. *Apion.* lib. ii. § 27, where he speaks of one τον εκ ΑΜΕΙΒΟΜΕΝΟΝ τας παρ' αυτων (γονεων scil.) χαριτας, who does not *requite* the favours he has received from his parents."

ΑΜΠΕΛΟΣ, ε, ἡ, perhaps from the Heb. ענף *to send forth shoots*, as the vine remarkably does, or from ענף *a shoot*, and עלה *to ascend*. See Ezek. xvii. 8. xix. 10, where ענף is particularly applied to the *vine*.

A vine-tree. Mark xiv. 25. John xv. 1. & al.

Αμπελουργος, ε, ὁ, from αμπελος *a vine*, and εργον *work*.

A vine-dresser, a dresser of a vineyard. occ. Luke xiii. 7.

Αμπελων ωνος, ὁ, from αμπελος *a vine*.

I. *A vineyard, a place planted with vines.* See Mat. xx. 1, 2. *Kypke* on Mark xii. 1, produces a number of instances of the Greek writers using this word, because it's purity has been doubted.

II. Figuratively, *The vineyard of God's church.* Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

Αμυνομαι, Mid. from αμυνω *to assist, defend*, which from Heb. אמן *to support*.

To defend. occ. Acts vii. 24.

ΑΜΦΙ, a Preposition, which perhaps from the Heb. אפף *to surround, compass*, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from αμφω *both* (which see under αμφοτερος), q. d. *on both sides.*

About, round about. It occurs not *separately* in the N. T. but frequently in the profane writers.

Αμφιβληστρον, ε, το, q. * αμφιβλητρον, from αμφιβεβληται, 3d pers. perf. pass. of αμφιβαλλω, *to cast round, surround.* which from αμφι *round about*, and βαλλω *to cast*.

A large kind of fishing-net, whose extremities sinking equally in the water, *inclose* whatever is within its *compass*, perhaps not unlike a *casting net*, but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. *Menander* in Αλιευς (page 12, edit. *Cleric.*) has ΑΜΦΙΒΑΗΣΤΡΩι ΠΕΡΙΒΑΛΛΕΤΑΙ, *is surrounded by an* Αμφιβληστρον; and in the LXX this word answers to חרם, Hab. i. 15, 17, and to מצודה, Eccles. ix. 12. See *Wetstein* on Mat.

Αμφιεννυμι, from αμφι *about*, and ἐννυμι *to put on*, which from εω the same, and this perhaps from Heb. היה (Hiph. of היה, if used) *to cause to be, on* namely. *To clothe, invest.* occ. Mat. vi. 30. xi. 8. Luke vii. 25. xii. 28.

Αμφοδον, ε, το, from αμφω *both, the two*, and ὁδος *a way*.

A place where two ways meet, say our translators; but *Hesychius* and *Suidas* explain it by ῥυμην, διοδον, *a street, a thorough-fare. Pollux* likewise observes, that αμφοδα are used, in the Greek writers, for *streets.* See more in *Wetstein.* occ. Mark xi. 4.

Αμφοτερος, α, ον, from αμφω *both*, which perhaps from Heb. עם *to associate*, or rather from Chald. ענב *to conjoin.*

Both, of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14. & al. On Acts xxiii. 8, *Chrysostom* (see *Wetstein* and *Gregory's* Gr. Test.) remarks, "Here are *three* things mentioned: Why then does the Historian say αμφοτερα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three."

Αμωμητος, ε, ὁ, ἡ, και το—ον, from α neg. and μωμητος *blameable*, which from μωμος *a blemish, infamy*, which see.

Spotless, unblameable, blameless. occ. Phil. ii. 15. 2 Pet. iii. 14.

Αμωμος, ε, ὁ, ἡ, from α neg. and μωμος *a blemish, spot.*

I. *Without blemish.* 1 Pet. i. 19.

II. *Blameless.* Eph. i. 4. v. 27. Heb. ix. 14. & al.

AN, perhaps from the Heb. אם *if*, &c. See *Heb.* and *Eng.* Lexicon.

1. A conjunction conditional, *If.* In this sense it is used in the profane writers, for εαν; but not, as I can find, in the N. T. See John xx. 23. 1 Thess. ii. 7.

2. Indefinite,

* See the learned *Dupuy* on *Theophrastus* Ethic. Char. page 280, who gives several other instances of the names of *instruments* ending in ρον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ρ.

8. Indefinite, answering to the Latin cunque, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

9. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the potential signs *may, might, would, could,* or *should,* put before them. See Mat. xi. 21, 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. Ἕως ἄν, *Until.* Mat. ii. 13. v. 18, 19. xvi. 28. & al.

5. Ὅπως ἄν, *That, to the end that.* Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. Ὡς ἄν, *Even as.* 1 Thess. ii. 7. Comp. under Ὡς I. 1.

ΑΝΑ.

I. A Preposition governing an Accusative case.

1. *In, through.* Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. Ανα μερος, *In course, in turn.* 1 Cor. xiv. 27. Ανα μεσον, *Between,* q. d. *in the midst,* 1 Cor. vi. 5; *Among,* Mat. xiii. 25.

2. In the Greek Poets, joined with a Dative or an Accus. it signifies *upon, super,* (see *Scapula*); but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. הנה, which denotes the *presence of an object,* also *hither.* Comp. Εν.

II. An Adverb importing *distribution.* It may be rendered *apiece.* Mat. xx. 9, 10. Luke ix. 3.—or *by, i. e.* distributed into. Mark vi. 40. Luke ix. 14. x. 1.
In this sense I would deduce it from the Heb. ענה *to answer, correspond.*
Ανα, with a Nominative, seems *redundant.* Rev. xxi. 21. See *Wolfius* and *Scapula*'s Lexicon.

III. In composition it denotes,

1. Ascent, as in αναβαινω *to go up.*

2. *Back again, in return,* as in αναβαλλω *to cast back, reject;* αναγγελλω *to bring word back again;* αναχωρεω *to go back or away, depart.*

3. Repetition, which implies *correspondency,* as in αναζαω *to revive, live again,* αναστανροω *to crucify again* or *afresh.* Hence,

4. It adds an emphasis to the simple word, as in ανεζητουν, Luke ii. 44, *they sought diligently,* i. e. *again and again.*

Αναβαθμος, ου, ὁ, from ανα *up,* and βαθμος *a step,* which from βαινω *to go.*
A stair. occ. Acts xxi. 35, 40 *Josephus,* De Bel. lib. v. cap. 5. § 8. (where see), particularly mentions the καταβασεις, or *stair-cases,* by which the castle, *Antonia,* communicated with the porticoes of the temple.

Αναβαινω, from ανα *up,* and βαινω *to go.*

I. *To go,* or *come up, to ascend,* in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31. & al. freq. On Mat. xx. 17, *Wetstein* shews that *Josephus* often uses the phrase ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner *Ptolemy Evergetes,* king of Egypt, invited the Jew *Josephus,* the son of *Tobias, to come up into his chariot to him,* ΑΝΑΒΗΝΑΙ επι το οχημα παρεκαλεσεν. *Joseph.* Ant. lib. xii. cap. 4. § 3.

II. *To go on board,* a ship namely; the word for *ship* being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. *To spring* or *grow up,* as vegetables. Mat. xiii. 7. Mark iv. 7, 8. 32.

IV. Αναβαινειν επι την καρδιαν, or εν τη καρδια, *To come into,* or *arise in, one's heart.* Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. עלה על לב, which the LXX accordingly render by αναβαινειν επι καρδιαν. 2 K. xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

Αναβαλλω, from ανα *back,* and βαλλω *to cast.*
To cast back. Αναβαλλομαι, Mid. *To put off, defer,* occ. Acts xxiv. 22, where *Wetstein* shews that this V. Mid. is thus used by the best Greek writers.

Αναβηνι, from ανα *up,* and obsol. βημι, from βαω, *to go.*
To go up, an obsol. V. Whence in the N. T. we have, perf. act. αναβεβηκα, 2 aor. ανεβην, imper. Attic. αναβα, particip. αναβας, 1st fut. mid. αναβησομαι. See under Αναβαινω.

Αναβιβαζω, from ανα *up,* and βιβαζω *to make to come.*
To draw, or *bring up.* occ. Mat. xiii. 48.

Αναβλεπω, from ανα *up* or *again,* and βλεπω *to see* or *look.*

I. *To look up* or *upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see *Campbell.*) Comp. Acts xxii. 13.

II. *To see again, to receive sight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43.

III. *To see* or *receive sight*, which one never had before. John ix. 11, 15, 18. comp. ver. 1, 2.

IV. *To look again* or *attentively.* Mark xvi. 4. Comp. Mark viii. 25.

So in the LXX αναβλεπω several times answers to the Heb. חבש.

Αναβλεψις, ιος, att. εως, ἡ, from ανα βλεπω, *to receive sight.*

Recovery of sight. occ. Luke iv. 18.

Αναβοαω, ω, from ανα emphatic, and βοαω *to cry out.*

To cry out aloud, to exclaim. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38.

Αναβολη, ης, ἡ, from αναβεβολα perf. mid. of αναβαλλω *to defer.*

Delay. occ. Acts xxv. 17.; where *Wetstein* shews that the phrase αναβολην ποιεισθαι is used in like manner for *making delay*, by *Thucydides*, *Plutarch*, and *Dionysius Halicarn.*

Αναγγελλω, from ανα *in return*, or emphatic, and αγγελλω *to tell, declare.*

I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, *To tell, declare freely, openly*, or *eminently.* Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.

Αναγενναω, ω, from ανα *again*, and γενναω *to beget.*

To beget again, regenerate. occ. 1 Pet. i. 3. Pass. Αναγεννωμαι, *To be begotten again, regenerated.* occ. 1 Pet. i. 23.

Αναγινωσκω, from ανα *again*, or emphatic, and γινωσκω *to know, take knowledge of.*

I. *To recognise, know, understand*, agnoscere, nosse, intelligere. Thus used in the profane writers, and in this sense *Kypke* understands it Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ αναγινωσκων νοειτω, not as the Evangelist's but as Christ's, *He who* recognises this, i. e. the completion of Daniel's Prophecy by the desolating abomination standing on holy ground, *let him take notice and reflect:* but in opposition to this interpretation, see *Campbell's* Note, who considers the words in question as an admonition of the Evangelist to the Reader, seriously to attend to what he was then writing.

II. *To read*, as a book, letter, inscription, q. d. *to know by reading.* Mat. xii. 3. John xix. 20. Col. iv. 16. & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see *Alberti*, and *Wetstein*, for instances of similar *Paronomasias* in the Greek and Latin writers.

Αναγκαζω, from αναγκη *necessity.*

I. *To force, compel*, by external violence. Acts xxvi. 11.

II. *To force, compel*, in a moral sense, as by authoritative command, Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See *Elsner*, *Kypke*, *Macknight* on Gal. ii. 14. and Bp. *Pearce* on Luke xiv. 23, and comp. Παραβιαζομαι.

Αναγκαιος, α, ον, from αναγκη *necessity.*

I. *Necessary*, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. *Necessary*, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25. Acts xiii. 46. Heb. viii. 3.

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in *Wetstein*, who cites from *Euripides* and *Dio Chrys.* the very phrase ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also *Kypke.*

The above are all the texts wherein the word occurs.

Αναγκαιοτερος, α, ον, Comparat. of αναγκαιος. *More necessary, more needful.* occ. Phil. i. 24. Comp. Αναγκαιος II.

Αναγκαστως, Adv. from αναγκαστος *forced*, which from αναγκαζω.

By constraint, or *compulsion.* occ. 1 Pet. v. 2.

Αναγκη, ης, ἡ, from ανα emphatic, and αγχω *to constringe, bind hard, compress*, which from Heb. עגה *to encompass.*

I. *Necessity, compelling force*, as opposed to willingness. 2 Cor. ix. 7. Philem. ver. 14.

II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is* a moral necessity *that offences should come.*

Εχω αναγκην, *I have need, I must needs.* Luke xiv. 18. xxiii. 17. & al. That this

this is a good Greek phrase, used by approved writers, *Wetstein* has abundantly shewn on Luke xiv. 18, where see also *Kypke* and *Schwarz* Lex N. T.

III. *Spiritual* or *religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27. ix. 16, 23.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7, where see *Macknight*; also *Wetstein* on Luke xxi. 23, and *Elsner* and *Wetstein* on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. Ανάγκη, and the plur. Ἀνάγκαι, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מצוקה, מצוק, צרה, all which signify *distress, oppression.* See *Heb.* and *Eng.* Lexicon on these words.

Ἀναγινώσκω, from ἀνα *again*, and obsol. γνωμι *to know.*

To know again, an obsolete V. Whence in the N. T. we have 2 pers. plur. 2 aor. indic. active ἀνεγνῶτε, Mat. xii. 3, & al. 3 pers. ἀνέγνωσαν, John xix. 20. infin. 2 aor. ἀναγνῶναι, Rev. v. 4. particip. 2 aor. ἀναγνούς, Acts xxiii. 34. plur. ἀναγνόντες, Acts xv. 31. 3 pers. sing. 1 aor. subj. pass. ἀναγνωσθῇ, Col. iv. 16. 1 aor. infin. pass. ἀναγνωσθῆναι, 1 Thess. v. 27. See under Ἀναγινώσκω.

Ἀναγνωρίζω, from ἀνα *again*, and γνωρίζω *to know.*

To know again, whence in the pass. ἀναγνωρίζομαι *to be*, or *be made, known again.* occ. Acts vii. 13.

Ἀνάγνωσις, ιος, att. εως, ἡ, from ἀναγινώσκω *to read.*

A reading. occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

In the LXX it is once used for the Heb. מקרא, Neh. viii. 8.

Ἀνάγω, from ἀνα *up, again*, or *away*, and ἄγω *to bring*, or *lead.*

I. *To bring, lead, carry*, or *take up.* Acts iv. 39. Luke iv. 5. & al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4.

II. *To bring* or *offer up*, as a sacrifice. Acts vii. 41. On which passage *Elsner* remarks, that *Herodotus, Heliodorus*, and *Philo*, use the same phrase ΑΝΑΓΕΙΝ ΘΥΣΙΑΣ for *offering sacrifices.*

III. Ἀνάγομαι, Pass. literally, *To be carried up, i. e.* as a ship appears to be, that puts out to sea; so *to put out to sea, to set sail.* Luke viii. 22. Acts xiii. 13. xviii. 21. & al. *Wetstein* on Luke viii. 22, and *Alberti* on Acts xxvii. 2, 3, shew that the Greek writers use ἀναίεσθαι in the same sense. Comp. under Καλάω II.

IV. *To bring back.* Rom. x. 7. Heb. xiii. 20.

Ἀναδείκνυμι, or obsol. ἀναδείκω, from ἀνα emphatic, and δείκνυμι or δείκω *to shew.*

I. *To shew plainly* or *openly.* occ. Acts i. 24.

II. *To mark out, appoint*, to an office by some *outward sign.* occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Ἀναδειξις, ιος, att. εως, ἡ, from ἀναδείκνυμι *to shew forth.*

A shewing forth, or *openly, a being made manifest.* occ. Luke i. 80, where it is applied with peculiar propriety to *John* the *Baptist's* being *manifested*, in his *prophetical office*, as the forerunner of the Messiah. See *Elsner* and *Wetstein.*

Ἀναδέχομαι, from ἀνα emphatic, and δέχομαι *to receive.*

I. *To receive* hospitably and kindly. occ. Acts xxviii. 7.

II. *To receive.* occ. Heb. xi. 17.

Ἀναδίδωμι, from ἀνα emphatic, and δίδωμι *to give, present.*

To present, deliver. occ. Acts xxiii. 33.

Ἀναζάω, ω, from ἀνα *again*, and ζάω *to live.*

To live again, to revive. occ. Luke xv. 24. 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9. the *Alexandrian*, and another ancient MS, with very many later ones, and some printed editions, read ἐζησεν; and this reading is approved by *Mill, Wetstein*, and *Griesbach.*

Ἀναζητέω, ω, from ἀνα emphatic, and ζητέω *to seek.*

To seek, or *seek diligently.* occ. Acts xi. 25. Luke ii. 44.

Ἀναζωννυμι, from ἀνα *up*, and ζωννυμι *to gird.*

To gird up. occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to *bind up their long flowing garments by a girdle about their loins.*

Thus in *Herodotus*, lib. i. cap. 72. & al. we have ευζωνῳ ανδρι a *well-girded* man, for a *nimble, expeditious, active* one. Comp. *Scapula's* Lexicon, in Ευζωνος. So *Horace*, Sat. v. lib. 1. line 5, 6, since the Roman toga also was a *loose flowing garment*, uses altius præcinctis, literally, *girded up higher*, for *more expeditious* or *active*. Comp. Exod. xii. 11. 2 K. iv. 29. ix. 1. 1 K. xviii. 46, and Περιζωννυμι. This verb is once used by the LXX, Prov. xxxi. 17, for the Heb. חגר *to gird*.

Αναζωπυρεω, ω, from ανα *again*, and ζωπυρεω *to revive a fire* which *is almost dead, and hidden under the ashes*, and this from ζαω *to live*, and πυρ *a fire*.

To revive, stir up, as a fire. occ. 2 Tim. i. 6. *Clemens Romanus* has this verb in his 1 Ep. to the Corinthians, § 27. edit. *Russel.* ΑΝΑΖΩΠΥΡΗΣΑΤΩ ουν ἡ πιστις αυτῶ εν ἡμιν, Let the faith of God *revive* or *be stirred up*, in us." So *Ignatius* to the Ephesians, § 1, ΑΝΑΖΩΠΥΡΗΣΑΝΤΕΣ εν αἱματι Θεου, *stirring up yourselves* by the blood of God." *Josephus*, speaking of *Herod's* affection for *Mariamne*, De Bel. lib. i. cap. 22. § 5, uses the V. in the passive. Ὁ ἐρως παλιν ΑΝΕΖΩΠΥΡΕΙΤΟ, His love was *revived*." *Wetstein* on 2 Tim. i. 6, shews that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under Σβεννυμι II.

The LXX have once used this verb in the active. Gen. xlv. 27, for חיה *to live, revive*. See *Heb.* and *Eng.* Lexicon, in חיה. It occurs also in 1 Mac. xiii. 7.

Αναθαλλω, from ανα *again*, and θαλλω *to thrive, flourish*, which may be either from the Heb. Verb טל *to send forth*, or from the N. טל *dew*, which is frequently mentioned in S. S. as a principal instrument in *vegetation*, and is well known to be so, especially in Judea and the neighbouring countries. So *Homer*, Odyss. xiii. line 245, mentions ΤΕΘΑΛΥΙΑ ἑρσῃ, the *vegetative* dew. Comp. *Heb.* and *Eng.* Lexicon in טל II.

To thrive or *flourish again, to reflourish*, as trees or plants, which, though they seem dead in the winter, *revive* and *flourish again* at the return of spring. occ. Phil. iv. 10; where however the V. is used transitively, *Ye have caused* your care of me *to thrive* or *flourish again*; as it is also in the LXX, Ezek. xvii. 24. for the Heb. הפריח *to make to flourish*. Comp. Ecclus. i. 15. xi. 22. l. 11. *Suicer* says the V. is thus used actively *in imitation of the* Heb. *conjugation (Hiphil* he means), but I would not be too positive of this. We have just seen that *Homer* uses τεθαλυια the particip. mid. of the simple V. θαλλω for *causing to vegetate*. Comp. also under Αναθλαω. And so *Pindar* applies the simple V. θαλλω transitively, Olymp. iii. line 40. Δενδρε ΕΘΑΛΛΕ χωρος, The place *produced* trees."

Αναθεμα, αἱος, το, from αναθιθημι *to separate*.

I. *An anathema, a person* or *thing accursed*, or *separated to destruction*. occ. 1 Cor. xii. 3. xvi. 22. Gal. i. 8. 9. Rom. ix. 3. *for I could wish myself* αναθεμα ειναι ΑΠΟ τυ Χριστυ *to be* devoted BY *Christ*, namely to *temporal* destruction, as the Jews then were. See Mat. xxiii. 37, 38. Luke xiii. 34, 35. Mat. xxiv. 21. Luke xxi. 21, 23. xix. 42, 44, and *Wetstein*, in Rom. The preposition απο is used in like manner to denote the *efficient cause*, Mat. xii. 38. xvi. 21. Comp. Απο I. 8.

It is observable, that in the old Greek writers, αναθεμα is used for a *person* who, on occasion of a plague or some public calamity, *devoted himself as an expiatory sacrifice* to the infernal gods*.

II. *A curse* or *execration*, by which one is bound to certain conditions. occ. Acts xxiii. 14.

This word in the LXX always answers to the Heb. חרם, which in like manner denotes, in general, *total separation* from a former state or condition, and particularly either *things* or *persons devoted to destruction*, as Deut. vii. 25, 26. Josh. vi. 17, 18. vii. 12.

Αναθεματιζω, from αναθεμα *a curse*.

I. *To bind by a curse* or *execration*. occ. Acts xxiii. 12, 14, 21.

II. *To curse*. occ. Mark xiv. 71.

In the LXX it answers to the Heb. verb החרים *to devote*.

* See *Scapula's* Lexicon, and *Wolfius* in Rom. ix. 3, page 171.

Αναθεωρεω,

Αναθεωρεω, ω, from ανα emphatic, and θεωρεω *to view*.

I. *To view, behold attentively.* occ. Acts xvii. 23.

II. *To consider attentively, contemplate.* occ. Heb. xiii. 7.

Αναθημα, ατος, το, from αναθημι *to separate, lay up.*

* *A consecrated gift, hung* or *laid up* in a temple occ. Luke xxi. 5. *Josephus* expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by *Herod* the Great, τα δ' ιερα παντος ην εν κυκλω περιθημενα σκυλα βαρβαρικα, και ταυτα παντα βασιλευς Ηρωδης ΑΝΕΘΗΚΕ, προσθεις οσα και των Αραβων ελαβεν. Barbaric spoils were fixed up all round the temple. All these King Herod *dedicated*, adding moreover those he had taken from the Arabians.' Comp. *Wetstein* and *Kypke* on Luke.

The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. חרם *somewhat devoted*; but in 2 Mac. ix. 16, it signifies, as in Luke, *a consecrated gift*. Comp. *Wolf.* Cur. Phil. on Rom ix. 8. page 170, edit. 2d.

Αναιδεια, ας, ἡ, from αναιδης *impudent*, which from α neg. and αιδως *shame*.

I. *Shamelessness, impudence.* In this sense it is used in the profane writers.

II. In the N. T. *Urgent*, and, as it were, *shameless importunity*, which will take no denial. occ. Luke xi. 8.

Αναιρεσις, ιος, att. εως, ἡ, from the following Αναιρεω.

Murder. occ. Acts viii. 1. xxii. 20.

Αναιρεω, ω, from ανα emphatic or *up*, and αιρεω *to take.*

I. *To take away, abolish.* occ. Heb. x. 9.

II. *To slay, murder, to take off*, as we say in this sense. Mat. ii. 16. Acts ii. 23 v. 36. & al.

III. Αναιρεομαι, Mid. *To take up to oneself*, or *to one's own care.* occ. Acts vii. 21; where *Wetstein* shews that αναιρεομαι is in like manner used in opposition to εκτιθημι *to expose*, by the Greek writers, speaking of *children.*

Αναιτιος ε, ὁ, ἡ, from α neg. and αιτια *a crime. Not criminal, guiltless, innocent.* occ. Mat. xii. 5, 7.

Ανακαθιζω, from ανα *up*, and καθιζω *to sit. To sit up.* occ. Luke vii. 15. Acts ix. 40.

Ανακαινιζω, from ανα *again*, and καινιζω *to renew*, which from καινος *new.*

To renew again. occ. Heb. vi. 6.

Ανακαινοω, ω, from ανα *again*, and καινος *new.*

To renew. occ. 2 Cor. iv. 16. Col. iii. 10.

Ανακαινωσις, ιος, att. εως, ἡ, from ανακαινοω *to renew.*

A renewing, renovation. occ. Rom. xii. 2. Tit. iii. 5.

Ανακαλυπτω, from ανα *back again*, and καλυπτω *to hide, veil.*

To unveil, to take away a veil or *covering.* occ. 2 Cor. iii. 14, 18.

Ανακαμπτω, from ανα *back again*, and καμπτω *to bend.*

I. *To bend back.* But in this sense it is not used in the N. T.

II. *To bend back one's course, to return.* occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15.

Ανακειμαι, from ανα emphatic, and κειμαι *to lie.*

I. *To lie*, as a person dead. Mark v. 40.

II. *To lie, lie down, recline*, which was the posture used in eating at table by the **latter* Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour ανακειται *is reclining* at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman *stands* παρα τους ποδας αυτου οπισω *at his feet behind* him. Luke vii. 37, 38. On which passage see *Campbell's* Prelim. Dissertat. page 365, &c. And at his last supper *one of his disciples* ην ανακειμενος was reclining in Jesus' bosom, John xiii. 23, where see *Wetstein.* Hence ανακειμενοι, which properly denotes *persons reclining at table* (see Luke xxii. 27.), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

Ανακεφαλαιομαι, ωμαι, from ανα emphatic or *again*, and κεφαλαιοω *to reduce to a sum*, from κεφαλαιον *a head* or *sum total*, which see.

I. In Mid. *To gather together again in one, to reunite under one head.* occ. Eph. i. 10. comp. ver. 22; and see *Wolfius* and *Macknight.*

* See *Bochart*, vol. ii. 598. *Campbell's* Prelim. Dissertat. to Gospels, page 361, &c. and Note in *Virgil.* Delph. Æn. i. lin. 702.

II. In Pass. *To be summed up, to be comprised.* occ. Rom. xiii. 9; where see *Wetstein.*

Ανακλινω, from ανα emphatic, and κλινω *to lay down.*

I. *To lay down.* occ. Luke ii. 7.

II. In the active voice, *To make to recline, put in a posture of recumbency,* which the Jews in our Saviour's time used in eating. (Comp. under Ανακειμαι II). occ. Mark vi. 39. Luke ix. 15. xii. 37. In the pass. *To lean sideways, recline,* or *be reclined.* occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29.

The above cited are all the texts of the N. T. wherein the word occurs.

Ανακοπτω, from ανα *back,* and κοπτω *to strike, impel.*

To beat or *drive back, to hinder.* occ. Gal. v. 7. "It hath been observed, says *Doddridge,* that ανεκοψε is an *Olympick* expression, answerable to ἐδραξεῖε; and it properly signifies *coming a-cross the course* while a person is running in it, in such a manner as to *justle* and *throw him out* of the way." I cannot, however, find that this V. is ever used as an *Olympick* term, though *Theophrastus,* Eth. Char. cap. 25, speaks of τυ κυβερνητυ ΑΝΑΚΟΠΤΟΝΤΟΣ, a steersman *interrupting* the course of a ship;" and in *Plutarch,* Crass. page 563, Το ἱππον ΑΝΑΚΟΠΤΕΙΝ denotes *stopping* a horse, *i. e.* by laying hold on his bridle. See more in *Elsner* and *Alberti.* But in Gal. v. 7, very many MSS, among which six ancient, read ανεκοψε; which reading is approved by *Wetstein,* and admitted into the text by *Griesbach.*

Ανακραζω, from ανα emphatic, and κραζω *to cry.*

To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. קרא *to cry out,* and הרוע *to shout.*

Ανακρινω, from ανα emphatic, and κρινω *to judge.*

I. *To examine* or *question,* in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately,* or *carefully.* occ. Acts xvii. 11.

IV. *To inquire, ask questions,* in general. occ. 1 Cor. x. 25, 27.

The LXX have once used it for the Heb. חקר *to search out, explore.*

Ανακρισις, ιος, att. εως, ἡ, from ανακρινω. *A judicial examination.* occ. Acts xxv. 26.

Ανακυπτω, from ανα *back again,* or *up,* and κυπτω *to bend.*

I. *To lift,* or *raise up, oneself from a bending posture.* occ. Luke xiii. 11. John viii. 7, 10. Thus used by *Theophrastus,* Eth. Char. cap. 11.

II. *To lift up oneself,* or *look up,* as persons in hope. occ. Luke xxi. 28. *Josephus,* De Bel. lib. vi. cap. 8. § 5, uses the phrase ολιγον ΑΝΑΚΥΨΑΝΤΕΣ εκ τυ δεους, *recovering* a little from their terrour." *Raphelius,* on Luke xxi. 28, shews, that this V. is used likewise by *Herodotus, Xenophon,* and *Polybius,* for *recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits.* See also *Wetstein,* and *Kypke* on Luke, and *Duport* on *Theophrast.* page 377.

Αναλαμβανω, from ανα *up,* and λαμβανω *to take.*

I. *To take up.* Αναλαμβανομαι, pass. *To be taken up,* as Christ into heaven. occ. Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. comp Acts x. 16.

II. *To take up, and carry.* occ. Acts vii. 43; where the correspondent Heb. word to ανελαβεῖε of St. Luke, and of the LXX, is נשאתם.

III. *To take up,* as *on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in *the Life of Homer,* ascribed to *Herodotus,* namely, in cap. vii. viii. xix. cited by *Wetstein.*

IV. *To take up,* or *set,* as *upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than *to take with one,* or *in one's company,* as it does 2 Tim. iv. 11.

V. *To take up, take,* as armour. occ. Eph. vi. 13, 16. On the former of these verses, *Wetstein* (whom see) cites from *Josephus* and *Herodian,* ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ; from *Lucian,* ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ; and from *Philostratus,* ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΩΜΕΝ, *Let us take the shield.* The above-cited are all the passages of the N. T. where the V. occurs.

Ανα-

Αναλαμβανω, from ανα *up*, and obsol. λαμβω *to take*.

To take up. An obsol. V. Whence in the N. T. we have 2d aor. act. ανελαβον; particip. αναλαβων; 1st aor. pass. ανελημφθην. See under Αναλαμβανω.

Αναλημψις, ιος, att. εως, ἡ, from αναλαμβανω, or αναλαμβω.

A being taken up; or rather, according to *Campbell* (whom see), "*a removal*;" but perhaps best of all, according to Bishop *Pearce* (whom also see), "*a retiring*, i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus *retiring*, for he had lived in Galilee, were now *completed*. occ. Luke ix. 51.

Αναλισκω, from ανα *away*, and αλισκω *to take*.

To take away, destroy, consume. occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of *fire*, so the LXX often use it for the same, answering to the Heb. אכל *to eat, consume*.

Αναλογια, ας, ἡ, from ανα denoting *distribution*, and λογος *account, proportion*.

Proportion. occ. Rom. xii. 6. "*The measure of faith*, ver. 3, and *proportion of faith* in this verse, signifies the same thing, *viz.* so much of that particular gift which God was pleased to bestow on any one." *Locke*. See also *Raphelius* and *Wolfius*; the latter of whom embraces the too common interpretation of αναλογιαν της πιστεως by the *analogy of faith*, or *the general* and *consistent scheme* or *plan of doctrines delivered in the Scriptures*. But in opposition to this interpretation, see *Campbell's* Prelim. Dissert. to Gospels, page 109—114, and comp. *Macknight* on Rom.

Αναλογιζομαι, from ανα denoting *distribution, distinction*, or *repetition*, and λογιζομαι *to reckon, think*, which see.

To consider accurately and distinctly, or *again and again*. occ. Heb. xii. 3, where *Kypke* cites *Xenophon*, *Lucian*, and *Diodorus Sic.* using the V. in the like sense.

Αναλος, ὁ, ἡ, και το—ον, from α neg. and ἁλς *salt*.

Without saltness, not having the taste of salt. occ. Mark ix. 50.

Αναλοω, ω, from ανα *away*, and obsol. αλοω *to take*.

To take away, destroy. An obsol. V. from which in the N. T. we have 1st fut. αναλωσω; 1st aor. act. infinit. αναλωσαι; 1st aor. subjunct. pass. αναλωθω. See under Αναλισκω.

Αναλυσις, ιος, att. εως, ἡ, from αναλυω.

Departure. Comp. Αναλυω III. occ. 2 Tim. iv. 6.

Αναλυω, from ανα *back again*, or denoting *separation*, and λυω *to loose*.

I. *To loose*. It is particularly applied, by *Homer*, *to loosing the cables* of a ship, in order to sail from a port. See Odyss. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence

II. In the N. T. *To return*, or *depart*. occ. Luke xii. 36; where *Wetstein* shews, that this V. followed by απο των δειπνων, εκ συμποσιου, &c. is in the Greek writers likewise used for *returning* or *departing from supper—from a banquet*, &c. Comp. Judith xiii. 1.

III. *To depart*, i. e. out of this life. occ. Phil. i. 23. The V. is used for *departing*, not only 2 Mac. xii. 7, but by *Polybius* and *Philostratus*, cited by *Elsner*; so *Chrysostom* explains αναλυσαι by ενιευθεν προς ηρανον μεθιστασθαι, *removing* from hence to heaven;" and *Theodoret* by την ενιευθεν απαλλαγην, a *departing* hence." Comp. *Suicer* Thesaur. in Αναλυω. See also *Bowyer's* Conject. and *Kypke* in Phil.

Αναμαρτητος, ον, ὁ, ἡ, from α neg. and αμαρτανω *to sin*, which see.

Without sin, sinless, guiltless. occ. John viii. 7.

Αναμενω, from ανα emphatic, and μενω *to remain, wait*.

To wait for, await, expect. occ. 1 Thess. i. 10.

Αναμιμνησκω, from ανα *again*, and μιμνησκω *to put in mind*.

I. Active, *To put in mind again, to remind*. occ. 1 Cor. iv. 17. 2 Tim. i. 6.

II. Pass. *To be put in mind again, to recollect, remember*. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32.

In the LXX this verb answers to the Heb. זכר *to remember*, and הזכיר *to remind*.

Αναμναω, from ανα *again*, and obsolete μναω *to remind, put in mind* or *remembrance*. Comp. under Μναομαι.

To remind. occ. 1 Cor. iv. 17. Αναμναομαι, pass. or depon. *To call in mind again*, *to*

to remember. occ. Mark xi. 21. xiv. 72. Comp. Αναμιμνησκω.

Αναμνησις, ιος, att. εως, ἡ, from αναμναω.

I. *A commemoration.* occ. Heb. x. 3.

II. *A memorial.* occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this* εις την εμην αναμνησιν *for a memorial* or *remembrance of me.* In which expression he seems to allude to the correspondent institution of the *Passover.* Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr. *Bell,* On the Lord's Supper, especially § vi, and Appendix, No. II.

Ανανεοομαι, ουμαι, from ανα *again,* and νεος *new.*

To be renewed. occ. Eph. iv. 23. Thus frequently used in the Apocrypha.

Ανανηφω, from ανα *again,* and νηφω *to be sober.*

To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. "This word," says *Doddridge,* "refers to an artifice of *fowlers,* to scatter seeds impregnated with some drugs, intended to lay birds *asleep,* that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. *Shaw,* however, Travels, pag. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they *stupify* or *astonish* their game, and thus easily destroy them. This V. is applied by *Cebes* in his *Picture* (p. 18. edit. *Simpson*) to one who *awakes* from the *intoxications* of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see *Elsner* and *Wetstein.*

Ανανθρητος, ον, ὁ, ἡ, from α neg. αντι *against,* and ρεω *to speak.*

Not to be spoken against or *contradicted, indisputable.* occ. Acts xiv. 36.

Ανανθρητως, Adv. from ανανθρητος.

Without gainsaying, or *disputing.* occ. Acts x. 29.

Αναξιος, ον, ὁ, ἡ, from α neg. and αξιος *worthy.*

Unworthy. occ. 1 Cor. vi. 2.

Αναξιως, Adv. from αναξιος.

Unworthily, irreverently, in an unbecoming manner. occ. 1 Cor. xi. 27, 29.

Αναπαυσις, ιος, att. εως, ἡ, from αναπαυω. *Refreshment, rest.* occ. Mat. xi. 29. xii. 43. & al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the *Hebraical* and *Hellenistical* style (see Jer. vi. 16. Psal. cxvi. 7. Ecclus. li. 26, 27.) yet we meet with the like in *Xenophon,* Cyropæd. lib. vii. (page 413, edit. *Hutchinson,* 8vo.) where *Cyrus* says, "Now since a most laborious war is at an end, δοκει μοι και η εμη ΨΥΧΗ ΑΝΑΠΑΥΣΕΩΣ τινος αξιαν ΤΥΓΧΑΝΕΙΝ, my *soul* also seems to think that she ought to *obtain* some *rest.*"

Αναπαυω, from ανα *again,* and παυω *to give rest.*

I. *To give rest again, to quiet, recreate, refresh.* occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. ver. 20. In pass. *To be refreshed.* 2 Cor. vii. 13. Philem. ver. 7.

II. Αναπαυομαι, mid. *To rest, rest oneself, to take one's rest.* occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where αναπαυομαι is in like manner applied to the Holy Spirit's *resting* upon Christ. So επαναπαυομαι is used in the LXX of Num. xi. 25, 26, for the Spirit's *resting* upon the seventy elders; and 2 K. ii. 16, for his *resting* on Elisha. The correspondent Heb. word in all which passages is נוח or מנוח *to rest, remain.*

Αναπειθω, from ανα *back again,* and πειθω *to persuade.*

To dissuade from a former, or *persuade to a different, opinion,* "Primam persuasionem novis rationibus labefactatam evellere." *Wetstein.* "Persuadeo,—impello (in aliam opinionem nempe)." *Scapula.* occ. Acts xviii. 13.

Αναπεμπω, from ανα *again, back again,* and πεμπω *to send.*

I. *To send again* or *back again.* occ. Luke xxiii. 11. Philem. ver. 12.

II. *To send, remit.* occ. Luke xxiii. 7, 15.

Αναπιπτω, from ανα emphat. and obsol. πιπτω *to fall.*

To fall or *lie down.* An obsol. V. whence in the N. T. we have 1st aor. mid. imperat. αναπεσαι, Luke xvii. 7; 2d aor. act. ανεπεσον, infin. αναπεσειν, particip. αναπεσων.

Αναπηρος, ον, ὁ, from ανα emphat. and πηρος *maimed,*

maimed, which may be from the Heb. שבר *to break*.
Maimed, having lost a limb or *some part of the body*. occ. Luke xiv. 13, 21.

Αναπίπτω, from ανα emphat. and πιπτω *to fall*.

I. *To fall down*. In this sense it is sometimes used in the profane writers, but not in the N. T.

II. *To lie down* in order *to eat*, either upon the ground, as Mat. xv. 35. (where see *Wetstein*). Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. Ανακειμαι II.
The LXX have once used it, Gen. xlix. 9, for Heb. כרע *to bend down, crouch*.

Αναπληροω, ω, from ανα *up*, or emphatic, and πληροω *to fill*, which see.

I. *To fill*, as a seat or place. occ. 1 Cor. xiv. 16; where see *Elsner* and *Wolfius*.

II. *To fill up, complete*. occ. 1 Thess. ii. 16.

III. *To fill up*, or *supply*, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that *Clement*, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δι ὁ ΑΝΑΠΛΗΡΩΘΗ αυτῳ το ΥΣΤΕΡΗΜΑ, by whom his *want may be supplied*." So *Lucian*, Harmon. tom. i. page 643, edit. *Bened.* has ΑΝΑΠΛΗΡΟΥ το ενδεον, *supply what is wanting*."

IV. *To fulfil* a prophecy. occ. Mat. xiii. 14; —a law. occ. Gal. vi. 2.

Αναπολογητος, ος, ον, ῃ, from α neg. and απολογεομαι *to apologize, excuse*.
Without apology, or *excuse, inexcusable*. occ. Rom. i. 20. ii. 1. *Wolfius* observes, that this uncommon word is used by *Polybius*, and *Cicero* ad Attic xvi. 7.

Αναπτυσσω, from ανα *back again*, and πτυσσω *to roll up*.
To roll back, unrol, as a *volume*, or *roll* of a book. The word refers to the *form* of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as * the copies of the *Old Testament* used in the *Jewish Synagogues* now are, *long scrolls of parchment*, that were *rolled* upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17. See *Whitby* and *Doddridge* on the place, and *Leigh*'s Crit. Sacr. *Raphelius* on the above texts cites from *Herodotus*, lib. i. cap. 125. the very same phrase, ΑΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ *unrolling the book*." Comp. *Elsner*.
In the LXX this word is several times used for the Heb. פרש *to spread out*, and applied, 2 K. xix. 14, to Hezekiah's *spreading out Rabshakeh*'s letter before the Lord. Comp 1 Mac. iii. 48.

Αναπτω, from ανα intens. and απτω *to kindle*.
To kindle, light, set on fire. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text *Wetstein* cites from *Plutarch*, Sympos. viii. page 730, E. Το ΠΥΡ ΕΚ ΤΗΣ ΑΝΙΦΘΗ, μητερα και παιερα εσχεν ησθιε, The *fire* eats up the *wood* from which it was *kindled*, and which is both its father and mother."

Αναριθμητος, ος, ον, ῃ, from α neg. and αριθμεω *to number*.
Not to be numbered, innumerable. occ. Heb. xi. 12.

Ανασειω, from ανα emphatic, and σειω *to move*.
To move or *stir up*. In the N. T. it is used only for *stirring up* the multitude or people; and *Elsner* on Luke xxiii. 5, shews that *Dionysius Halicarn.* and *Diodorus Siculus* apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ανασκευαζω, from ανα *back*, and σκευαζω *to prepare*, which from σκευος *a vessel, furniture*.
To subvert, destroy. occ. Acts xv. 24, where *Kypke* cites *Plutarch* and *Thucydides* using it for the *demolishing* of buildings, and *Polybius, Demosthenes*, and *Euripides* applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with αναστατοω, which is spoken of the same sort of false teachers, Gal. v. 12. See Αναστατοω.

Αναπαω, ω, from ανα *up* or *back again*, and παω *to draw*.
To draw up or *back again*. occ. Luke xiv. 5. Acts xi. 10.
In the LXX of Hab. i. 15, it answers to the Heb. העלה *to cause to ascend, bring up*.

Αναστασις, ιος, att. εως, ῃ, from ανιστημι *to rise*.

I. *A standing on the feet again*, or *rising*, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. *A*

*Several of these are to be seen in the *British Museum*.

II. *A rising* or *resurrection* of a dead body to life. Heb. xi. 35. Comp. 1 K. xvii. 21. 2 K. iv. 34.

III. *A rising* or *resurrection* of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq.
In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קום *to stand up, rise*, and in the former is opposed to ישב *sitting*. It also occurs 2 Mac. vii. 14. xii. 43. and in both these places denotes the *resurrection of the body* from the dead.

Αναστατοω, ω, from αναστατος *disturbed, overthrown*, which is from ανιστημι in the sense of *disturbing, overthrowing*.
I. *To overthrow, subvert, destroy*. So *Hesychius* explains αναστατωσις by ανατροπωσις, and αναστατος by κατεστραμμενος. occ. Acts xvii. 6. (where see *Wetstein*), Gal. v. 12, where see *Kypke*, and comp. Ανασκευαζω.
II. *To excite, stir up, to sedition*. occ. Acts xxi. 38.

Αναστατοω, ω, from ανα *again*, or *up*, and σταυροω *to crucify*, which see.
To crucify again or *afresh*, or rather, according to *Lambert Bos, Alberti*, and *Raphelius*, simply *to crucify, hang up on a cross*; for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see *Wetstein* and *Wolfius*. But comp. *Macknight*.

Αναστενακτω, from ανα emphatic, and στενακτω *to groan*, which see.
To groan deeply. occ. Mark viii. 12.
The LXX use it, Lam. i. 5, for the Heb. אנח *to sigh, groan*.

Αναστρεφω, from ανα *again*, and στρεφω *to turn*.
I. *To overturn*. occ. John ii. 15.
II. *To turn back, return*; in which sense it is used both by *Polybius* and *Xenophon*, as may be seen in *Wetstein*. occ. Acts v. 22. xv. 16.
III. Αναστρεφομαι. *To be conversant, have one's conversation*, in this sense *to live*. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18. x. 33, Των ουτως αναστρεφομενων, *Of those who were thus conversant*, i. e. in reproaches and afflictions." On Mat. xvii. 22, *Wetstein* shews that this V. is joined with a N. of place, in the sense of *being* or *abiding*, by *Polybius, Xenophon, Plutarch*, and *Josephus*; and on Heb. xiii. 18, he cites from *Arrian*, Epictet. lib. iv. cap. 4. Ὀλι ΚΑΛΩΣ ΑΝΕΣΤΡΑΦΗΣ ΕΝ τῳδε ΤΩι ΕΡΓΩι, *Because you have behaved well in this affair.*"

Αναστροφη, ης, ἡ, from αναστροφα, perf. mid. of αναστρεφω.
Behaviour, manner of life. Gal. i. 13. Eph. iv. 22. & al. freq. *Polybius* and *Arrian*, cited by Wetstein, use the N. in the same sense.

Αναταασσω, from ανα emphat. and ταασσω *to put in order*.
Αναταασσομαι, mid. *To compose*. occ. Luke i. 1.

Ανατελλω, from ανα *up*, and τελλω, obsolete, *to arise*, which may be a derivative either from the Heb. תל denoting *elevation*, or from the N. תוהלה *eradiation of light*, which from the V. הל *to shine*.
I. Intransitively, *To rise, spring, spring up*, as the *sun* or *solar light*. Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19.
II. Transitively, *To cause to rise*. occ. Mat. v. 45. Dr. *Hammond* on Mark xiv. 54, *Leigh* in the preface to his *Supplement*, page 2, and *Muscief* in his Heb. Grammar, page 107, gives this as an instance of a Greek Verb being applied in a transitive sense, in imitation of the *Hebrew* Conjugation Hiphil; yet *Homer* uses the 1st aor. transitively, Il. v. line 777, where, speaking of *Juno*'s horses, he says,

Τοισιν δ' αμβροσιην Σιμοις; ΑΝΕΤΕΙΛΕ νιμεσθαι.

——— Simois *caused to spring*
Ambrosia from his bank, whereon they browsed. COWPER.

So *Anacreon*, Ode liii. line 40, where he says the assembly of the gods *caused* the rose *to spring* (ΑΝΕΤΕΙΛΕΝ) from the thorn-bush that bears it. *Pindar* also and *Philo*, quoted by *Kypke*, use the V. in the like transitive sense. Comp. Εξαναστελλω.
III. *To rise, spring*, as our Blessed Lord did, like a *shoot*, from the Tribe of Judah. occ. Heb. vii. 14. Comp. Isa. xi. 1.
IV. *To rise*, as a cloud. occ. Luke xii. 54.
This Verb is very frequently used in the LXX version, where it most commonly answers to the Heb. זרח *to spring forth*, or *spread upon*, as the light; פרח *to bud, germinate*; or to צמח *to sprout up*.

Αναστημι,

Ανατίθημι, from ανα emphatic, and τιθημι *to propose.*

Ανατίθεμαι, mid. *To relate, communicate, declare.* occ. Gal. ii. 2. Acts xxv. 14, where see *Kypke.*

Ανατολη, ης, ἡ, from αναπέλλω, perf. mid. of the V. ανατέλλω.

I. *The day-spring*, or *dawn.* It is used only in a spiritual sense, but applied with the most striking propriety to the *dawning of the gospel day from on high*, i. e. from heaven, by the birth of *John the Baptist*, previous to the *rising of the* SUN OF RIGHTEOUSNESS. occ. Luke i. 78.

II. Ανατολη, and plur. Ανατολαι, αι, That region, or those parts of the heaven or earth, where the solar light first *springs up*, and appears, *the east.* Mat. ii. 1, 2. (where see *Campbell.*) ii. 9. viii. 11. & al. Comp. Rev. vii. 2.

This word in the LXX very frequently answers to the Heb. מזרח *the rising* of the sun, and thence *the east.*

Ανατρεπω, from ανα emphatic, or *again*, and τρεπω *to turn.*

To subvert, overturn. occ. 2 Tim. ii. 18. Tit. i. 11.

Ανατρεφω, from ανα emphat. and τρεφω *to nourish, nurse.*

To *nurse, bring up, educate.* occ. Acts vii. 20, 21. xxii. 3.

Αναφαινω, from ανα emphatic, and φαινω *to shew.*

I. *To shew openly*; but it occurs not in the active voice in the N. T.

II. Αναφαινομαι, pass. *To be shewn*, or *appear, openly.* occ. Luke xix. 11. Acts xxi. 3, Αναφανεντες δε την Κυπρον we *appearing as to Cyprus*, for αναφανεισης ἡμιν της Κυπρου *Cyprus appearing to us.* An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, *Wetstein* cites from *Theophanes* (a Christian writer, however, of a late age) the similar expression, ΑΝΑΦΑΝΕΝΤΩΝ εἰων THN ΓΗΝ; and from *Virgil*, Æn. iii. line 291, *Aërias Phæacum* abscondimus arces, literally, *We hide the* lofty *towers* of the Phæacians, i. e. *They are hidden from us*, or *get out of our sight*," as we sail past them. So the English seaman says, *We opened* such a bay, meaning, *It appeared to open to us.* See *Kypke*, and comp. Προσαιω II.

Αναφερω, from ανα *up*, and φερω *to carry, bring, bear.*

I. *To carry*, or *bring up.* occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. *To offer* sacrifices, *i. e.* to *bring* them *up* on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see *Macknight.* Hence applied to Christ's *offering himself* as a propitiatory sacrifice. occ. Heb. vii. 27; and to the *spiritual* sacrifices, which Christians are to *offer* in and through him. occ. Heb. xiii. 15.

III. *To bear* sins *by imputation really*, as the ancient *sacrifices* did *typically.* occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הביא *to cause to come*; in the 2d, to העלה *to cause to ascend, i. e.* in flame and smoke as a burnt-offering; and in the last sense, to נשא *to bear*, and כבל *to bear as a burden*, bajulare, as in Isa. liii. 11, 12, which see.

Αναβοαω, ω, from ανα emphatic, and βοαω *to cry out.*

To cry out aloud. occ. Luke i. 42.

Αναχυσις, ιος, att. εως, ἡ, from αναχυω *to pour forth*, ανα emphatic, and χυω *to pour out.*

I. *A profusion*, or *pool* of water, colluvies, palus. Thus *Elsner* shews it is applied by *Strabo* and *Philo.* Comp. *Wetstein* and *Kypke.* Hence

II. In a figurative sense, *A sink* or *gulf of vice* or *debauchery.* occ. 1 Pet. iv. 4, where see *Macknight.*

Αναχωρεω, ω, from ανα *back again*, or emphatic, and χωρεω *to go, depart.*

I. *To go*, or *return back again.* Mat. ii. 12, 13.

II. *To depart.* Mat. ix. 24. xxvii. 5. Comp. Mat. xv. 21.

III. *To withdraw, retire.* Mat. ii. 14, 22. John vi. 15. Acts xxiii. 19.

Αναψυξις, ιος, att. εως, ἡ, from αναψυχω *to refresh.*

A refrigeration, refreshing, or rather a *being refreshed*; for I apprehend with *Wolfius* that the times αναψυξεως *of refreshing*, and the times *of the restitution of all things*, are to be distinguished from each

each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19.
The LXX use the word for *a breathing* or *breathing time, a respite*, Exod. viii. 15, where it answers to the Heb. רוחה of the same import.

Αναψυχω, from *ανα again*, and *ψυχος cold*.
I. *To cool again, refrigerate, refresh with cool air*, as the body when over-heated. (Comp. Καταψυχω.) It occurs not in the N. T. in this sense; but
II. Figuratively, *To refresh, relieve*, when under distress. occ. 2 Tim. i. 16.
In the LXX it is used only in the intransitive sense of *taking breath, being refreshed*, and answers (inter al.) to the Heb. נפשׁ *to take breath*, and to רוח *refreshment*.

Ανδραποδιστης, ου, ὁ, from *ανδραποδιζω to reduce to slavery, carry away for a slave*, which from *ανδραποδον a captive taken in war and enslaved*, and this from *ανηρ* Gen. *ανδρος a man's*, and *πους*, Gen. *ποδος, a foot, because he follows* or *waits at his master's foot*.
A man-stealer, a kidnapper, one who steals men to make them slaves, or *sell them into slavery*. The Scholiast on *Aristophanes*, Plut. lin. 521, says, "An *ανδραποδιστης* is not only he who by deceit *reduces free men to slavery, but also he who seduces slaves from their masters*, in order to convey them elsewhere, and sell them. So likewise *Pollux*, and the Etymologist in *Wetstein*. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10.

Ανδριζομαι, from *ανηρ*, Gen. *ανδρος, a man*.
To behave or *acquit oneself* with the wisdom and courage of *a man*, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So *Josephus* De Bel. lib. v. cap. 7. § 3. uses *ανδριζεσθαι* for *behaving courageously*, and *Homer, ανερες εστε be men*, that is, *courageous*, Il. v. line 529. & al. Comp. *Wetstein*.
This word is often used by the LXX, and most generally answers to the Heb. חזק *to be strong*, or to אמץ *to be robust, valiant*.

Ανδροφονος, ου, ὁ, from *ανηρ*, Gen. *ανδρος, a man*, and *πεφονα*, perf. mid. of *φενω to slay*, which see under Φονος.
A man-slayer, a murderer. occ. 1 Tim. i. 9.

Ανεγκλητος, ου, ὁ, ἡ, from *α* neg. and *εγκαλεω to accuse, blame*, which see.
Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.

Ανεκδιηγητος, ου, ὁ, ἡ, from *α* neg. and *εκδιηγεομαι, to relate particularly*.
Not to be fully or *adequately expressed* or *uttered, inexpressible, unutterable, ineffable*. occ. 2 Cor. ix. 15. So Arrian, see *Wetstein*.

Ανεκλαλητος, ου, ὁ, ἡ, from *α* neg. and *εκλαλεω to utter*.
Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ανεκλειπτος, ου, ὁ, ἡ, from *α* neg. and *εκλειπω to fail*, which see.
Which faileth not, never failing, unfailing. occ. Luke xii. 33.

Ανεκτοτερος, α, ον, comparat. of *ανεκτος tolerable*, which from *ανεχω to bear*, which see.
More tolerable, more easy to be borne. Mat. x. 15. & al.

Ανελεημων, ονος, ὁ, ἡ, from *α* neg. and *ελεημων merciful, compassionate*, which see.
Unmerciful, incompassionate. occ. Rom. i. 31.

Ανελευθω, from *ανα up*, and the obsol. *ελευθω to go*.
To go up. An obsolete V. Whence in the N. T. we have 2 aor. *ανηλθον* by syncope for *ανηλυθον*. occ. John vi. 3. Gal. i. 17, 18.

Ανελω, from *ανα up*, or *away*, and the obsol. *ελω to take*.
To take up, away, or *off*. An obsol. V. Whence in the N. T. we have 2 aor. *ανειλον*, 2 aor. mid. *ανειλομην*. See under Αναιρεω.

Ανεμιζομαι, from *ανεμος the wind*.
To be impelled or *driven by the wind*. occ. James i. 6.

Ανεμος, ου, ὁ, from *ανημι to blow*, or rather from *ανειμαι* perf. pass. of *ανιημι to loose*, *set loose*, which see.
I. *Wind*. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14.
II. *The four winds* are used for the four *cardinal points*, or the *east, west, north*, and *south*. Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliii. 5, 6. Dan. vii. 2. Rev. vii.

vii. 1. ארבע רוחות השמים *the four winds* or *spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force* or *action* of the *spirit* or *gross air* is in strict philosophical truth principally exerted at the * *western* and *eastern* edges of the earth in supporting its *diurnal* motion, and from the *northern* and *southern* pole in regulating its *declination*.

In the LXX, this word, except in two passages, always answers to the Heb. רוח.

Ανενδεκτον, ου, το, neut. from α neg. and ενδεχεται *it is possible*, which see under Ενδεχομαι.

Impossible. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and ουκ ενδεχεται, Luke xiii. 33.

Ανενεγκω, from ανα *up*, and obsol. ενεγκω *to bring*.

To bring up, offer, bear. An obsol. V. Whence in the N. T. we have 1st aor. act. ανενεγκα, particip. ανενεγκας; 2d aor. infinit. ανενεγκειν. See under Αναφερω.

Ανεξερευνητος, ου, ὁ, ἡ, και το—ον, from α neg. and εξερευναω *to search out*, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. ver. 6. Joel ii. 9.

Not to be searched out, inscrutable. occ. Rom. xi. 33.

Ανεξικακος, ου, ὁ, ἡ, from ανεχομαι *to bear*, and κακος *evil*.

Enduring evil, either men or things, *patient, forbearing*. occ. 2 Tim. ii. 24.

Ανεξιχνιαστος, ου, ὁ, ἡ, και το—ον, from α neg. and εξιχνιαζω *to trace out*, which from εξ *out*, and ιχνος *the footstep*, which from ικω *to come*, and this from the Chald. הך *to come* or *go*.

Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8.

The LXX several times use the V. εξιχνιαζω for the Heb. חקר *to search out minutely*, and the N. ανεξιχνιαστος for אין חקר *there is no searching out*.

Ανεπαισχυντος, ου, ὁ, ἡ, from α neg. and παισχυνομαι *to be ashamed*.

Not ashamed, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or,

Not to be ashamed, that needeth not to be ashamed. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see *Kypke*.

Ανεπιλημπτος, ου, ὁ, ἡ, from α neg. and επιλημπτος *blameable*, which from επιλαμβανομαι *to reprehend, blame*.

Unblameable, blameless, irreprehensible. occ. 1 Tim. iii. 2. v. 7. vi. 14.

Ανερχομαι, from ανα *up*, and ερχομαι *to go, come*.

To go up. See Αναβαινω.

Ανεσις, ιος, att. εως, ἡ, from ανιημι *to loose, relax*.

I. *Liberty, some degree of relaxation from bonds* or *confinement*. occ. Acts xxiv. 23.

II. *Remission* or *relaxation from uneasiness, expence* or *trouble, ease, rest*. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

Ανειαζω, from ανα emphatic, and ειαζω *to examine*, which the Etymologist deduces from ειεον, το, *the truth, reality*, as if it were ειεαζω *to search out the truth*; but ειεος, α, ον, is from εω or ειμι *to be*.

To examine strictly. occ. Acts xxii. 24, 29.

ANET, an Adv. governing a Genitive, from the Heb. אין *without*, or אינו *without him* or *it*.

Without, not with. occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. *Wetstein* on Mat. shews that ANET ΘΕΟΥ is an expression used by *Homer* and *Lucian*.

In the LXX it twice answers to the Heb. אין.

Ανευθετος, ου, ὁ, ἡ, from α neg. and ευθετος *fit*. *Unfit, inconvenient, not commodious*. occ. Acts xxvii. 12.

Ανευρισκω, from ανα emphatic, and ευρισκω *to find*.

To find, find out by diligent seeking. occ. Luke ii. 16. Acts xxi. 4. *Raphelius*, in his Annotation on Luke ii. 16, remarks, that ανευρισκειν in the present tense is *to seek diligently*, ανευρειν in the 2 aor. *to find out by diligent seeking*. This he confirms by a passage from *Arrian*, Epictet. lib. ii. cap. 11, Και διαι ε ζητεμεν αυτων, και ΑΝΕΥΡΙΣΚΟΜΕΝ, και ΑΝΕΥΡΟΝΤΕΣ λοιπον απαραιτητως χρωμεθα? Wherefore then do we not enquire and *diligently seek* after this (rule); and when *by diligent enquiry we have found* it, why do we not use it without deviation?"

Ανεχομαι,

* See *Catcott*'s Veteris & Veræ Philosophiæ Principia, page 6.—10; and *Catcott*, the Son's, *Remarks on Creation*, page 55.—57.

Ανεχομαι, Mid. from ανα *up*, and εχω *to hold, bear*.
To bear, bear with, suffer. It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20; or much more frequently with a N. following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 1 Cor. xi. 1, see *Wolfius* Cur. Philol. and *Wetstein*.

Ανεψιος, ου, ὁ, probably from ανηφθαι *to be connected*, perf. pass. infin. of αναπτω *to connect*, which from ανα emphatic, and ἁπτω *to tie*; which see under Απτομαι.
A cousin-german, or *nephew*. occ. Col. iv. 10.

Ανηθον, ου, το.
Dill, a species of herb, so called perhaps from ανα *up*, and θειν *to run*, for * its stalk *runs up* to the height of a *cubit* and *half*. If it should not rather be derived from the Heb. חנט *to embalm*, on account of its *fragrant* smell, of which *Virgil*, Eclog. ii. line 48, has taken particular notice,

——*et florem jungit* bene olentis anethi.
And adds the flower of the *fragrant dill*.

occ. Mat. xxiii. 23. Comp. Ανθος.

Ανηκω, from ανα *up*, and ηκω *to come*.
I. *To come up, come to*.
II. *To appertain, belong to*. Hence
III. Ανηκει, Impers. *it appertaineth, it becometh, it is fit*. occ. Col. iii. 18. Particip. neut. Ανηκον, οντος, το, *What is fit, becoming*. occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, Τα ουκ ανηκοντα, *Which are* not convenient, is a Litotes, for, *Which are* highly inconvenient, and improper. So τα μη καθηκοντα, Rom. i. 28. On which last cited text *Doddridge* remarks, that *Homer*, in like manner, uses αεικεα εργα *ungentle deeds*, for all the *barbarous indignities* which *Achilles* practised on the corpse of *Hector*, Il. xxii. line 395. Comp. Αλυσιτελης.

Ανημερος, ου, ὁ, ἡ, from α neg. and ἡμερος *mild*, which see under Ἡρεμος.
Not mild, ungentle, fierce. occ. 2 Tim. iii. 3.

ΑΝΗΡ, ανερος and ανδρος, ὁ, either from ανω *upwards* (see under Ανδρωπος), or perhaps from the Heb. נר *a lamp*, with ה emphatic prefixed, according to that of Prov. xx. 27, *The spirit of* man is נר * *a lamp of Jehovah*. In which view it is remarkable that the ancient Greek poets, particularly *Homer*, frequently use † φως, whose primary sense is *light* (from φαω *to shine*), for *a man*.

I. *Man*, a name of the species. Luke xi. 31, 32. & al.
II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. 1 Cor. xiii. 11. & al.
III. *A man*, as related to a woman, *a husband*. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq.
IV. The vocative plur. Ανδρες is used in addressing the discourse to *men*, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvii. 10.
V. It is used, as it were, pleonastically.

* See *Brookes*'s Nat. Hist. vol. vi. p. 106.

* And from this revealed truth, which no doubt was well known to the ancient believers long before the time of *Solomon* (see Gen. ii. 7), the heathens seem to have borrowed their accounts of the *human soul*, impiously attributing to their arch-idol, the *heavens*, the supporting of its *spiritual* life, and even making the *human spirit* or *soul* a *part* of their god, the *heavens*, *air*, or *ether*. Thus *Pythagoras*, as we are informed by *Diogenes Laertius* (in *Pythag.*), held that the *human soul* is a *portion* of the *ether* (αποσπασμα αιθερος), and therefore immortal, because the *ether* is so: And *Cicero* (in the character of *Cato*) declares that *Pythagoras* and the *Pythagoreans* never doubted "but our *souls* were *portions* of the universal mind or *god*, quin ex universâ mente divinâ delibatos animos *haberemus*." De Senect. cap. 21. So *Horace*, Lib. ii. Sat. 2. line 79, calls the *human soul*—

——Divinæ particulam Auræ.
A particle of Breath divine.

Virgil. Æn. vi. line 746.

Æthereum sensum, atque auraï simplicis ignem.
A sentient Ether, pure aërial FIRE.

And *Pliny* the naturalist speaks thus of *Hipparchus*, giving us thereby his own opinion. "The never enough commended *Hipparchus*, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of *our souls being a part of the heaven*, Animasque nostras partem esse cœli." Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in Wisd. ii. 2. ——See also *Ieland*'s Advantage and Necessity of Christian Revelation, Part I. ch. xii. p. 261, &c. 8vo, Of *Pythagoras*: and ch. xiii. p 293, Note (g); and Mrs. *Carter*'s Introduction to her Translation of *Epictetus*, § 1st, and 31.

† Others deduce φως, when used in this sense, from ζαω *a living* or *breathing* creature (see Gen. iii. 7.), or from φαω to *speak*

Ανηρ προφητης *a prophet*, Luke xxiv. 19. Ανδρες αδελφοι *brethren*, Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1, 16, 22. in Heb. and LXX.) But then it is no less true that the purest Greek writers use ανηρ in the same manner. Thus *Blackwall* (Sacred Classics, vol. i. p. 29. 8vo) produces from *Homer*, Il. 3. line 170, ΒΑΣΙΛΗΙ ΑΝΔΡΙ; from *Thucydides*, lib. i. 41, ΑΝΔΡΑ ΣΤΡΑΤΗΓΟΝ; and from *Demosthenes*, ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from *Herodotus*, lib. i. cap. 90, edit. *Gale*, ΑΝΔΡΟΣ ΒΑΣΙΛΕΩΣ; and cap. 141, ΑΝΔΡΑ ΑΤΑΗΓΗΝ: and from *Plato's* Phædon, § 9, ΦΙΛΟΣΟΦΟΥ ΑΝΔΡΟΣ, so § 34.

Ανθ', see under Αντι I. 2.

Ανθιστημι, from αντι *against*, and ιστημι *to stand*.

To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

Ανθομολογεομαι, ουμαι. Mid. from αντι *in return*, and ομολογεω *to confess, acknowledge*.

With a Dat. of the person, *To confess, return thanks, to.* occ. Luke ii. 38; where *Wetstein* explains this word by *giving thanks to* God αντ' ευεργεσιας *for* the benefit bestowed, and cites from *Plutarch Æmil.* (misprinted *Timol.*) p. 260, B. ΑΝΘΟΜΟΛΟΓΕΙΣΘΑΙ τινα χαριν, *to return thanks* for a favour.

In the LXX the V. is used, Ps. lxxix. 13, for Heb. הודה *to confess*. Comp. Ezra iii. 11, where LXX render ויענו בהלל ובהודות ליהוה *and they answered* (each other) *in praising and* confessing *to Jehovah*, by Και ανεκριθησαν εν αινω και ανθομολογησει τω Κυριω.

ΑΝΘΟΣ, εος, ους, το. The Greek Etymologists derive it from ανω *up*, and θειν *to run*, because while growing it generally *tends upwards:* But may it not be more probably deduced from the Heb. חמם *to embalm, make sweet?* See Cant. ii. 13.

A flower of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So *Juvenal*, Sat. ix. lin. 126—8,

——Festinat *enim* decurrere *velox*
Flosculus angustæ miseræque brevissima vitæ
Portio;——

Ανθρακια, ας, ἡ. from ανθραξ. ακος.

A heap or *fire of live coals.* occ. John xviii. 18. xxi. 9. On the former text *Wetstein* shews that this word is used by *Homer, Athenæus, Aristophanes*, and *Plutarch*. Comp. Eccles. xi. 32

ΑΝΘΡΑΞ. ακος, ὁ. May it not be compounded of the Heb. נצר *that which keeps* or *retains*, and אש *fire*?

A burning, or live, coal. occ. Rom. xii. 20.

Ανθρωπαρεσκος, ου, ὁ, ἡ, from ανθρωπος *a man*, and αρεσκω *to please*.

One that is desirous of pleasing men, a man-pleaser. occ. Eph. vi 6. Col iii. 2. The V. ανθρωπαρεσκεω is used by *Ignatius* in the same view. Epist. ad Rom § 2.

Ανθρωπινος, η, ον, from ανθρωπος *man*.

Human, belonging to man, his manners, customs, nature, or condition. occ. Rom. vi. 19. 1 Cor. ii 4, 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane writers. See *Wetstein*.

Ανθρωποκτονος, ου, ὁ, from ανθρωπος *a man*, and εκτονα perf. mid. of κτεινω *to slay*.

A man-slayer, a murderer. occ. John viii. 44. (where comp. Wisd. ii. 24, and see *Campbell.*) 1 John iii. 15.

Ανθρωπος, ου, ὁ. from ανω * αθρειν τη ωπι *looking upwards with his countenance*, or from ανω τρεπειν ωπα *turning his view upwards*. *Ovid*, Metamorph. lib. i. having observed that † *Prometheus*, i. e. the *divine Counsel* (comp. Gen. i. 26.) formed man *in the image of the all-ruling Gods*, adds in those well-known lines, lin. 85, &c.

Pronaque cum spectent animalia cætera terram,
Os Homini sublime dedit: cœlumque tueri
Jussit, & erectos ad sidera tollere vultus.
Whilst other creatures tow'rds the earth look down,
He gave to Man a front sublime, and rais'd
His nobler view to ken the starry Heav'n.

Nor is this of *Ovid* to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus *Cicero*, in the character of a *Stoic*, observes, "God *raised Men aloft from the ground*, and *made them up-*

* Αθρειν *to look, behold, view attentively*, may be derived from Heb. הבט Hiph. of נבט *to observe.*

† Προμηθευς from προμηθευεσθαι *to provide, take thought before-hand.*

right, that, *by viewing the Heavens*, they might receive the knowledge of the Gods. For men (says he) are upon the earth not merely as inhabitants, but as *spectators of things above them in the Heavens* (superarum rerum atque cœlestium), *the view of which belongs to no other animals.*" De Nat. Deor. lib. ii. cap. 56. edit. *Olivet.* And again, De Leg. lib. i. cap. 2. "*Cum cæteras animantes ad pastum* abjecisset, *solum* hominem erexit, ad cœlique *quasi cognationis domicilique pristini* conspectum excitavit. When God had made other animals prone to feed on the ground, *he made Man alone upright*, and raised him *to a view of Heaven*, as of his native and original habitation." So *Agrippa* in *Dio*, Hist. lib. lii. p. 315, Το ανθρωπινον παν, ὰτε εκ τεθεων γεγονος και ες θεους αφηξον, ΑΝΩ ΒΛΕΠΕΙ: The whole human race, as being sprung from the Gods, and destined to return to them, *looks upward.*"

I. *Man*, a name of the *species* without respect to sex, Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21.

II. *A man*, as distinguished from a woman. Mat. xix. 3, 5, 10.

III. *Every man, every one, any one.* 1 Cor. iv. 1. xi. 28. Gal. iii. 12.

IV. In the N. T. ανθρωπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28, 45, 52. Luke ii. 15. & al. Comp. Gen. ix. 5, 20. xiii. 8. xlii. 30, 33, in Heb. and LXX, and Ανηρ V.—So *Raphelius* on Luke ii. 15, cites from *Arrian*, ΔΟΥΛΟΙΣ ΑΝΘΡΩΠΟΙΣ for *slaves*, ΝΟΜΑΔΕΣ ΑΝΘΡΩΠΟΙ for *shepherds*. See *Campbell's* Preliminary Dissert. to Gospels, p. 613.

Ανθυπατευω, from ανθυπατος.

To be proconsul, to have proconsular authority. occ. Acts xviii. 12.

Ανθυπατος, ε, ὁ, from αντι *for, instead of*, and ὑπατος superlat. of ὑπερ q. ὑπερτατος, *the supreme, highest*; also, *a consul*, so called by the Greek writers, because, after the expulsion of the kings, the *consuls* had the *supreme* or *highest authority* in the Roman government.

A proconsul, a person sent as governour into a Roman province with consular power. In the time of the commonwealth, the authority, both civil and military, of the *proconsuls* was very extensive. But *Augustus*, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governours only who were sent into the former division bore the name of *proconsuls*; though they were denied the whole military power, and so fell short of the old *proconsuls**. That this title of *proconsul* is with great *accuracy* given by St. Luke to *Sergius Paulus*, Acts xiii. and to *Gallio*, Acts xviii. 12, may be seen in *Doddridge's* notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. Ανθυπατος, and the V. ανθυπατευω in the same sense as St. Luke. See *Wetstein* on Acts xiii. 7.

Ανιημι, from ανα *back*, and ιημι *to send.*

I. *To send back*; but it occurs not strictly in this sense in the N. T.

II. *To loosen, unloose.* occ. Acts xvi. 26. xxvii. 40; where comp. under Πηδαλιον.

III. *To lessen, moderate.* occ. Eph. vi. 9. So *Epictetus*, Enchirid. cap. 54, cited by *Alberti* and *Wetstein*, την αιδω— ΑΝΙΕΝΑΙ, *to lessen* the respect."

IV. *To dismiss, leave.* occ. Heb. xiii. 5.

Ανιλεως, ω, ὁ, ἡ, att. for ανιλαος, from α neg. and ιλεως (att. for ιλαος) *merciful. Without mercy.* occ. James ii. 13.

Ανιπτος, ε, ὁ, ἡ, from α neg. and νιπτω *to wash.*

Not washed, unwashen. occ. Mat. xv. 20. Mark vii. 2, 5.

Ανιστημι, from ανα *again*, and ιστημι *to place, stand.* See the remark under Ιστημι.

I. In the 2d aor. active, intransitively, *To stand again, to rise from a sitting* or *recumbent posture.* Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60. & al. freq. Acts xii. 7, Αναστα *rise up*, 2d aor. imperat. 2d pers. active, for αναστηθι. So Eph. v. 14.

II. In the 2d aor. act. and 1st fut. mid. intransitively, *To rise*, or *arise from the dead*, applied to Christ, Mat. xvii. 9.

* See *Kennet's* Antiquities of Rome, p. 125, 6. *Lardner's* Credibility of Gospel Hist. Vol. I. Book i. ch. 1. § 11. and *Crevier*, Hist. des Empereurs, Tom. I. p. 25, 26, 49, 12mo.

xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24. 1 Thess. iv. 16. See 2 Mac. vii. 14. *Homer* Il. 21. line 56. But in the 1st fut. and 1st aor. active, transitively, *To raise, cause to rise* from the dead. Acts ii. 24, 32. John vi. 39, 4c. See 2 Mac. vii. 9. *Homer*, Il. 24. line 551.

III. *To rise from the spiritual death* of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act.* Acts v. 36, 37. vii. 18. *Ανιςαμαι* pass. The same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear.* Mat. xxii. 24. Acts iii. 22, 26. xiii. 32. & al. On Acts ii. 30, observe that the words *το κατα σαρκα αναςησειν τον Χριςον* are omitted in the *Alexandrian* and *Ephrem* MSS, and in the *Cambridge* one by correction, as also in the Vulg. Syriac, and other ancient versions, and that *Griesbach* accordingly rejects them from the text.

V. In the 2d aor. act. intransitively, it imports *hostility* or *opposition: To rise up, commence hostilities* or *opposition:* Mark iii. 26. Acts vi. 9.

VI. *To depart.* Mark vii. 24. x. i. comp. Mat. xix. 1. On Mark x. 1, *Kypke* cites the best Greek writers using the V. in this sense.

In the LXX it most frequently answers to the Heb. קום *to stand up, arise.*

Ανοητος, *ε*, ὁ, ἡ, from *α* neg. and *νοεω to consider.*

Inconsiderate, thoughtless, foolish. occ. Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3.

Ανοια, *ας*, ἡ, from *ανοος*, *mad, foolish*, which from *α* neg. and *νοος mind, understanding.*

Madness, folly, want of understanding. occ. Luke vi. 11. 2 Tim. iii. 9.

Ανοιγω, from *ανα*, and *οιγω to open*, which is perhaps from the Heb. הגה *to remove.* From *ανοιγω* we have in the N. T. not only several tenses formed regularly, but also several after the attic dialect, as the 1st aor. *ανεωξα*, John ix. 14. perf. pass. particip. *ανεωιμενος*, Acts xvi. 27. & al. freq. 1st aor. pass. *ανεωχθην*, Luke i. 64. & al. and (with a triple augment) *ηνεωχθη* and *ηνεωχθησαν.* Rev. xx. 12. infin. *ανεωχθηναι.* Luke iii. 21. perf. mid. *ανεωγα.* 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.

II. *To open*, as the mouth or eyes. See Mat. v. 2. 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gen. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. *Elsner* in like manner cites from *Æschylus* ΟΙΓΕΙΝ ΣΤΟΜΑ. To which we may add from *Lucian*, Rhet. Præc. tom. ii. p. 448. edit. *Bened.* ΑΝΟΙΞΑΣ ΣΤΟΜΑ, and Ad Indoct. p. 537. ΑΝΕΩΙΓΜΕΝΟΙΣ—ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ. On Luke i. 64, comp. Luke xii. 54, 55. 1 Cor. iii. 2, and *Heb.* and *Eng.* Lexicon, under פתח V.

III. In the mid. and passive, *To be opened*, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under Σχιζω I. See *Kypke* on 1 Cor. xvi. 9.

Ανοικοδομεω, *ω*, from *ανα again*, and *οικοδομεω to build a house*, which see.

To build up again. occ. Acts xv. 16.

The Heb. words answering to this in the LXX of Amos ix. 11, are גדר *to fence, wall up*, and בנה *to build.*

Ανοιξις, *ιος*, att. *εως*, ἡ, from *ανοιγω to open.*

An opening, as of the mouth. occ. Eph. vi. 19.

Ανομια, *ας*, ἡ, from *ανομος lawless.*

Transgression of a law, iniquity. Mat. vii. 23. 1 John iii. 4. & al. freq.

Ανομος, *ε*, ὁ, ἡ, from *α* neg. and *νομος law.*

I. *Lawless, not having, knowing*, or *acknowledging a law.* occ. 1 Cor. ix. 21. where observe the paronomasia.

II. *Lawless, transgressing the law, a transgressor, wicked.* Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8. & al.

Ανομως, Adv. from *ανομος.*

Without having the law. occ. Rom. ii. 12; where *Alberti* observes, that *Isocrates* likewise applies *ανομως* in this unusual sense, Paneg. p. m. 94. *Τους Ελληνας ΑΝΟΜΩΣ ζωντας, και σποραδην οικουντας*; The Greeks living *without laws*, and in scattered dwellings."

Ανορθοω, *ω*, from *ανα again*, and *ορθοω to erect.*

I. *To make straight*, or *upright*, *again*. occ. Luke xiii. 13. comp. Heb. xii. 12.
II. *To erect again*. occ. Acts xv. 16.

Ανοσιος, ᾱ, ὁ, ἡ, from α neg. and οσιος *holy*. *Unholy*, *impious*. occ. 1 Tim. i. 9. 2 Tim. iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ανοχη, ης, ἡ, from ανεχομαι *to bear*. *Forbearance*. occ. Rom. ii. 4. iii. 26.

Ανταγωνιζομαι, from αντι *against*, and αγωνιζομαι *to strive*.
To strive against. occ. Heb. xii. 4. *Lucian* uses this compound V. De Mort. Pereg. tom. ii. p. 759. edit. *Bened.* Τον ΑΝΤΑΓΩΝΙΖΕΣΘΑΙ και αυτῳ τῳ Ολυμπιῳ δυναμενον, Who was able to *contend* or *engage with* even the Olympian Jove himself. So *Josephus*, p. 1335, edit. *Hudson*.

Ανταλλαγμα, ατος, το, from αντηλλαγμαι perf. pass. of ανταλλασσω *to exchange*, which from αντι *instead of*, and αλλασσω *to change*.
I. *A thing given in exchange for another*, *a compensation*, *price*. In this sense the word is used by the LXX, 1 K. xxi. 2. (*Alex.*) Job xxviii. 15. So in *Josephus* [Ant. lib. 14. cap. 16. § 3, edit. *Hudson*, cited by *Kypke*] *Herod*, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ὡς επι τοσουτῳ πολιτων φονῳ, βραχυ και την της οικουμενης ηγεμονιαν ΑΝΤΑΛΛΑΓΜΑ, that he should esteem even the empire of the world but a small *compensation* for such a slaughter of the citizens."
II. *A ransom*, *a price paid to redeem from punishment* or *evil*. occ. Mat. xvi. 26. Mark viii. 37. comp. Psal. xlix. 8.
This word in the LXX answers to the Heb. מחיר *a price*, חליפה *change* or *exchange*, תמורה *exchange*, *commutation*, &c.

Αντανα πληρω, ω, from αντι *in turn* or *correspondency*, and αναπληρω *to fulfil*.
To fill up, or *complete in turn*, or *in correspondency*. occ. Col. i 24, Αντανα πληρω τα υστερηματα των θλιψεων του Χριστου εν τῃ σαρκι μου, I in my turn fill up *what is wanting of the afflictions of Christ* (in his members, comp. Acts ix. 4, 5.) *in my own flesh*, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so *I in my turn fill up*, &c. Or rather, as Christ once suffered *in the flesh* many afflictions, so *I*, in conformity to his example (αντι). *am filling up in my own flesh what is wanting of such-like sufferings as he endured* See *Wolfius* and *Macknight* on the text, and comp. 2 Cor. i. 5. This decompounded V. is used by *Onosander*, *Dio* and *Demosthenes*, cited by *Wetstein*.

Ανταποδιδωμι, from αντι *in turn*, and αποδιδωμι *to render*.
To recompense, *repay*, *return*, whether good or evil. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Ecclus. iii. 31. This verb in the LXX most commonly answers to the Heb. גמל *to requite*, השיב *to return*, שלם *to repay*.

Ανταποδομα, ατος, το, from ανταποδιδωμι.
I. *Recompense*, *retribution*, of good. occ. Luke xiv. 12.
II. *Recompense*, *retaliation*, of evil. occ. Rom. xi. 9.

Ανταποδοσις, ιος, att. εως, ἡ, from ανταποδιδωμι.
Recompense, *reward*. occ. Col. iii. 24.

Ανταποκρινομαι, from αντι *against*, and αποκρινομαι *to answer*.
To answer in opposition, *to reply against*. occ. Luke xiv. 6. Rom. ix. 20.
This word in the LXX is used for the Heb. השיב *to return*, and ענה *to answer*.

Αντιαω, ω, from αντια *over against*, *in the presence of*, which from αντι *against*.
To meet, q. d. *to come over against*, *obviam eo*, *obvius fio*. This simple verb occurs not in the N. T. but is inserted on account of its compounds and derivatives.

Αντειπω, from αντι *against*, and επω *to say*.
To gainsay, *contradict*. occ. Luke xxi. 15. Acts iv. 14.

Αντεχομαι, Mid. from αντι *against*, and εχω *to hold*, *adhere*.
It is construed with a Genitive.
I. *To hold any thing against* some resisting force.
II. *To hold fast*, *adhere to*, notwithstanding resistance or opposite force. occ. Mat. vi. 24. (where see *Wetstein*) Luke xvi. 13. Tit. i. 9. Thus *Josephus*, describing the miseries of the famine during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Ετυπτοντο δε γεροντες

ΑΝΤΕΧΟΜΕΝΟΙ *των σιτων*, Old men were beaten while they *held fast* their victuals." De Bel. lib. v. cap. 1c. § 3.

III. *To succour, support*, as an infirm body by the hand from falling. occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, ΑΝΘΕΞΕΤΑΙ *τυ μη πεσειν εις θανατον*, *He shall* sustain *him from* [illegible] *ing to death.*" Comp. Acts xx. 35.

ΑΝΤΙ, perhaps from the Heb. ענת or ענה i. q. ענה, *to act upon, return, answer.* A preposition which denotes *answering, correlation*, or *correspondency to*, or *return for* somewhat else.

I. Governing a Genitive.

1. *For, in return for, for the sake of.* Rom. xii. 17. Heb. xii. 16. & al.

2. *For, upon account of, answerable to.* Matt. v. 38. xvii. 27. John i. 16, *χαριν αντι χαριτος grace*, for, answerable to (as it) *grace*; for "the pronoun *αυτυ*, which occurs after *πληρωματος*, must be understood as repeated after *χαριτος*.—*The Word incarnate*, says the Apostle, *resided among us, full of grace and truth; and of his fulness we all have received, even grace* for his *grace*; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." *Campbell's* Note, where see more; and comp. *Jortin's* Tracts, vol. i. p. 402. edit. 1790.

Αντ' ων, an elliptical Attic expression for *αντι τουτων ων*, literally, *On account of these things that*, i. e. *On this account that, because that, because.* Luke i. 20. xix. 44. Acts xii. 23.

3. *In the stead*, or *place, of.* Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see *Wolfius* and *Wetstein.*

II. In Composition it denotes,

1. *Contrariety, opposition*, as in *ανθιστημι to stand against, oppose.*

2. Acting *in turn, return*, or *reciprocally*, as in *αντιμετρεομαι to measure back again, αντλοιδορεω to revile in return*, or *again.*

3. *Answerableness*, or *correspondency*, as *αντιλυτρον a correspondent ransom.*

4. *In the place* or *stead of*, as in *ανθυπατος a proconsul.*

Αντιβαλλω, from *αντι reciprocally*, and *βαλλω to cast.*

To cast, or *toss from one to the other by turns*, as a ball, or &c. Hence it is applied to *discourse* or *mutual discussion* of a subject *by speech.* occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13.

Αντιδιατιθημι, from *αντι against*, and *διατιθημι to dispose.*

To oppose, or *indispose.* occ. 2 Tim. ii. 25, where *αντιδιατιθεμενους* means either those who *directly oppose* the Gospel, or those who are *indisposed* or *disaffected* towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the *αντιδιατιθεμενους* in a very different manner from the *ανθιστα-μενους opposers*, mentioned ch. iii. 8, from whom he was to *turn away*, ver. 5.

Αντιδικος, *ου*, *ὁ*, *ἡ*, from *αντι against*, and *δικη a cause* or *suit at law.*

I. *An adversary*, or *opponent in a law-suit.* So *Herodian*, lib. vii. cap. 17, has ΑΝΤΙΔΙΚΟΥΣ *εν πραγμασιν αδικοις*, *adversaries* in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3.

II. It is applied to the *Devil*, the great *adversary* of man, and the *accuser* of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and *Heb.* and *Eng.* Lexicon in שטן.

Αντιθεσις, *ιος*, Att. *εως*, *ἡ*, from *αντιτιθημι to oppose*, which from *αντι against*, and *τιθημι to place.*

Opposition. occ. 1 Tim. vi. 20.

Αντικαθιστημι, from *αντι against*, and *καθιστημι to place.*

To place against, or *in opposition to*; but in 2d aor. *to stand against, resist.* occ. Heb. xii. 4.

Αντικαλεω, *ω*, from *αντι, in return*, and *καλεω to call.*

To call or *invite in return.* occ. Luke xiv. 12. Thus applied by *Xenophon* in *Wetstein.*

Αντικειμαι, from *αντι against*, and *κειμαι to be placed, to lie.*

To be placed against, or *in opposition*; *to be opposite, to oppose, be an adversary to.* Luke xiii. 17. Gal. v. 17. 1 Tim. i. 10. & al.

Αντικρυ, An Adv. governing a Genitive, from *αντι against*, compounded with *κατα the head*, or Heb. קרה *to meet.*

Opposite to, over against. occ. Acts xx. 15.

Ἀντιλαμβάνομαι, Mid from *ἀντι mutually* or *against*, and *λαμβανω to take hold.*

I. With a Genitive following, *To take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. Comp. Lev. xxv. 35, LXX, and Heb. and Ecclus. ii. 6.

II. *To take hold*, as it were, *on the opposite side.* occ. 1 Tim. vi. 2, *οἱ τῆς εὐεργεσιας ἀντιλαμβανομενοι taking hold on the glorious benefit* of Christ's redemption *on the other side;* for *ἀντιλαμβανεσθαι*, says *Piscator*, properly denotes, *to support a burden with another person, and*, as it were, *on the other side.* In this view the expression beautifully represents the *masters as laying hold on the benefit of the Gospel on one side*, while their slaves also, who are now the Lord's freemen, *have hold on it*, in like manner, *on the other.*

Elsner however observes, that *ἀντιλαμβανεσθαι* often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, *but rather let them do service*, because *οἱ τῆς εὐεργεσιας ἀντιλαμβανομενοι they who* receive the *benefit* (of their service) *are believers, and beloved.* The *structure* of the Greek words seems greatly to favour this latter interpretation; and I do not think *Doddridge*'s objection to it ("that *εὐεργεσια* signifies *a benefit freely* conferred, and therefore is hardly fit to express even the chearful and exact obedience of *slaves*") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the *mild* and *equitable* genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16. and *Macknight* on 1 Tim. vi. 2.

In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. חזק ב— *to lay fast hold on*, סמך *to support*, סער *to prop*, and to עזר *to help.*

Ἀντιλεγω, from *ἀντι against*, and *λεγω to speak.*

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under Κολαζω.

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9; in which last passage our translation renders it in the text *not answering again*, which includes the sense of *gainsaying*, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. wherein the Verb occurs.

Ἀντιληψις, ιος, att. εως, ἡ, from *ἀντιλαμβανομαι to support, help.*

A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see *Suicer*, Thesaur. and *Wolfius*), I find myself obliged to acquiesce in that of *Theophylact*, who explains *ἀντιληψεις* by *ἀντιεχεσθαι των ασθενων helping* or *supporting the infirm.* So *Gennadius* in *Œcumenius* interprets *ἀντιληψεις* by *το ἀντιεχεσθαι των ασθενουντων και προσκαιειν αὐτων helping the infirm, and taking care of them*; for which difficult and self-denying office, it is probable, persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. *Vitringa.* De Synagog. Vet. lib. ii. p. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii. thinks that *αντιληψεις* denote *them who had the gift of interpreting foreign languages.* But to express these, the word seems *strangely obscure. Macknight*, whom see, explains it by "*Helpers*, who, speaking by inspiration to the edification of the Church, are fitted to *assist* the superior teachers, and to *help* the faith and joy of others."

Ἀντιλογια, ας, ἡ, from *ἀντιλεγω to contradict. Contradiction, opposition.* occ. Heb. vi. 16. vii. 7. xii. 3. Jude ver. 11.

Ἀντιλοιδορεω, ω, from *ἀντι in return*, and *λοιδορεω to revile.*

To revile again, or *in return.* occ. 1 Pet. ii. 23.

Ἀντιλυτρον, ου, το, from *ἀντι in return* or *correspondency*, and *λυτρον a ransom.*

A ransom, price of redemption, or rather *a correspondent ransom.* "It properly signifies *a price* by which captives are *redeemed* from the enemy, and that kind of *exchange* in which the *life of one is redeemed by the life of another**. So *Aristotle* uses the verb *ἀντιλυτροω* for *redeeming life by life.* See *Scapula.* occ. 1 Tim. ii. 6.

* *Hyperius* in *Leigh*'s Crit. Sacra.

ii. 6. comp. Mat. xx. 28. Gal. iii. 13. *Cæsar* informs us, that the ancient *Gauls* practised human sacrifices on this very remarkable principle, that "* the anger of the immortal Gods could be no otherwise appeased than by *paying the life of one man for that of another.*" What is this but a corruption of the true tradition, that *the Seed of the Woman was to give himself*, or *his life, a ransom for all*? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered *human* victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own *children*, especially their *first born*? See 2 K. iii. 27. Mic. vi. 7. and comp. under Μολοχ and *Heb.* and *Eng.* Lexicon under בכר I.

Ἀνθμετρεω, ω, from ἀντι *in return*, and μετρεω *to measure.*

To measure, or *mete, back again*, or *in return.* occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS, four of which ancient, read μετρηθησεται, which reading is adopted by *Wetstein* and *Griesbach.*

Ἀνθμισθια, ας, ἡ, from ἀντι *in return*, and μισθος *a reward.*

A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Ἀνθπαρελευθω, An obsolete Verb, from ἀντι *over against*, and παρελευθω *to pass by*, whence in the N. T. we have 2 aor. act. 3d pers. sing. ἀντιπαρηλθεν.

To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as *turning out of the way* at the sight of the poor wounded and half-dead man, and *so passing by*, for fear, it should seem, of being legally polluted by touching *a dead carcase.* See instances of similar *hypocrisy* among the Jews, Mat. xxvii. 6. John xviii. 28.

Ἀνθπαρερχομαι. See the preceding ἀντιπαρελευθω.

Ἀνθπεραν, Adv. joined with a Genitive Case, from ἀντι *against*, and περαν *beyond, on the further side.*

Over against, on the opposite shore. occ. Luke viii. 26.

Ἀνθπιπτω, from ἀντι *against*, and πιπτω *to fall.*

To rush against, to assault, to resist, as it were, *by force and violence*; literally, *to fall against.* occ. Acts vii. 51.

Ἀνθστρατευομαι, from ἀντι *against*, and στρατευω *to war.*

To war, or make war, against. occ. Rom. vii. 23.

Ἀνθτασσομαι, from ἀντι *against*, and τασσω *to set in array.*

Mid. *To set oneself in opposition to*, and, as it were, *in array against.* occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5.

Ἀντιτυπος, η, ον, from ἀντι denoting *correspondency*, and τυπος, *a form*, or *figure.*

I. *Corresponding in form, like, similar.* So *Hesychius*, ἀντιτυπος, ισος, ὁμοιος, and in *Nonnus* ἀντιτυπα ηθη *similar* manners. Hence in the N. T.

II. *Figurative, typical*, correspondent to and representing a higher *reality.* occ. Heb. ix. 24. On which passage *Chrysostom*, Ου γαρ εις χειροποιητα ἁγια εισηλθεν ὁ Χριστος, ἀντιτυπα των ἀληθινων. Αρα εκεινα εστιν ἀληθινα, ταυτα δε ΤΥΠΟΙ. For Christ is not entered into the holy places made with hands, which are the ἀντιτυπα of the true. These latter, then, are the true, the former are *types.*" So the * ancient Christians used to call the *bread* and *wine* in the communion, the ἀντιτυπα of Christ's body and blood. But they who speak thus plainly reject the *novel* and *monstrous* doctrine of *Transubstantiation.*

III. Ἀντιτυπον, το, *Antitypical*, or *an antitype*, somewhat *answering to*, and represented by, *a type*, or *emblem.* occ. 1 Pet. iii. 21.

Ἀντιχριστος, ου, ὁ, from ἀντι *against*, and Χριστος *Christ.*

An opposer of Christ, an antichrist; and with Ο prefixed, THE *antichrist.* occ. 1 John ii. 18, 22. iv. 3. 2 John, ver. 7. On all which texts see *Macknight.*

Ἀντλεω, ω, from ἀντλος, ου, ὁ, *a sink*, which may be from the Heb. עגת. infin. of עגה †

* *Quod* pro vitâ hominis, nisi vita hominis reddatur, *non posse aliter deorum immortalium numen placari arbitrentur. Cæsar.* Comment. lib. vi. § 15.

* See *Suicer's* Thesaurus in Ἀντιτυπον I.

† It seems worth remarking on this occasion, that the *sea* is called, both by *Homer* and *Euripides*, ἀντλος. Comp. Eccles. i. 7.

to return, compounded perhaps with שׁל *to cast down*, because it *returns* the moisture, &c. *downwards* to the earth whence it came.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by *Lucian*, Cataplus, tom. i. p. 444. but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See *Heb.* and *Eng.* Lexic. under שׁאב.
This verb in the LXX answers thrice to the Heb שׁאב *to draw* water, once to דלה *to draw out*.

Αντλημα ατος, το, from ηντλημαι perf. pass. of αντλεω.
Something to draw water with, a pitcher. See Gen. xxiv. 15—20, and *Heb.* and *Eng.* Lexicon in שׁאב. occ. John iv. 11.

Αντοφθαλμεω, ω, from αντι *against*, and οφθαλμος *the eye*.
I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by *Clement* in his 1st Epist. to the Corinthians, § 34. edit. *Russel*. Comp. Wisd. xii. 14. and *Wetstein* on Acts xxvii. 15.
II. Applied to a ship, *To bear* (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15 It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "* on the *prow* of the ancient ships was placed *a round piece of wood*, called sometimes οφθαλμος *the eye* of the ship, because fixed in its *fore-deck*."

Ανυδρος, ε, ὁ, ἡ, from α neg. and ὑδωρ *water*.
Without water, dry. occ. Mat. xii. 43. Luke xi. 24. 2 Pet. ii. 17. Jude, ver. 12.

Ανυποκριτος, ε, ὁ, ἡ, from α neg. and ὑποκρινομαι *to pretend, feign*, which see.
Without hypocrisy or *simulation, unfeigned.* Rom. xii. 9. James iii. 17.

Ανυποτακτος, ε ὁ, ἡ from α neg. and ὑποτακτος *subject*, which from ὑποτασσω *to subject*.
I. *Not subject, not put in subjection.* occ. Heb. ii. 8.
II. *Not subject, disobedient to authority, refractory, disorderly.* occ. 1 Tim. i. 9. Tit. i. 6, 10.

Ανω, An Adv. from the Prep. ανα, in the sense of *ascent, upwards.*
1. *Up, upwards.* John xi. 41. Heb. xii. 15.
2. *Above.* Acts ii. 19.
3. With the article ὁ, it is used as a N. denoting *what is above, high, exalted.* John viii. 23. Gal. iv. 26 Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7. *And they filled them* εως ανω *up to the* higher part, or brim. Comp. Κατω II.

Ανωγεον, ε, το, so called because ανω της γης *above the ground.*
An upper room, or *chamber.* occ. Mark xiv. 15. Luke xxii. 12.

Ανωθεν, An Adv. of place or time, from ανω *above*, and the syllable θεν denoting *from.*
1. *From above.* John iii. 31. James i. 17. & al.
2. *From the beginning*, or *first rise.* occ. Luke i. 3. Acts xxvi. 5. So *Josephus*, Ant. lib. xv. cap. 7. § 8. φιλοι γαρ ΑΝΩΘΕΝ ησαν, for they were his *old* friends." See *Wetstein* in Luke.
3. *Again, anew, as before.* occ. Gal. iv. 9. John iii. 3, 7 It is plain that *again*, and not *from above*, is nearly the true meaning of ανωθεν in the two last-cited texts, because it appears from ver. 4, that *Nicodemus* understood our Saviour in this sense; and though there is an ambiguity in the Greek word ανωθεν, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to *Nicodemus*. But *Kypke*, whom see, remarks that ανωθεν is a much more emphatical word than δευτερον, ver. 4, and signifies "Denuo, inde à primis initiis, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with παλιν *again*, *Macknight*, whom also see, renders ανωθεν *from the first*, of their conversion namely. So *Galen*, cited by *Wetstein*, ηρξ —ΠΑΛΙΝ ΑΝΩΘΕΝ αρξαμενος, now beginning *again from the very first*;" and, γραψας ΠΑΛΙΝ ΑΝΩΘΕΝ υπερ των αυτων, writing *again from the beginning* on the same things. Comp. Wisd. xix. 6, in the Greek. The Syriac version in all the

* See *Potter's* Antiquities of Greece, vol. ii. p. 140, 1st edition, and Beza on Acts xxvii. 15.

the three texts has מִן הַרֹּאשׁ *anew, from the beginning.*

4. With a preposition it is used in the sense of a N. *The top*, or *upper part*. Mat. xvii 51. Mark xv. 38. Comp. Ανω 3.

Ανωτικως, η, ον, from *ανωτερος upper, higher*; Comparative from *ανω up, upwards.*

Upper, higher. occ. Acts xix. 1, where it means *higher up in the country, further or more distant from the sea*, as the districts of *Phrygia* and *Galatia* here intended (comp. Acts xviii. 23.) were So *Josephus* Contr Apion. lib. i. § 12. Οι δε ταλλης (θαλασσης namely) ΑΝΩΤΕΡΩ τας οικησεις εχοντες. Those who had their habitations *further up* from sea." And De Bel. lib. i. Procem. § 1, he uses τους ΑΝΩ βαρβαροις, for the *inland* barbarians." See more instances of the like expression in the learned *Hudson*'s Note on this place. To what he has adduced I add, that in *Herodotus*. lib. i. cap. 95, we have likewise της ΑΝΩ Ασιης the *higher* Asia, for that part of it which was *further from the sea.* Comp. *Wetstein* on Acts.

Ανωτερος, α, ον. Comparat. of *ανω above. The higher, the upper*; hence

Ανωτερω, Neut. used adverbially.

I. *Higher, to a higher place.* occ. Luke xiv. 10.

II. *Above, before.* occ. Heb. x. 8,

Ανωφελης, εος ους, ὁ, και ἡ, και το—ες, from α neg. and *ωφελεω to profit.*

Unprofitable. occ. Tit. iii. 9. Ανωφελες, το, *Unprofitableness*, the Neut. being used for a Substantive, as usual. occ. Heb. vii. 18.

In the LXX it answers to the Heb. לֹא הֹעִיל, and בלתי הועיל *it doth not profit.*

Αξινη, ης, ἡ. from *αγω* or *αγνυμι*, 1st fut. *αξω, to break*, say the Greek Etymologists; but may it not rather be from the Heb. אצה *to urge, hasten*; or from חצה *to divide, cut off?*

An axe. occ. Mat. iii. 10 Luke iii. 9.

Αξιος, α, ον, from *αγω*, either as it signifies *to estimate, value*, or rather as it refers to a pair of scales, in which, when the *weights* on each side are *equal*, they ἀγουσι *bring* or *draw down* the beam to a level or horizontal position. Comp. under Sense IV.

I. *Worthy, deserving, meriting*, whether absolutely, as Mat. x. 11, (see *Alberti* and *Elsner*,) or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing* worthy of, or deserving *death, has* (in *Herod*'s opinion) been done by him, ΕΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤΩι. *Raphelius*, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. *Wetstein.*

II. In a passive sense, *Deserved, due.* Luke xxiii. 41.

III. *Worthy, fit, suitable.* Mat. iii. 8. x. 37. Luke iii 8 Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3.

IV. *Worthy to be compared, comparable, such as being put in the opposite scale*, as it were, *may draw down* (* αγειν) *the beam.* Thus *Homer*, Il. viii. lin. 234, 5.

——Νυν δ' ουδ' ενος ΑΞΙΟΙ αμεινον
Εκτορος, ——
But now we 're not a *prize*
To *Hector* single.——

Comp. Ecclus. xxvi. 15.

Ουκ αξια—τινος, *Not comparable to, not to be compared with.* occ. Rom. viii. 18. *Raphelius* shews, that in *Herodotus* the phrase ουκ αξιος, joined with a genitive, or with the verb συμβληθηναι *to be compared*, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes with a genitive, *not worth*; and that both *Herodotus* and *Polybius* use the preposition προς in *comparisons.* But I have not yet met with an instance, in any Greek writer, of αξιος being construed with προς in the same sense as in this text of St. Paul. *Wetstein*, however, cites from *Plato*'s Protag. the similar phrase ΑΝΑΞΙΑ ἡδονη ΠΡΟΣ λυπην, pleasure *not comparable to* sorrow." The modern Greek version in Rom. viii. 18, has αδεν ειναι ΑΞΙΑ ΠΡΟΣ.

The LXX use αργυριον αξιον (answering to the Heb. כֶּסֶף מְלֵא *full money*) for the

* "Αξιον enim παρα το αγειν· est autem αγειν vox της ζυγαμιας, ὁ idem valet quod ἑλκειν pendere; ηγω, αξω, αξιος. *Illud igitur est* αξιον, *quod* αγει, *h. e.* καθιλκει, *trahit*, την ζυγον, lancem, in quâ ponitur, trahit ac deprimit." *Duport* in *Theophrast.* Char. Ethic. cap. iii. p. 242, 3.

money

money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and αξιος followed by a genitive in that version, denotes *comparable to*, Prov. iii. 15. viii. 11.

Αξιοω, ω, from αξιος *worthy*.

I. *To esteem, count*, or *reckon worthy* or *deserving*. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29.

II. *To think fit* or *proper*. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. *To count worthy* or *fit, to account*, or *accept, as worthy*. occ. 2 Thess. i. 11.

Αξιως, Adv. from αξιος *worthy*.

Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10. & al.

Αορατος, ε, ὁ, ἡ, και το—ον, from α neg. and ὁρατος *visible*.

Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27.

Απαγγελλω, from απο *from*, and αγγελλω *to tell*.

I. *To declare, tell from* some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. *To bring or carry word back*, renunciare. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 33. Mark vi. 30. Luke ix. 36. xiv. 21.

III. *To tell, declare*. Luke viii. 47. xiii. 1. & al.

This word in the LXX generally answers to the Heb. נגד *to declare*.

Απαγχω, from απο intens. and αγχω *to strangle*, which from Heb. חנק *to strangle*. *To strangle, kill by strangling*, or *hanging*. Hence Απαγχομαι, Mid. *To strangle, hang oneself*. occ. Mat. xxvii. 5. The verb απηγξατο is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. חנק; and so it is by the profane writers, particularly by *Theophrastus*, Eth. Char. 12. Πληις—πληγας λαβων ΑΠΗΓΞΑΤΟ, a servant having been beaten *hanged himself*;" on which passage the learned *Duport* declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And *Raphelius* cites from *Arrian*, Epictet. lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, ΑΠΕΛΘΩΝ ΑΠΗΓΞΑΤΟ, where it can have no other sense than, as Mrs. *Carter* translates it, "he goes and *hangs himself*." Comp. *Wolfius, Le Clerc, Scott* and *Wetstein* on Mat.

Απαγω, from απο *from*, and αγω *to carry, lead*.

I. *To lead, carry*, or *take away*. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2.

II. Passive, *To be led* or *carried away to prison, punishment* or *death*. So *Hesychius*, απαγεσθαι, εις θανατον ἑλκεσθαι. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, *Wetstein* shews that this verb is in like manner applied by the Greek writers to those who are led *to death* or *execution*. Thus from *Galen* he cites, Εκελευσεν αυτον ΑΠΑΧΘΗΝΑΙ τεθνηξομενον, He ordered him to be *led away* to die;" and from *Achilles Tatius*, Πε τοινυν ὁ δημιος? ΑΠΑΓΕΤΩ τουτον λαβων: Where now is the executioner? Let him *take* this man *away*," i. e. to dispatch him. But on Acts xii. 19, *Kypke* proves that the Greek writers sometimes apply the word to *milder* punishments; and such an one he thinks was inflicted on the soldiers there mentioned.

III. *To lead*, or *tend*, as a way. occ. Mat. vii. 13, 14; where *Wetstein* produces from *Stephanus*, ΤΗΝ ΟΔΟΝ ΤΗΝ εκ Θεσπιων ΕΙΣ Πλαταιας ΑΠΑΓΟΥΣΑΝ, The way *leading* from Thespiæ *to* Platææ."

Απαιδευτος, ε, ὁ, ἡ, from α neg. and παιδευω *to instruct*.

Unlearned. occ. 2 Tim. ii. 23.

Απαιρω, from απο *from*, and αιρω *to take away*.

To take away. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35.

Απαιτεω, ω, from απο *again*, or intens. and αιτεω *to ask*.

I. *To require, ask again*. occ. Luke vi. 30.

II. *To require, demand*. "Αιτειν, says *Casaubon* on Theophrast. Eth. Char. xi. is *to ask as a favour*, απαιτειν *to demand as a debt*. So the orator *Andocides*, Ταυτα ὑμας, ει μεν βουλεσθε, ΑΙΤΩ· ει δε μη βουλεσθε, ΑΠΑΙΤΩ. These things, if you are willing, I *ask* of you; if not, I *demand* them." occ. Luke xii. 20, *But God said unto him, Thou fool, this night* απαιτουσιν do THEY require (Eng. Marg.) *thy soul of thee*. Of whom must we understand

derstand this? Who are THEY that can *require* the ψυχην *soul* or *life* of any man, but *the ever-blessed Trinity only*? of whom it is written, Deut. xxxii. 39, *See now that I, even I, am* הוּא *HE, (the very Essence)* עמדי אלהים ואין, *and there are no ELEIM with me*; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not *eleim* then the Noun, though not expressed, with whi h the V. plur. απαιτουσιν agrees? As the V. δωσουσιν *THEY shall give*, may likewise, Luke vi. 38. (comp. Prov. xix. 17.) and perhaps παρεδοντο *THEY committed*, and αιτησουσιν *THEY will ask*, Luke xii. 48. So the Heb. אלהים, when denoting the *true God*, is sometimes joined with *plural* verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxxv. 7. 2 Sam. vii. 23. Comp. *Heb.* and *Eng.* Lex. under אלה II 1.

Απαλγεω, ω, from απο denoting *privation*, and αλγεω *to feel pain*, which from αλγος *pain*, and this perhaps from Heb. אלה *to putrefy*.

To grow or *become insensible, void of*, or *past, feeling*. occ. Eph. iv. 19. So *Phavorinus* has ΑΠΗΛΓΟΤΝΤΑΣ—απο πολλης ρωμης *losing their feeling* through intense cold." But *Raphelius* on this word cites several passages from *Polybius*, wherein it signifies the *utmost pitch of despair*; and remarks, that *Hesychius* explains it by μηκετι θελοντες πονειν *being no longer willing to work*. These several meanings of *insensibility, despair*, and *indolence*, *Raphelius* is of opinion were intended by the Apostle to be included in this dreadfully emphatic word απηλγηκοτες. See also *Elsner*, *Wolfius*, and *Wetstein*.

Απαλλασσω, att.—ττω, from απο *from*, and αλλασσω *to change*. It denotes in general *change* of place or condition.

I. *To dismiss, let go, set free, deliver*. occ. Luke xii. 58. Heb. ii. 15.

II. **Απαλλαττομαι**, Mid. *To depart, remove from*. It is applied figuratively to diseases. occ. Acts xix. 12.

Απαλλοτριοω, ω, from απο *from*, and αλλοτριος *to alienate*, which from αλλοτριος *alien, strange, foreign*.

To estrange, alienate entirely, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See *Wolfius* on Eph. ii. and *Kypke* on Eph. iv. In the LXX it most frequently answers to the Heb. זרה *to disperse* (whence the N. זר *foreign, a stranger*), and to נזר *to be separated*.

Απαλος, η, ον, according to the Etymologist and *Eustathius*, from ἁφη, *the touch*, which from ἁπτομαι *to touch*, which see. *Yielding to the touch, soft, tender*. occ. Mat. xxiv. 32. Mark xiii. 28.

In the LXX it constantly answers to the Heb. רך *soft*.

Απανταω, ω, from απο *from*, and αντιαω *to meet*.

To come (i. e. *from* some other place) *into the presence of, to meet*. Mat. xxviii. 9. Luke xiv. 31. & al. *Wetstein* on Luke cites *Appian*, *Polybius* and *Arrian*, applying this verb in like manner to *meeting in hostility*.

Απαντησις, ιος, att. εως, ἡ, from απανταω. *A meeting*. Εις απαντησιν *to the meeting, to meet*. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. *Wolfius* cites from *Polybius*, ΕΞΗΙΕΣΑΝ ΕΠΙ ΤΗΝ ΑΠΑΝΤΗΣΙΝ.

Απαξ, Adv. from α collective, and πας *all*.

I. *Once, once for all*. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude, ver. 3. On Heb. ix. 7, comp. 3 Mac. i. 11; and observe that *Wolfius* cites *Herodotus* using the very phrase ΑΠΑΞ ΤΟΥ ΕΝΙΑΥΤΟΥ. In 1 Pet. iii. 20, for απαξ εξεδεχετο the *Alexandrian* and another ancient MS. with many later ones, and several printed editions, have απεξεδεχετο, which reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.

II. *Once, one time*. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18.

III. *Entirely, thoroughly*. Jude, ver. 5; where join απαξ with ειδοτας; and see this interpretation embraced and defended by *Alberti* and *Wolfius*. Comp. 2 Pet. i. 12.

The above-cited are all the passages of the N. T. wherein the word occurs.

Απαραβατος, ϑ, ὁ, ἡ, from α neg. and παραβαινω *to pass*.

Which passeth not from one to another (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so *Theophylact* explains απαραβατον

ζατον by αδιαδοχον *not successive*. occ. Heb. vii. 24, where see *Wolfius*.

Απαρασκευαστος, ε, ὁ, ἡ, from α neg. and παρασκευαζω *to prepare*.

Unprepared, not ready. occ. 2 Cor. ix. 4.

Απαρνεομαι, ημαι, from απο *from*, and αρνεομαι *to deny*.

I. *To deny* or *renounce* another, *to deny one has any connection* or *acquaintance* with him, as Peter did Christ. Mat. xxvi. 34, 35 (comp. ver. 72, 75.) Luke xii. 9.

II. Joined with εαυτον *oneself*, *To deny oneself, renounce one's own natural inclinations and desires*. occ. Mat. xvi. 24. Mark viii, 34. Luke ix, 23.

Απαρτι, Adv. from απο *from*, and αρτι *now*.

From this time, from henceforth, occ. Rev. xiv. 13. Comp. Αρτι 5.

Απαρτισμος, ε, ὁ, from απηρτισμαι perf. pass. of απαρτιζω *to perfect*, which from απο intensive, and αρτιζω *to perfect, finish*, from αρτιος *perfect, complete*, which see. *A completion, finishing, perfecting*. occ. Luke xiv. 28.

Απαρχη, ης, ἡ, from απο *from*, and αρχη *the beginning*.

I. *The first-fruits*, i. e. *the first of the first-ripe fruits*, ראשית בכורי, as it is expressed, Exod. xxiii. 19, which (besides *the sheaf* of ראשית *first-fruits* offered at the passover for the *whole* people of Israel, Lev. xxiii. 10, and the בכורים *first-ripe fruits* of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv, 22. Lev. xxiii. 17.) every Israelite was bound by the law to bring to the house of God, and offer with these remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשית, never to בכורים.

II. *The first-fruits* in a figurative sense. It is applied

1. To *Christ risen from the dead*, as the *first-fruits* of them that slept, and whom the *full harvest* of those who are Christ's shall follow *. occ. 1 Cor, xv. 20, 23. The resurrection of Christ in this respect was † typified by *the sheaf of first-fruits which was waved before the Lord on the morrow after the sabbath* of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγαλη Ημερα under Μεγας IV.

2. To *the gifts of the Holy Spirit*, which believers obtain in this life as a **foretaste* and *earnest of* their eternal *inheritance*. occ. Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5.

3. To the *Jewish believers*, to whom the Gospel was *first* preached, and who consequently were the *first* converts to Christianity. occ. James i. 18.

4. To *believers*, *first* converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To *the true believers* during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated *to God and the Lamb*, an earnest and assurance of more plentiful harvest that should follow. See Rev. xiv. 4, where see *Vitringa*, Bp. *Newton*, and *Johnston*.

6. It intimates the *patriarchs* and *ancestors of the Jewish people*, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Απας, απασα, απαν, from α collect. or αμα *together*, and πας *all*.

I. *All, the whole*, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. *All, the whole* in general, but not universally. Mark xi, 31, Luke iii. 21. viii. 37. xix. 48.

ΑΠΑΤΑΩ, ω, from α neg. and πατος, *a highway*, according to some, but rather from the Heb. הבחה, Hiph. of פתה *to seduce*, for which the LXX have frequently used απαταω.

To deceive, bring or *seduce into error*. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26.

Απατη, ης, ἡ, from απαταω.

Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22. & al.

Απατωρ, ορος, ὁ, from α neg. and πατηρ *a father*.

* Τη δε απαρχη πανυ ικανως ακολουθησει το φυραμα, says *Theodoret*.

† See Bishop *Pearson* on the Creed, Art. V.

* Τυτεστι των μελλοντων ηδη γευσαμενοι says *Chrysostom*.

Without

without father, i. e. of a priestly family. occ. Heb. vii. 3. See *Elsner*.

Απαυγασμα, ατος, το, from απαυγαζω *to emit*, or *eradiate*, *light* or *splendour*, "lucem edo, splendorem reddo," *Hederic*; and this is compounded of απο *from*, and αυγαζω *to shine*.

Light or *splendour emitted or eradiated*, *eradiation*, *effulgence*, "Effulgentia, splendor," *Hederic*. So *Hesychius* explains απαυγασμα by ηλιου φεγγος *the light* or *splendour of the sun*; *Suidas*, by απαυγη η εκλαμψις *emitted splendour* or *effulgence*; the Vulgate renders it by splendor, and the Syriac version by עכחא, which is a derivative from the V. צמח *to spring forth*, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the *Son* is styled Απαυγασμα της δοξης—αυτου, the effulgence *of his (God's) glory*; and that, I humbly apprehend, in respect of his *divine nature* and *glorious appearances* previous to his taking human nature upon him. "The whole structure of the words, i. e. in the three first verses of Heb. i. says the learned *Elsner* (Observat. Sacr. on the place)—The whole structure of the words shews that Christ was the Απαυγασμα and Χαρακτηρ of the Father, before that being made man he expiated our sins; for thus run the words: Ος ων απαυγασμα κ. τ. λ. *Who when he was* (cum esset) the effulgence *of his glory*, &c. *having by himself purged our sins, sat down on the right hand*," &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, Ος εν μορφη κ. τ. λ. *Who being in the form of God*,—*emptied himself*, &c.—*wherefore God hath very highly exalted him*."—Thus *Elsner*. I add, that both in the Old and New Testament *the Logos* or *Divine Word*, and his offices and acts, are described to us by the *light*, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 2. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32 John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the *peculiar presence* of the same *Divine Person* was occasionally demonstrated to men by the attendance of his emblem, a *preternatural light* or *glory*. See Exod. iii. *2. (comp. Acts vii. 30. *Observe, that the *fire* mentioned in this text was *a fire which consumed not*; and it is justly observed by one who well knew what he was writing about, "Indeed *light together* (without the mixture of spirit)—*could not appear otherwise but like fire*." *Hutchinson's* Works, vol. vi. p. 89.

* I know not of any writer who has proved this point so convincingly as the learned *Whitaker*, in his *Origin of Arianism disclosed*, p. 121, &c. 131, &c. 160, &c.

35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. i. 13—15. And besides these occasional manifestations of the *glory of the Lord*, the appearance of *the God-Man over the Cherubim* in the Holy of Holies of the tabernacle, and temple, was constantly accompanied with the like *preternatural splendour* or *brightness*. This is evident from St. Paul's calling those sacred emblems *the cherubim of* GLORY, Heb. ix. 5, and from the description of the *Man* over the *Cherubim* in Ezek. i. 26, 27. The same Prophet, ch. x. 4, describes the *glory of Jehovah*, i. e. the appearance of the God-Man in Glory, *as going up from the Cherub* (whereon he was, ch. ix. 3,) and standing over the *threshold of the house*; and then he adds, *And the house was filled with the cloud, and the court was full of* THE BRIGHTNESS OF THE GLORY OF JEHOVAH, את נגה כבוד יהוה, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥΓΑΣΜΑ (or—ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΥΡΙΟΥ. It is probable, therefore, that when St. Paul, writing to the *Hebrews* or *converted Jews*, gave the *Son of God* this title, he alluded to this very text of Ezekiel, and thus referred to his *divine character* and *glorious appearances* before his incarnation. We need not then be surprized that the Jewish author of the apocryphal book of *Wisdom* (who most probably was *Philo Judæus* *) should, among other personal attributes of *Wisdom*, entitle her, ch. vii. 25, 26, ΑΠΟΡΡΟΙΑ ΤΗΣ του παντοκρατορος ΔΟΞΗΣ ειλικρινης, *a bright* efflux, emanation or stream (Eng. Marg.) from or of the glory *of the Almighty*, and also, ΑΠΑΥΓΑΣΜΑ φωτος αϊδιου, the effulgence *of the eternal light*. Much less ought we to wonder that *Clement*, the companion and fellow-labourer of St.

Paul,

Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΠΑΥΓΑΣΜΑ της μεγαλωσυνης αυτου, the effulgence *of his (God's) majesty*, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of errour) on the glorious title given to the Son by the Apostle to the Hebrews. See *Suicer's* Thesaurus in Απαυγασμα.

Απειδω, from απο intensive, and ειδω *to see*. *To see* or *perceive clearly*. occ. Phil. ii. 23.

Απειθεια, ας, ἡ, from απειθης.

I. *Unbelief, want of true faith*. occ. Rom. xi. 30, 32. Heb. iv. 11.

II. *Resistance of persuasion, contumacy, obstinacy, disobedience*. occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of *unbelief* is evidently included, and in the former *texts* απειθεια does also imply *disobedience*; so that it might perhaps be best to reduce this word to the one general meaning of *disbelief*, or of *disobedience accompanying unbelief*. "It signifies," says the judicious *Leigh*, "*the want of obedience of faith*." It is more than απιστια, and implies *obstinacy in unbelief, and the rejection of the true faith when proposed*.

Απειθεω, ω, from α neg. and πειθω *to persuade*.

I. *Not to believe, to disbelieve*, as implying also *disobedience*. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18.

II. *To disobey*, as through *unbelief*. Rom. ii. 8. 1 Pet. iii. 20. ii. 8. where join τω λογω with απειθουντες, as ch. iii. 1. iv. 17. See *Bowyer*. These two senses seem almost to coincide, (comp. απειθεια); only the word sometimes refers more to the *inward*, sometimes more to the *outward* act.

Απειθης, εος, ες, ὁ, ἡ, from α neg. and πειθω *to persuade*, or πειθομαι *to obey*.

I. *Unbelieving*. occ. Luke i. 17.

II. *Disobedient*. Acts xxvi. 19. Rom. i. 30. & al. In the LXX it several times answers to the Heb. מרה *rebellious*.

Απειλεω, ω.

To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23.

It is by some deduced from απο *from*, and the obsolete ελεω *to withdraw* (which from the Heb. הלא *to cast to a distance*), because *threats* are used to *withdraw* men from their purpose. I know not however whether the primary sense of απειλεω be not *to boast, vaunt*, "αυχειν, καυχασθαι," *Scapula*, as the V. is used by *Homer*, Il. viii. line 150,

Ὡς ποτ' απειλησει——
Thus will he *vaunt*;

and if so, it may be best derived from the Heb. עפל *to be elated, proud, arrogant*.

Απειλη, ης, ἡ, from απειλεω *to threaten*. *A threat, threatening, menace*. occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Απειμι, from απο *from*, and ειμι *to be*. *To be absent*. 1 Cor. v. 3. Col. ii. 5. & al.

Απειμι, from απο *from*, and ειμι *to go*. *To go, go away*. occ. Acts xvii. 10, where observe that απηεσαν is the 3d pers. plur. plu-perf. mid. according to the attic dialect for απηεισαν. See *Milner's* Greek Grammar, under ειμι among the anomalous Verbs, p. 342, 3d edit.

Απειραστος, ον, ὁ, from α neg. and πειραζω *to tempt*. *Not to be tempted, incapable of being tempted*. occ. James i. 13.

Απειρος, ον, ὁ, ἡ, from α neg. and πειρα *experience*. *Unexperienced, unskilful*. occ. Heb. v. 13.

Απεκδεχομαι, from απο intens. and εκδεχομαι *to expect*. *To wait for with earnest expectation and desire, to expect earnestly*. occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28.

Απεκδυομαι, Mid. from απο *from*, and εκδυω *to put off*.

I. *To put* or *strip off*, as clothes. Hence it is in the N. T. applied figuratively to the *old man*, or that *corrupt nature* we derive from fallen Adam. occ. Col. iii. 9.

II. *To strip, divest*, of power or authority. occ. Col. ii. 15.

Απεκδυσις, ιος, att. εως, ἡ, from απεκδυομαι, *A putting*, or *stripping, off*. occ. Col. ii. 11. See *Suicer*, Thesaur. in Απεκδυσις.

Απελαυνω, or απελαω, ω, from απο *from*, and ελαυνω or ελαω *to drive*. *To drive away*. occ. Acts xviii. 16.

Απελεγμος, ου, ὁ, from απελεγμαι perf. pass.

pass. of απελεγχω *to refute, confute*; which from απο intensive, and ελεγχω *to refute*.

I. *Refutation, confutation*, in which sense it is used in the profane writers.

II. *Disgrace, disrepute*. occ. Acts xix. 27.

Απελευθερος, ε, ὁ, ἡ, from απο *from*, and ελευθερος *free*.

A man freed from slavery, *a freed-man*; *a man not born, but made, free*. It is the Greek word for the Latin *libertus*: so *Scapula* cites from *Arrian* on *Epictetus*, ΑΠΕΛΕΥΘΕΡΟΣ του Νερωνος, Nero's *freed-man*; and *Josephus* De Bel. lib. vi. cap. 9. § 2. mentions ἑνα των ΑΠΕΛΕΥΘΕΡΩΝ *one of* (Titus's) *freed-men*, unum ex *libertis*. *Hudson*. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So *Ignatius*, in his Epist. to the Romans, § 4, edit. *Russel*, applies this word to himself, *but if I suffer I shall be* απελευθερος Ιησυ, *Jesus'* freed-man.

Απελευθοω, from απο *from*, and obsol. ελευθω *to go*.

To go away, or *forth*. An obsolete verb, whence in the N. T. we have 2d aor. απηλθον (by syncope for απηλυθον) infin. απελθειν, particip. απελθων, pluperf. mid. attic απεληλυθειν, John iv. 8. 1st fut. mid. απελευσομαι. See under Απερχομαι.

Απογινω, from απο denoting *privation*, and ελπιζω *to hope*.

To despair. occ. Luke vi. 35, Μηδεν απελπιζοντες, *Nothing*, or *nowise*, despairing. It does not appear that απελπιζω ever signifies *to hope from* or *again*, as our translators, after the *printed* copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is *to be hopeless, despair*, of which *Wetstein* has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle απηλπισμενος *hopeless*, for the Heb. אביון *indigent*. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see *Campbell's* Note on Luke vi. 35.

Απεναντι, Adv. from απο *from, at*, and εναντι *before*.

1. *Over against*. occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of*. occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18.

3. *In opposition to, against*. occ. Acts xvii. 7.

Απενεγκω, from απο *from*, or *away*, and obsolete ενεγκω *to carry*. An obsolete V. whence in the N. T. we have 1st aor. απηνεγκα, 2d aor. infin. απενεγκειν, 1st aor. pass. infin. απενεχθηναι.

I. *To carry* or *lead away*. occ. Mark xv. 1. comp. Rev. xvii. 3. xxi. 10.

II. *To carry, convey*. occ. Luke xvi. 22. 1 Cor. xvi. 3.

Απεπω, from απο *from*, and επω *to speak*. *To renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage *Raphelius* shews that *Herodotus* often uses the same form of the V. *i. e.* the 1st aor. mid. απεπαμην, in the same sense.

Απεραντος, ε, ὁ, ἡ, from α neg. and περαινω *to finish*, which from περας *a bound, end*. *Endless, infinite*, or *useless, ending in nothing*. occ. 1 Tim. i. 4, where see *Elsner, Wetstein, Kypke* and *Macknight*.

Απερισπαστως, Adv. from απερισπαστος *without distraction*, which from α neg. and περισπαω *to distract*, which see.

Without distraction, or *distracting care*. That this is the true sense of the word, *Raphelius* has confirmed by citations from * *Arrian* and *Polybius*; agreeably to which *Hesychius* explains it by αμεριμνως *without carefulness*, αφροντιστως *without anxiety* (so *Œcumenius*), and ἡσυχως *quietly*. occ. 1 Cor. vii. 35. The Adj. απερισπαστος occurs Ecclus. xli. 1, which see, and comp. ver. 2.

Απερίτμητος, ε, ὁ, ἡ, και το—ον, from α neg. and περιτεμνω *to circumcise*, which see. *Uncircumcised*. occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xliv. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see *Heb.* and *Eng.* Lexicon in ערל.

In the LXX it always answers to the Heb. ערל *having the superfluous foreskin uncircumcised*; except in Josh. v. 7, where απεριτμητους occurs for the Heb. לא מלו אותם *they had* not circumcised *them*.

Απερχομαι, from απο *from*, and ερχομαι *to go*.

I. *To go, go away, depart*. Mat. ii. 22.

* See Mrs. *Carter's* Note (r) on her Translation of *Arrian's* Epictetus, book iii. cap. 22. § 8.

viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.

II. *To go forth.* Mat. iv. 24.

III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4.

Απεχω, from **απο** *from*, and **εχω** *to have*, *be*.

I. *To receive, obtain from* another, so *to have*. Mat vi. 2, 5. Luke vi. 24 Phil. iv. 18. Philem. ver. 15. *Josephus* applies this V. as in Vat. vi. Αλλ' **εσω μεν ΑΠΕΧΩ της ασεβειας ΤΟ ΕΠΙΤΙΜΙΟΝ**, But I indeed *receive* or *have the reward* of my wickedness." De Bel. lib. i. cap. 30. § 6. And *Wetstein* on Mat. cites from *Plutarch*, Solon, p. 90. F. the very phrase **ΤΟΝ—ΜΙΣΘΟΝ ΑΠΕΧΕΙ**; and on Phil. iv. 18, from *Arrian*, Epictet. lib. iii. cap. 2. **ΑΠΕΧΕΙΣ απανία**.

II. *To be distant*, or *at a distance*. Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6.

III. **Απεχει**, impersonally, *It is enough, sufficient*. occ. Mark xiv. 41. q. d. I have exhorted you *enough* to watchfulness. I need *not now* give you any *further* directions on this subject." **Απεχει** is used in the same sense (though an unusual one) by *Anacreon*, Ode xxviii. line 33,

> ΑΠΕΧΕΙ· **βλεπω γαρ αυτην.**
> *'Tis now enough*; Herself I see.

Comp. *Wetstein*.

IV. **Απεχομαι**, Mid. *To keep oneself from, to abstain* or *refrain from*. Acts xv. 20, 29.

Απιστεω, **ω**, from **α** neg. and **πιστις** *faith, belief*.

I. *Not to believe, to disbelieve*. occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3.

II. *To be unfaithful*. occ. 2 Tim. ii. 13. where it is opposed to **πιστος** *faithful*. See *Doddridge* on the place, but comp. Rom. iii. 3.

Απιστια, **ας**, **η**, from **α** neg. and **πιστις** *faith*. *Want of faith, unbelief*. Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24.

Απιστος, **ε**, **ὁ**, **ἡ**. **και το—ον**, from **α** neg. and **πιστος** *credible, believing*.

I. In a passive sense, spoken of a thing. *Not to be believed, incredible*. occ. Acts xxvi. 8.

II. *Not to be trusted, unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See *Macknight*.

III. In an active sense, *Not believing*. Mat. xvii. 17. John xx 27. Hence

IV. It denotes *one who disbelieveth the Gospel of Christ, an unbeliever, an infidel*. 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.

Απλους **ους**; **ουν**, **η**: **ουν**, **ουν**; from **α** denoting *unity*, or *together*, and **πελω** *to be*. Comp. **Διπλους**.

I. *Simple, uncompounded*. In this sense it is used in the profane writers.

II. Applied to the eye, *Clear*. "It is opposed to an eye overgrown with *film*, which would obstruct the sight." *Doddridge*.—"*Sound*. Both *Chrysostom* and *Theophylact* represent the Greek word as synonymous here with **υγιης**, *sanus*." *Campbell*. occ. Mat. vi. 22. Luke xi. 34.

Απλοτης, **ητος**, **ἡ**, from **απλους**.

I. *Simplicity, sincerity, purity of mind, freedom from sinister designs* or *views*. occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.

II. *Bountifulness, liberality*, springing from *simplicity* or *sincerity* of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see *Kypke*.

In the LXX this N. answers to the Heb. ישר *uprightness*, and to תם *integrity*.

Απλως, Adv. from **απλους**.

Bountifully, liberally. occ. James i. 5.

ΑΠΟ (by apostrophe, before a vowel with smooth breathing, **απ'**; with an aspirate one, **αφ'**; Lat. ab; Germ. ab, af; Sax. of; Eng. *of, off*), perhaps from the Heb. אב denoting the *first author*, or *original*. But, when **απο** implies *motion*, may it not be best derived from the Heb. עף *to fly away*?

I. A preposition governing a genitive case.

1. *From*. See Mat. i. 17, 24. iii. 7, 13. viii. 1, 11. Mark vii. 4, where observe that **απο αγορας** is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market*, or *after market*. Thus **ΑΠΟ ΔΕΙΠΝΟΥ** *after supper*. *Theophrast*. Char. Eth. cap. 24. Comp. Sense 3. *Homer* Il. viii. line 53. and see *Raphelius*, *Elsner*, *Wolfius* and *Kypke*. Acts xvi. 33. "*washed* from *the stripes*, i. e. *the blood from* them." Bp. *Pearce*.

2. *From*,

2. *From, out of.* Mat. vii. 4. xiv. 29.
3. *From, after,* of time. Mat. ii. 16. Luke ii. 36. John xi. 53.
4. *From, since,* of time. Rom. i. 20. (Comp. Ecclus. xvi. 26.) Acts xxiv. 11; where observe ἀφ' ἧς agrees with δυοδεκάτης ἡμέρας understood.
5. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where *Kypke* shews that this sense of ἀπο is common in the Greek writers.
6. *From, of,* denoting the matter. Mat. iii. 4.
7. *From, by, by means of.* Mat. vii. 16.
8. *Of, by,* denoting the efficient cause. Mat. xii. 38. xvi. 21. Mark viii. 31. Gal. i. 1. James i. 13. Rom. ix. 3. comp. Ἀναθεμα I. This use of ἀπο is not uncommon in the * Greek writers, particularly in *Pausanias.* Thus in his *Corinthiacs,* Και ταυτας (παρθενους) φασιν ΑΠΟ των ανδρασιωων καλαλευσθηναι. And these virgins, they say, were stoned *by* those of the opposite faction." So in his *Messenics,* Η και ΑΠΟ των σκυλευομενων ετι εμπνεοντων διεφθειροντο. Or were even killed *by* those who were stripped, but still breathed."
9. *Through, by the space of.* Rev. xiv. 20.
10. *At, at the distance of.* John xi. 18. xxi. 8. Rev. xiv. 20. *Josephus* uses it in the same sense, De Bel. lib. iii. cap. 8. § 7. Σταδιοδρομειται μεν ΑΠΟ τριακοντα της Τιβεριαδος σταδιων. He encamps *at* thirty furlongs *distance* from Tiberias." So cap. 9. § 7. and lib. v. cap. 2. § 1. See many more instances from the Greek writers in *Kypke* on John xi. 18.
11. Of time, *At the distance of, at, on.* Acts x. 30. απο τεταρτης ἡμερας at the distance of, or on, *the fourth day,* reckoning backwards. Comp. Acts xxiii. 23.
12. *Of, some of,* as if τι were understood. Luke xxiv. 42. Acts v. 2, 3.
13. *Before, in presence of,* coram, answering to the Heb. נֶגֶד. 1 John ii. 28. So repeatedly, Ecclus. xli. 17, 18.
14. *Of, belonging to,* a place. John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.
15. Redundant, Απο μακροθεν, Mat. xxvi. 58, where see *Wetstein.* Απο ανωθεν, Mat. xxvii. 51. Mark xv. 38.

* See *Vigeri* Idiotism. cap. ix. sect. 1. reg. 16.

II. In composition it denotes
1. *Removal* or *passing,* as αποπλεω *to sail from* or *away.*
2. *Separation* or *privation,* as αποκοπτω *to cut off,* αποκεφαλιζω *to behead,* αποθεσις *a putting off.*
3. *Back again,* as αποδιδωμι *to give back, render,* αποκαθιστημι *to restore.*
4. *Intenseness,* as απεκδεχομαι *to expect earnestly.*

Αποβαινω, from απο *from, out,* and βαινω *to go, come.*
I. *To go* or *come out of* a ship. occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See *Wetstein* on Luke.
II. *To happen, to come,* or *turn out,* as we say; so the Latin evenio *to happen* (whence our English *event,* &c.) is in like manner from è *out,* and venio *to come.* occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See *Wetstein* on Luke.

Αποβαλλω, from απο *from,* and βαλλω *to cast. To cast off,* or *away.* occ. Mark x. 50 Heb. x. 35.

Αποβλεπω, from απο intensive, and βλεπω *to look.*
To behold, or *look earnestly* or *attentively*; respicio, suspicio. occ. Heb. xi. 26. So in *Xenophon,* Hist. Græc. lib. vi. we have Η σὴ πατρις ΕΙΣ σε ΑΠΟΒΛΕΠΕΙ, Thy country *looks earnestly* at thee." See *Wetstein* and *Kypke.*

Αποβλητος, ὁ, ἡ, και το—ον, from αποβεβλησθαι 3d pers. perf. pass. of αποβαλλω. *That is to be rejected.* occ. 1 Tim. iv. 4.

Αποβολη, ης, ἡ, from αποβεβολα perf. mid. of αποβαλλω.
I. *A casting off, rejection.* occ. Rom. xi. 15.
II. *A loss.* occ. Acts xxvii. 22.

Αποθνησκω, from απο *from,* and γινομαι *to become.*
To die; in which sense it is frequently used by the Greek writers, particularly *Herodotus.* See *Raphelius* and *Wetstein.* occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Αποθραφη, ης, ἡ, from αποθραφω, which see. *An enrolment* or *register* of persons and estates. occ. Acts v 37. Luke ii. 2. Αυτη ἡ αποθραφη πρωτη εγενετο ἡγεμονευοντος της Συριας Κυρηνιου. In the first edition, I embraced the explanation of this difficult passage, which is given, and at large illustrated, by *Lardner* in his

Credibility of Gospel Hist. pt. i. book 2. ch. 1. namely, "*This was the first enrolment of Cyrenius, governour of Syria,* i. e. who was afterwards *governour of Syria,* and best known among the Jews by that title." But I am since convinced, by Dr. *George Campbell*'s Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer, (whom see.) "*This first register* took effect (εγενετο, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xxii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) *when Cyrenius was president of Syria.*" And this *effect* is what Acts v. 37, refers to; on which text, as also on Luke ii. 2, see *Wetstein* and *Josephus,* Ant. lib. xviii. cap. 1. § 1.

Απογραφω, from απο intens. and γραφω *to write.*

I. *To enrol, register.* occ. Luke ii. 1, 3, 5. This is a term referring to the *Roman* polity, and particularly to their *Census;* for what the epitome of *Livy* expresses by *census* actus, *a* census *was taken, Dio* denotes by απογραφας εποιησατο, *he made* enrolments. And we learn from *Florus,* the Roman historian, that * the business of the *Census* was "to make a *distinct register* of every one's estate, dignity, age, employment and office." Such was the Απογραφη or *Census* now made by *Augustus Cæsar.* See more in *Grotius* on Luke ii. 1. in *Lardner* as cited under Απογραφη, in *Prideaux* Connect. pt. ii. book 9. anno 5. and in Bp. *Chandler*'s Vindication of Defence of Christianity, vol. ii. p. 437.

II. *To be registered, enrolled,* in a figurative and spiritual sense. occ. Heb. xii. 23. Comp. Num. iii. 40, 42, 43.

Αποδεικνυω, αποδεικνυμι, and obsol. αποδειχω, from απο intensive, and δεικνυω or δειχω *to shew.*

I. *To shew openly* or *publickly.* occ. 2 Thess. ii. 4. On which text *Wetstein* shews that the Greek writers apply the V. in like manner to a *declaration of dignity.* Thus, among other passages, he cites from *Strabo,* ΑΠΕΔΕΙΞΕΝ αυτον βασιλεα, He *declared* him king;" and from *Diodorus Siculus,* Συνθρονον ΕΑΥΤΟΝ ΑΠΟΔΕΙΚΝΥΝΤΟΣ τω βασιλεως τοις δωδεκα θεοις, The king *shewing* or *declaring himself* of equal dignity with the twelve gods."

II. *To shew openly* or *publickly, to exhibit,* as *upon a stage.* occ. 1 Cor. iv. 9.

III. *To point out,* or *shew plainly* or *publickly.* occ. Acts ii. 22, where see *Wetstein.*

IV. *To prove, evince, demonstrate.* occ. Acts xxv. 7.

Αποδειξις, ιος, att. εως, η, from αποδεικνυω. *Proof, demonstration.* occ. 1 Cor. ii. 4.

Αποδεκατοω, ω, from απο *from,* and δεκατον *the tithe.*

I. *To pay the tithe* or *tenth.* occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12.

II. *To take,* or *receive, tithe from, to tithe.* In this sense, occ. Heb. vii. 5. So in the LXX αποδεκατοω answers to the Heb. עשר in the senses both of *paying tithe,* Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12;—and of *receiving it,* 1 Sam. viii. 15, 17.

Αποδεκτος, ὁ, ἡ, και το—ον, from αποδεχομαι. *Acceptable, pleasing, grateful.* occ. 1 Tim. ii. 3. v. 4.

Αποδεχομαι, from απο intensive, and δεχομαι *to receive.*

I. Of persons, *To receive kindly* or *hospitably.* occ. Luke viii. 40. Acts xv. 4. xviii. 27.

II. Of God's word, *To receive* or *embrace heartily.* occ. Acts ii. 41.

III. Of benefits, *To receive* or *accept gratefully.* occ. Acts xxiv. 3.

Αποδημεω, ω, from αποδημος. *To go from one's own people, to go* or *travel abroad,* or *into a foreign country.* Mat. xxi. 33. & al.

Αποδημος, ος, ὁ, ἡ, from απο *from,* and δημος *a people.* *Going from one's people, going abroad,* or *into a strange country.* occ. Mark xiii. 34.

Αποδιδωμι, from απο *from* or *back again,* and διδωμι *to give.*

I. *To give, bestow.* 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, *To give, bear.* Acts iv. 33.

III. Απο-

* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." *Flor.* lib. i. cap. 6. Comp. *Cicero,* De Leg. lib. iii. cap. 3.

III. Αποδιδομαι, Mid. *To sell, give from* oneself, as it were, *for a price.* Acts v. 8. vii. 9. Heb. xii. 16.

IV. *To reward, recompense, render,* whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14.

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8.

VI. *To pay,* as a debt. Mat. v. 26. xviii. 25, 26.—tribute, &c. Rom. xiii. 7. Mat. xxii. 21.—hire. Mat. xx. 8.

VII. Αποδιδωμι λογον, *To give* or *render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So *Plato* in Phædon. Ὑμιν τοις δικασταις βουλομαι τον ΛΟΓΟΝ ΑΠΟΔΟΥΝΑΙ, To you, the judges, I will *give an account.*" Comp. Λογος IX.

VIII. With a Dat. of the Person, Αποδιδωμι ὁρκους, *To render* or *perform one's oaths to.* Mat. v. 33. Comp. Deut. xxiii. 21, 23.

IX. Αποδιδωμι καρπον, *To return,* i. e. *to produce,* or *yield, fruit,* as a tree. Rev. xxii. 2. This is a pure Greek phrase used by *Herodotus* (lib. i. cap. 193.) and *Pausanias,* but by them applied to the earth. See *Wetstein,* and comp. Heb. xii. 11.

Αφοριζω, from απο *from,* and διοριζω *to divide, separate,* which from δια denoting *separation,* and ὁριζω *to limit,* which see.

To separate from, other Christians namely. occ. Jude ver. 19.

Αποδοκιμαζω, from απο *from,* and δοκιμαζω *to prove.*

To reject, disallow. Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. *Isocrates* ad Demon. cap. xxi.—Τους ψευδομενους ΑΠΟΔΟΚΙΜΑΖΟΜΕΝ, We *disapprove* liars."

Αποδοχη, ης, ἡ, from αποδεδοχα perf. mid. of αποδεχομαι.

Acceptation, acceptance, reception. occ. 1 Tim. i. 15. iv. 9. comp. Αποδεχομαι II. *Elsner* on 1 Tim. i. 15, shews that the phrase αποδοχης αξιον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also *Wetstein.*

Αποθεινω, from απο intensive, and θεινω *to smite, strike,* which see.

An obsolete V. whence in the N. T. we have 2d aor. απεθανον, subj. αποθανω, infin. αποθανειν, particip. αποθανων, 2d fut. mid. αποθανεμαι. This V. would regularly signify *to strike off,* or *violently;* but is used both by the sacred and profane writers in a passive or neuter sense only, for *dying, being dead,* q. d. *being smitten violently,* or *to death, being cut off.* See under Αποθνησκω, and comp. Θεινω.

Αποθεσις, ιος, att. εως, ἡ, from αποτιθημι *to put away.*

A putting away or *off.* occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Αποθηκη, ης, ἡ, from αποτιθημι *to lay up.*

A repository, particularly *for corn, a granary.* Mat. iii. 12. vi. 26. & al.

Αποθησαυριζω, from απο intensive, and θησαυριζω *to treasure.*

To treasure up in safety and *security.* occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.

This verb is used by *Arrian,* Epictet. lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655; and by *Lucian,* Pseudomant. tom. i. p. 877, edit. *Bened.*

Αποθλιβω, from απο intensive, and θλιβω *to press.*

To press closely, to squeeze. occ. Luke viii. 45.

Αποθνησκω, from απο *from,* or intens. and θνησκω *to die.*

I. *To die* a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. Απεθνησκεν, 3d pers. sing. imperf. *was a-dying,* Luke viii. 42, where *Wetstein* shews that the Greek writers use this form of the V. in the same sense. Thus *Arrian,* Epictet. lib. ii. cap. 23. p. 249. edit. *Cantab.* Ὁτε ΑΠΕΘΝΗΣΚΕΝ, When it *was a-dying;*" and *Maximus Tyrius,* xxiv. c, Μεμφεται τη Ξανθιππη οδυρομενη ὁτι (read ὁτε) ΑΠΕΘΝΗΣΚΕ, He blames *Xanthippe* for bewailing when he *was a-dying.*"

II. Αποθανειν τη αμαρτια, *To be dead to sin,* as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his *death,* Rom. vi. 2. comp. Col. iii. 3: But when the expression is applied to Christ, it means *to die for,* or *on account of, sin,* i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp.

Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, *Macknight*, whom see, understands τῇ ἁμαρτίᾳ as the dative of the *instrument* or *cause*, *dead* by *sin*, so ζῆν τῷ Θεῷ *living* by *God*; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἁμαρτίᾳ and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθανεῖν, *To be dead to the law*, i. e. To have no more dependance on mere *legal righteousness* for justification and salvation, than a *dead man* would have, as being oneself crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with *Macknight*, whom see, render Gal. ii. 19, *I through the law have died* by *the law, so that I must live* by *God*. Comp. under Sense II.

IV. *To die*, or *undergo a dissolution*, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See *Clement*'s 1st Epist. to the Corinthians, § 24. *Cudworth*'s Intellectual Syst. vol. ii. p. 795. edit. *Birch*, and *Scheuchzer*, Phys. Sacr. on both texts.

Ἀποκαθιστημι, or Ἀποκαθιστανω, from ἀπο *back again*, and καθιστημι or καθιστανω *to constitute*.

I. *To restore*, as to health or soundness. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See *Wetstein* on Mat. and *Elsner* on Mark.

II. *To restore*, *reform*, applied to the *reformation* wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12 Comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore* lost dominion or authority. occ. Acts i. 6, where *Kypke* shews that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing.

IV. In Pass. *To be restored*, *brought*, or *sent back again*. occ. Heb. xiii. 19; where see *Wetstein*.

Ἀποκαλυπτω, from ἀπο *from*, and καλυπτω *to hide*, *conceal*.

I. Properly, *To remove a veil* or *covering*, and so *to expose to open view what was before hidden*.

II. *To make manifest*, or *reveal a thing before secret* or *unknown*. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al.

This word in the LXX generally answers to the Heb. גלה *to remove*, or *turn back* a garment or covering, so *to uncover*, *reveal*.

Ἀποκαλυψις, ιος, att. εως, ἡ, from ἀποκαλυπτω.

I. A *revelation* or *manifestation of a thing hidden* or *secret*. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φως εις ἀποκαλυψιν ἐθνων. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee* εις φως ἐθνων for a light of the Gentiles, and with that of Ps. xcviii. 2, *Before the Gentiles* ἀπεκαλυψε την δικαιοσυνην αυτου he hath revealed or manifested *his righteousness*, it may seem that the words φως εις ἀποκαλυψιν ἐθνων are put by transposition, which St. Luke frequently uses, for φως ἐθνων εις ἀποκαλυψιν *a light of the Gentiles for revelation* or *manifestation*, namely of the righteousness of God. Comp. Rom. i. 17, and see *Grotius* in *Pole* Synops. on Luke; or else the words may be cleared by pointing them, φως, εις ἀποκαλυψιν, ἐθνων. See *Bowyer*'s Conjectures.

II. It denotes the *glorious appearing*, *manifestation*, or *coming* of our Lord to judgement. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

Ἀποκαραδοκια, ας, ἡ, from ἀπο *from*, and καρα *the head*, (which from Heb. כרע *to bend*) and δοκαω *to expect*, which from Chald. דק *to look*, *look out*.

Attentive or *earnest expectation*, or *looking for*, as with the neck stretched out, and the *head thrust forward*. occ. Rom. viii. 19. Phil. i. 20. *Polybius*, cited by *Wetstein*, uses the V. ἀποκαραδοκεω for *earnestly* and *solicitously observing* or *attending to*; as *Josephus* likewise does, De Bel. lib. iii. cap. 7. § 26. and καραδοκεω for *earnestly expecting* or *waiting for*, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. *Xenophon* and *Herodotus* also apply the latter verb in the same sense as *Josephus*. See *Blackwall*'s Sacred Classics, vol. i. p. 236, and more in *Wetstein* on Rom.

Απο-

Αποκαλλασσω, from απο *from*, and καταλλασσω *to change, reconcile.*
To change from a state of enmity to one of friendship, *to reconcile.* occ. Eph. ii. 16. Col. i. 20, 21.

Αποκαταστασις, ιος, att. εως, ἡ, from αποκαθιστημι.
Restoration, restitution, regulation. occ. Acts iii. 21, "where, by *the times of the restitution of all things*, is understood *the day of judgement, and of the end of the world*, (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be *restored* to the *bodies of the dead*, and the image of God, defaced *(deperdita)* by *Adam*'s fall, shall be perfectly *renewed* in the blessed. 2dly, Because to God shall then be *restored his glory*, the glory namely of his most *wise government*, not *thoroughly* discoverable *(non agniti)* in this world, and of *his power* which the wicked seemed for some time to have eluded or escaped, and of *his justice*, in virtue of which he will then render to every one according to his works. 3dly, Because the *truth* of the *divine predictions, promises*, and *threatenings* shall be then, as it were, *restored* to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question. 2 Pet. iii. 3, 4." Thus *Stockius*. But *Raphelius*, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that αποκαταστασιν properly signifies *a settling* of all things, or *a restoring* of them *to a state of tranquillity after wars and tumults.* This learned and accurate critic shews that *Polybius* applies the word in this view. Comp. 1 Cor. xv. 24, 25.

Αποκειμαι, from απο *from*, and κειμαι *to lie, be laid.*
I. *To be laid up*, locally. occ. Luke xix. 20.
II. *To be laid up, reserved, appointed.* occ. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. *Elsner* on Col. i. 5, shews that this verb is applied, in the profane as well as in the sacred writers, to such things as are *not only certain, but of great value.* Comp. *Kypke.*

Αποκεφαλιζω, from απο *from*, and κεφαλη *the head.*
To cut off the head, behead. occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9. (according to the *Complutensian* edition) for יכרתו את ראשו *they cut off his head*, and in the apocryphal psalm cli. 6. And *Raphelius* and *Alberti* cite several passages from *Arrian*, where that author applies it in the same sense. Comp. *Wetstein* and *Kypke* on Mat.

Αποκλειω, from απο *back again*, and κλειω *to shut.*
To shut to, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סגר, Gen. xix. 10. & al.

Αποκοπτω, from απο *from, off*, and κοπτω *to smite.*
I. *To smite*, or *cut off.* occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.
II. It occurs figuratively, Gal. v. 12; where it denotes either being *cut off by excommunication* (see *Kypke* and *Macknight*), or rather, according to *Elsner* and *Wolfius*, being *cut off from all opportunity, hope*, and *power* of disturbing the Galatian christians. *Elsner* shews that αποκοπτεσθαι is in this view applied by *Polybius* to *hopes*, and *Wolfius*, that *Xenophon* uses it for *cutting off*, or dislodging enemy's troops from an *elevated* post. But comp. under Οφελον.

Αποκριμα, ατος, το, from αποκεκριμαι, perf. of αποκρινομαι.
A sentence, decision. occ. 2 Cor. i. 9. So *Hesychius* explains αποκριμα by κατακριμα *condemnation*, ψηφον *sentence.* See *Wolfius.*

Αποκρινομαι, Mid. and Pass. from απο *from*, and κρινω *to separate, discern, judge.*
I. Pass. *To be separated, selected*, in the profane writers.
II. Mid. and Pass. *To answer, return answer*, which ought to be done with *discretion.* Mat. iii. 15. iv. 4. xxvi. 23, 33. & al. freq. *Wetstein* on Mat. iii. 15, remarks, that, according to the (old) grammarians, αποκριθεις does not denote *answering*, but *disjoined* or *separated.* *Lucian* however uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety in speaking.* "To a person of whom *Demonax* had asked a question, και υπερατ-τικως ΑΠΟΚΡΙΘΕΝΤΙ, and who had *answered* him too attically, he said, Friend, I asked you Now, but you answer me (αποκρινῃ) as in the days of Agamemnon."

Agamemnon." *Demonax*, tom. i. p. 1008.

III. *To take occasion to speak* or *say*, not strictly in answering, but in *relation* or *reference* to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii xxvi. 25, 63. Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii 5 Rev vii. 13. The Heb. ענה *to answer*, to which the V. αποκρινομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

Αποκρισις, ιος, att. εως, ἡ, from αποκεκρισαι 2d pers. perf. pass. of αποκρινομαι. *An answer*. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9.

Αποκρυπτω, from απο *from*, and κρυπτω *to hide*.

To hide, conceal. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

Αποκρυφος, η, ον, ἡ, και το—ον, from αποκεκρυφα perf. act. of αποκρυπτω.

I. *Hidden, concealed*. occ. Mark iv. 22. Luke viii. 17.

II. *Laid up*, as treasure in a coffer. occ. Col. ii. 3. So in *Theodotion*'s version of Dan. xi. 43, this word answers to the N. מכמני *hidden treasures;* and in LXX of Isa. xlv. 3, to מטמני which likewise denotes *hidden treasures;* so in 1 Mac. i. 23, or 24, we meet with the phrase ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ΑΠΟΚΡΥΦΟΥΣ.

Αποκτεινω, from απο intens. and κτεινω *to kill*, which from the obsolete κταω the same (whence in the profane writers, imperf. εκτα, εκτας κτα, fut. κτησω, &c.), and this from the Heb. כתת *to break in pieces, destroy*, whence also the Eng. *to cut*.

I. *To kill murder butcher*. It generally implies *cruelty* and *barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35, 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, *Wetstein* and *Griesbach*, agreeably to many MSS, and some editions, read αποκτενοντων. The former observes, after *Mill* (Proleg. p. 109), that αποκτεινοντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS, or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and Gentiles by his cross, Eph. ii. 16. comp. ver. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the *letter of the divine law* doth by condemning to *death* and *destruction*, 2 Cor. iii. 6.

Αποκυεω, ω, from απο *from*, and κυω *to be pregnant*, which see.

I. Properly, *To bring forth* young, as females do. In this sense it is used by the profane writers, but not in the N. T. See *Wetstein* on James i. 15.

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23.) So τικτειν, which properly denotes *to bring forth* as the *female*, is * often spoken of the *male*, and St. Paul applies ωδινω, *to be in labour*, to himself. Gal. iv. 19. *Lucian*, Philopatr. tom. ii. p. 1009, applies this V to the planet *Mercury* as well as to *Venus*. Η Αφροδιτη ει μεια τω Ερμη συνοδευσει, και Ερμαφρυδιτος ΑΠΟΚΤΗΣΟΥΣΙ.

Αποκυλιω, from απο *from*, and κυλιω *to roll*.

To roll away. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.

It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. גל, or גלל *to roll*, and is in all these, as in the texts above cited from the N. T. applied to a *stone*.

Απολαμβανω, from απο *from*, and λαμβανω *to take*.

I. Act. and Mid. *To receive, get, obtain*. See Luke vi. 34. xv. 27. xvi. 25. xviii. 30. xxiii. 41. Col. iii. 24.

II. *To receive*, as a guest, *to entertain*. 3 John ver. 8.

III. Mid. *To take aside*. occ. Mark vii. 33; where see *Wetstein* and *Kypke*, and comp. 2 Mac. vi. 21.

Απολαυσις, ιος, att. εως, ἡ, from απολαυω *to enjoy*, from απο intens. and obsolete λαυω *to enjoy*, which perhaps from the Heb. לוה denoting the *cleaving* or *adherence* of the mind or *affection* to an object, whence לוא a particle of wishing, *O that!* See *Heb.* and *Eng.* Lex. under לוה IV. and לאה V.

* See *Vigerus*, De Idiotism. cap. v. § 5.

Enjoy-

Enjoyment, fruition. occ. Heb. xi. 25. 1 Tim. vi. 17; where see *Wetstein.*

The LXX have once used the V. απολαυω, for the Heb. רוה *to be satiated, drunken*; Eng. translat. *to take one's fill.* Prov. vii. 18.

Απολειπω, from απο *from*, and λειπω *to leave.*

I. *To leave, leave behind.* occ. 2 Tim. iv. 13, 20.

II. *To leave, forsake.* occ. Jude ver. 6.

III. Pass. *To be left, remain.* occ. Heb. iv. 6, 9. x. 26.

Απολειχω, from απο *from*, and λειχω *to lick*, which may be either from the Heb. לחך (for which the LXX have thrice used the simple V. λειχω, and as often the compound εκλειχω), or rather from לק *to lick, lap*, as a dog, which in like manner the LXX rendered twice by λειχω, and once by εκλειχω.

To lick, as a dog. occ. Luke xvi. 21.

Απολεω, from απο intensive, and obsol. ολεω *to destroy.*

To destroy, destroy utterly. An obsolete V. whence in the N. T. we have 1st fut. απολεσω, 1 aor. απωλεσα, 2 fut. απολω, perf. mid. attic particip. neut. απολωλος, 2 aor. mid. απωλομην, 2 fut. mid. απολεμαι. See under Απολλυω.

Απολλυω, or απολλυμι, from απο intens. and ολλυω *to destroy*, which seems derived from Heb. חלל *to slay.*

I. *To kill, destroy*, whether temporally, Mat. ii. 13. xxvii. 20. Mark xi. 18. John x. 10. & al.—or eternally, Mat. x. 28. xviii. 14. & al. Mid. and Pass. *To be destroyed, to perish*, whether temporally, Mat. xxvi. 52. (comp. ch. ix. 17. Heb. i. 11.) Mark iv. 38. Luke xi. 51. xv. 17. & al.—or eternally, John iii. 15, 16. x. 28. Rom. ii. 12. 1 Cor. i. 18.

II. *To lose.* Luke xv. 4. Mat. x. 39. xvi. 25. *Herodotus* uses the phrase ex ΑΠΟΛΕΣΕΙ ΤΗΝ ΨΥΧΗΝ *will* not *lose his life*, lib. i. cap. 112. Pass. and Mid. *To be lost.* Mat. xv. 24. xviii. 11. Luke xv. 4, 6, 24.

III. Απολλυων, ὁ, *The destroyer.* occ. Rev. ix. 11; on which chapter the reader will do well to compare *Vitringa*'s Comment. and Bishop *Newton*'s Dissertations on Proph. vol. iii. p. 96, &c. and then judge for himself.

Απολογεομαι, ουμαι, Depon. from απο *from*, and λογος *a speech.*

I. *To defend oneself by speech from* some accusation, *to speak in defense*, or *plead in favour of oneself, to apologize.* It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, *To apologize, excuse.* occ. Rom. ii. 15.

Απολογια, ας, ἡ, from απολογεομαι. *An apology, a verbal defense*, or *excuse.* Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

Απολουω, from απο *from*, and λουω *to wash. To wash, wash away*, abluo. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the *baptismal washing* or *ablution.* occ. Acts xxii. 16. 1 Cor. vi. 11.

Απολυτρωσις, ιος, att. εως, ἡ, from απολυτροω *to redeem as a captive*, which from απο *from*, and λυτρον *to redeem.*

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively *the spiritual redemption of men by the blood of Christ from the bondage of sin and death.* See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution* or *death.* occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. απολυτροω for Heb. פדה *to redeem*, Exod. xxi. 8, which see; and for גאל *to vindicate*, Zeph. iii. 1.

Απολυω, from απο *from*, and λυω *to loose.*

I. *To loose, set loose, release*, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 21, 26. & al.—of obligation to punishment, Mat. xviii. 27. Luke vi. 37.

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23.

Απολυομαι, Mid. and Pass. *To depart*, Acts xxviii. 25. *Polybius*, as *Raphelius* has shewn, uses the verb in the same sense. Comp. Heb. xiii. 23, where see *Macknight.*

III. *To dismiss, suffer to depart*, from the body, or out of this life. So *Elsner* cites from *Porphyry*, απολυειν τα σωματος—from *Ælian*, απολυειν τα ζην, and απο-

λυειν εκ των τε σωματος δεσμων, *to dismiss from the bonds of the body.* occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and *Whitby, Wetstein* and *Kypke* on Luke.

IV. *To divorce* a wife, *discharge* or *dismiss* her *by loosing the bond of marriage.* Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, *To put away* a husband; an instance of which we have in *Salome, Herod* the Great's sister, of whom *Josephus,* Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband *Costobarus,* ωεμπει μεν ευθυς αυτω γραμματιον, ΑΠΟΛΥΟΜΕΝΗ τον γαμον, she immediately sends him a bill of divorcement to *dissolve* the marriage." Comp. Βιβλιον II. and *Joseph.* Ant. lib. xviii. c. 6. § 4, and lib. xx. c. 6. § 3. *Doddridge's* note (*g*) on Mark x. 12, and *Calmet's* Dictionary in DIVORCE.

Απομασσομαι, Mid. from απο *from,* and μασσω *to wipe off,* which may be from the Heb. משה *to remove,* or perhaps from מח *to wipe,* the aspirate ה being as usual changed into the σ.

To wipe off. occ. Luke x. 11.

Απονεμω, from απο *from,* and νεμω *to give, attribute.*

To allot, give. occ. 1 Pet. iii. 7. comp. Τιμη I.

Απονιπτομαι, Mid. from απο *from,* and νιπτω *to wash.*

To wash, as the hands. occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate,* in *washing his hands,* had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governour, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of *Jewish superstition.* It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the *Gentiles,* who held that *the hands were polluted by human blood* (comp. under Καθαριζω IV.) and *were to be cleansed by washing with water.* Thus in *Homer,* Il. vi. line 266, *Hector,* when returned from *battle,* tells his mother, that he feared to offer libations to *Jupiter* with *unwashen hands,* for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΣΙ δ' ΑΝΙΠΤΟΙΣΙ Διι λειβειν αιθοπα οινον
Αζομαι· ουδε πη εστι καλαινηφιν Κρηγυιαι
'ΑΙΜΑΤΙ και λυθρω ΠΕΠΑΛΑΓΜΕΝΟΝ ευχεσθαι
αισθαι.

So *Æneas,* in *Virgil,* Æn. ii. line 719, speaking of the *Penates* or *household gods,* &c.

Me bello è tanto digressum & cæde recenti
Attrectare nefas; donec me flumine vivo
Abluero.——

In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war;
'Till in some living stream I cleanse the guilt
Of dire debate, and *blood in battle spilt.*
DRYDEN.

And the Scholiast on *Sophocles'* Ajax Flagel. line 66;, says, Εθος ην παλαιοις, οταν η ΦΟΝΟΝ ΑΝΘΡΩΠΟΥ η αλλας σφαλας εποιων, 'ΤΔΑΤΙ ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΣΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ. It was customary with the ancients, after having *killed a man,* or other animal, *to wash their hands in water, in order to cleanse themselves from the pollution.*" See also *Elsner* and *Wolfius* on Mat. xxvii. 24.

Αποπιπτω, from απο *from,* and πιπτω *to fall.*

To fall off. occ. Acts ix. 18.

Αποπλαναω, ω, from απο *from,* and πλαναω *to seduce.*

To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10.

Αποπλεω, ω, from απο *from,* and πλεω *to sail.*

To sail away. occ. Acts, xiii. 4. xiv. 26. xxvii. 16.

Αποπλυνω, from απο *from,* and πλυνω *to wash.*

To wash, as nets. occ. Luke v. 2.

Αποπνιγω, from απο intensive, and πνιγω *to choak.*

To choak, suffocate, "*to choak by exclusion* or *interception of air.*" Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to *corn choaked* by thorns. For "not only *animals,*

winds, says the learned Dr. *Derham**, but even *trees* and *plants*, and *the whole vegetable race*, owe their *vegetation* and *life* to this useful element † (the air)—as is manifest from their glory and verdure in a *free air*, and their becoming pale and sickly, languishing and dying, when by any means *excluded* from it." What a proper *emblem*, therefore, is this *wonderful element* of that blessed *Spirit*, who, in conjunction with the *Divine Light*, is the *Lord* and *Giver of* spiritual *Life!* How cautious should we be, lest *the cares* or *pleasures of this life*, or *the deceitfulness of riches*, or *the lust after other things*, intercept his gracious influences from the sown *seed* of the word sown in our hearts, and *make it unfruitful!* See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a *free communication* with the *vivifying air*, we behold a striking emblem of many among Christians,—perhaps of *ourselves! Raphelius*, on Mat. xiii. 22, cites a similar passage from *Xenophon*'s Œconomics, where he applies the simple verb πνιξω in the same manner, Τλη ΠΝΙΓΗι συνεξορμωσα τῳ σιτῳ, Wood springing up with corn *chokes it.*" See also *Wetstein* on Mat. xiii. 7.

Ἀπορεομαι, ουμαι, from ἀπορος *perplexed, not knowing which way to go*, and this from α neg. and πορος *a way, passage*, from περαω *to pass through*, which see.

I. *To hesitate, be at a stand, as not knowing one's way*, or *which way to go.*

II. *To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak*, or *act.* occ. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20.

Ἀπορια, ας, ἡ, from ἀπορος, which see under Ἀποροεομαι.

Perplexity. occ. Luke xxi. 25; where see *Wetstein.*

Ἀπορριπτω, from απο *from*, and ῥιπτω *to cast.*

To cast from or *out, to cast.* occ. Acts xxvii. 43; on which text *Bos* Ellips. in Ἐαυτὸν, remarks that ἑαυτὸς is understood, and produces a parallel ellipsis from *Lucian*, Ver. Hist. lib. i. tom. i. p. 732. ΑΠΟΡΡΙΨΑΝΤΕΣ ενηχομεθα, casting ἑαυτὸς *ourselves* namely, into the sea, we swam." See also *Alberti, Wolfius, Wetstein*, and *Kypke.*

Ἀπορφανιζω, from απο *from*, and ορφανιζω *to bereave*, properly *of parents*, from ορφανος *an orphan, one bereaved of parents*, or *of somewhat else near and dear.*

To bereave, properly *of parents.* occ. 1 Thess. ii. 17. "Ἀπορφανισθεντες may perhaps mean, saith *Chrysostom*, *bereaved, deprived*, as *a father bereaved of his children* *. But this word ἀπορφανισθεντες is applied properly to *children wanting their parents;* and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children, (ver. 11.) or of a nurse to her infants, (ver. 7.) Not *they*, saith the Apostle, were made orphans (ἀπορφανισθησαν), but as helpless young children, who *have been* untimely *reduced to an orphan state*, greatly desire their parents, so do *we* long after you. Thus he sheweth his concern at being separated from them." *Theodoret* and *Theophylact* concur in the same interpretation.

Ἀποσκευαζομαι, Mid. from απο *from*, and σκευος *furniture, baggage.*

To pack up one's baggage. occ. Acts xxi. 15, αποσκευασαμενοι, *taking what was necessary for the journey*," saith *Œcumenius. Raphelius*, however, explains this word by sarcinas deponere *ut expeditiores simus, laying down* or *leaving one's baggage* for the sake of greater expedition; and cites *Polybius* using it in this latter sense. But, from the MSS, and ancient quotations, it is probable that in Acts xxi. 15, the true reading is επισκευασαμενοι *having laden our baggage*, as the word is frequently used in the Greek writers.

* Physico-Theology, book i. ch. 1. comp. book ii. at the beginning; and Nature Displayed, vol. ii. p. 181. English edit. 12mo.

† How strongly does the *Orphic* Hymn to Ηρα, *Juno*, or the *Air*, express this *physical* truth!

——Παντ' εσ' ἀιθερι τερπει·
Χωρις γαρ σεθεν ουδεν ὁμως ΖΩΗΣ φυσιν εσχε.

Mother of *All!* without whom nought e'er knew
The breath of *Life*.——

* Thus *Elsner* on John i. 18, cites from *Dionysius Halicarn.* lib. i. p. 69, ΟΡΦΑΝΟΝ ΤΕΚΝΩΝ εθηκε, He made him *childless.*" Comp. *Kypke* on 1 Thess.

writers. See *Mill*, *Wetstein*, and *Griesbach*.

Αποσκιασμα, ατος, το, from απεσκιασμαι, perf. pass. of αποσκιαζω *to shadow, overshadow*; which from απο *from*, and σκιαζω to *shade, overshadow*; from σκια *a shade, shadow*, which see.

A shadowing, overshadowing, or else *a shadow, adumbration, slight appearance*. occ. James i. 17; where I am well aware that * several learned men understand the expression αποσκιασμα τροπης, as an allusion to the various *shadows cast by the Sun*, as he approaches to one or the other *tropic* or *solstice*. And true indeed it is, that τροπη is used in the Greek writers for the *solstice*; but I can find no proof that αποσκιασμα ever signifies *the casting of a shadow*, as the *Sun* does, *by shining on an opaque object*. *Raphelius*, therefore, explains αποσκιασμα of the *shadow* which the *earth casts* when the Sun is under it, and τροπη of the Sun's *turning* not from north to south, or vice versâ, but from *east* to *west*, by which, when it sets, night is caused. So *Arrian*, Epictet. lib. i. cap. 14. speaks of that small part of the universe ὁσον ὁιον τ'επεχεσθαι ὑπο ΣΚΙΑΣ ἡν ἡ γη ποιει, which may be covered by the *shadow*, which the earth makes." And *Budæus*, Comm. p. 1180, teaches us that the very word αποσκιασμα is used for the *earth's shadow* by which the moon is eclipsed: Το της γης ΑΠΟΣΚΙΑΣΜΑ, ὡ δη εμπεσουσα ἡ σελην εκλειπει. Thus *Raphelius*. *Wolfius*, however, is not satisfied with this exposition, but interprets τροπη to mean not *a turning*, but, as he shews it is used by *Antoninus*, *a change*, and so would interpret αποσκιασμα τροπης *a shadow, adumbration*, or *appearance of change*, such as the *natural Sun* is subject to from clouds, mists and eclipses. He adds from *Henry Stephens*, that *Gregory Nazianzen* has applied αποσκιασμα in this sense, where he mentions το της αληθειας ινδαλμα και ΑΠΟΣΚΙΑΣΜΑ, the appearance and *adumbration* of the truth." Comp. 1 John i. 5, and see more in *Wolfius* on James i. 17.

Αποσπαω, ω, from απο *from*, and σπαω *to draw*.

I. *To draw forth* or *out*, as a sword *from* it's sheath. occ. Mat. xxvi. 51.

II. Pass. *To be withdrawn, retire*. occ. Acts xxi. 1. Luke xxii. 41, where see *Wetstein* and *Kypke*, the latter of whom remarks and proves that in the Greek writers it often imports *hurrying*, and *putting a kind of force on oneself*.

III. *To draw away, withdraw, seduce*. occ. Acts xx. 30. On which passage *Elsner* shews that both *Lucian* and *Ælian* use this V. for *drawing away disciples from* their master.

Αποστασια, ας, ἡ, from αφιστημι *to depart*.

I. *A local departing*, or *departure*. In this sense it is used by the profane writers.

II. *A falling off*, or *defection* in matters of *religion, an apostasy*. occ. Acts xxi. 21, 2 Thess. ii. 3, where see *Macknight*, and comp. 1 Tim. iv. 1.

Αποστασιον, ου, το, from αφιστημι *to depart*,

I. Properly, *A departure*.

II. *A divorce*, or *dismission* of a woman from her husband, or the *deed* or *instrument* of such *divorce*. occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כריתות *divorce*.

Αποστεγαζω, from απο *from*, and στεγαζω *to cover*, which from στεγη *a roof*.

To uncover, remove a covering. occ. Mark ii. 4, απεστεγασαν την στεγην. Eng. Trans. *they uncovered the roof*, i. e. according to Bp. *Pearce* *, they opened the trap-door, which used to be on the top of the *flat-roofed* houses in *Judea*, (comp. 2 K. i. 2, Deut. xxii. 8.) and which lying even with the *roof*, was a *part* of it when it was let down and shut; or, according to Dr. *Shaw*'s explanation, *they removed the veil*, which, agreeably to the custom still preserved in the *East*, was spread over that part of the *court* where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure †. But with regard to

* See *Hammond*, *Lambert*, *Bos*, and *Wetstein* on the place, *Stanhope* on the Epist. for the 4th Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. Bp. *Bull*'s Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

* See his *Miracles of Jesus vindicated*, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 4, in his Comment on N. T.

† See *Shaw*'s Travels, p. 208—212.

Bp.

Bp. *Pearce's* exposition, it should be observed, that the most natural interpretation of αποστεγαζειν is *to unroof, break up the roof*; and that the verb is twice used by *Strabo*, cited by *Elsner* and *Wetstein*, in this sense, which also best agrees with the following word εξορυξαντες in Mark. As to Dr. *Shaw's* explanation, there is no proof that στεγη ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Καλυμμα, Καταπετασμα; but it's usual meaning is the *roof* or *flat terrace of a house**, and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, ch. v. 18—20, seems to be this. Jesus, after some days absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room † in which Jesus was, Και εξορυξαντες, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid ‡, as was necessary for the purpose, they let down the paralytic's mattress, δια των κεραμων *through the tiles* or *roof*, into the midst *of the room*, before Jesus.

Αποστελλω, from απο *from*, and στελλω *to send*.

I. *To send from* one place to another, *to send* upon some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than πεμπω. See Dr. *Geo. Campbell's* Note on John x. 36, and on Mat. ii. 16, comp. *Josephus*, Ant. lib. xvii. cap. 7, at the end, and De Bel. lib. i. cap. 33. § 7, at the end, and see *Wetstein*.

II. *To send away, dismiss.* Mark xii. 3, 4.

III. *To send*, or *thrust forth*, as a sickle among corn. Mark iv. 29. This last use of the word seems *hellenistical*; the LXX, in like manner, apply the de-compounded verb εξαποστελλω to a *sickle*, Joel iii. 13.

In the LXX, this word most commonly answers to the Heb. שלח *to send*, which is likewise a very general word.

Αποστερεω, ω, from απο *from*, and στερεω *to deprive*, which may be from the Heb. שת *to set*, and ער *naked*, or from Chald. כתר *to destroy*; or rather, I think, a corruption from the Heb. חסר *to diminish*, to which the word στερισκω *to deprive*, answers in the LXX of Eccles. iv. 8.

I. *To deprive, wrong*, or *defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Αποστερεομαι, ομαι, pass. of persons, *To be defrauded*. occ. 1 Cor. vi. 7.—of a thing, *To be kept back by fraud*. occ. James v. 4.

II. Αποστερεομαι, Pass. joined with a genitive, *To be destitute, devoid of*. occ. 1 Tim. vi. 5.

In the LXX it answers to the Heb. גרע *to diminish*, Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and to עשק *to oppress*. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Αποστολη, ης, ἡ, from απεσταλα, perf. mid. of αποστελλω *to send*.

The office of an apostle of Christ, *apostleship*. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. Αποστολος.

Αποστολος, ου, ὁ, from απεσταλα, perf. mid. of αποστελλω *to send*.

I. *A messenger, a person sent by another upon some business.* John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and *Macknight* on both texts.

II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

III. And most frequently, *An apostle, a person sent by Christ* to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1.

* See *Maximus*, cited by *Wetstein*.

† See *Whitby's* Note on Mark ii. 4.

‡ "Si, quod mihi placet, tegulæ fuerunt asserculis impositæ, detegi facilè poterat tectum, & per apertam factam lectulus unà cum ægro demitti." *Schenchzer* Phys. Sacr. in Mat. ix. 2, whom see, and his Plate, No. 674.

i. 1. & al. freq. *Herodotus*, lib. i. cap. 21, uses this word for a *public herald* or *ambassadour*.

Αποστομαλίζω, from απο *from*, and στομα, ατος, *the mouth*.
To draw or *force words*, as it were, *from the mouth* of another, *to incite* or *provoke to speak*; otherwise, *To question magisterially*, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see *Pole* Synops. *Wolfius*, *Doddridge*, *Wetstein* and *Kypke*, and *Suicer* Thesaur. in Αποστομαλίζω.

Αποστρεφω, from απο *from* or *back again*, and στρεφω *to turn*.
I. *To turn away*. occ. Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4.
II. *To pervert, incite to revolt*. occ. Luke xxiii. 14. comp. ver. 2.
III. *To return, put back*. occ. Mat. xxvi. 52.
IV. *To return, bring back*. occ. Mat. xxvii. 3.
V. Αποστρεφομαι, Pass. with an accusative following, which seems governed of the preposition κατα understood. (Comp. under Απολυπω.) *To turn* or *be turned away from, to slight*, aversari. occ. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. *Josephus* uses it in the same manner, De Bel. lib. ii. cap. 19. § 6. ΑΠΕΣΤΡΑΜΜΕΝΟΣ ὁ Θεος ηδη και ΤΑ ΑΓΙΑ, God being now *averse to*, or *turned away from*, even his own holy temple;" and lib. vi. cap. 3. § 4. Και ΤΗΝ εμην ΑΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ, And *ye turn away from* my sacrifice." For other instances of a similar construction in the Greek writers see *Elsner*, *Alberti*, and *Wetstein*.

Αποστυφω, ω, from απο *from*, or intens. and στυφω *to shudder with horror, to hate*, which is from the N. Στυξ, στυος, ἡ, *a shuddering* or *shivering, from intense cold*. And is not this derived from the Heb. * קרה *to be still*, properly as the sea after a storm, and thence applied (in the I mean) to that *convulsive motion shuddering*, which is evidently occ by some *stop* or *check* given to the *ration*, or to the *circulation* of the or of the nervous fluid by *cold*, o *To abhor, reject with horrour*. occ xii. 9, where see *Kypke*.

Αποσυναγωγος, ου, ὁ, from απο *fro* συναγωγη *an assembly, a synagogu Expelled from* or *put out of the co tion, assembly* or *society*, and so d of all *civil intercourse* or *commu* with the Jews, and by consequenc liberty of entering their *synago worship* also. occ. John ix. 22. xvi. 2.† Thus the man mentione ix. became αποσυναγωγος, by the of the Jewish *Sanhedrim* takin *thrusting him out of the assembly* Jews *there gathered together* to at examination. Comp. ver. 34, Christ tells his disciples, Luke vi. men αφορισωσι *shall separate* the is, from their *society*, both civil ligious. Comp. Ezra x. 8. A *Theophylact* explains αποσυναγω ησωσιν, Luke vi. 22, by των σ και ενδοξων, και ὁλως της αυλων αφορισωσιν: They shall separate y from their *honourable assemblies*, a *entirely from their society*."

Απολασσομαι, Mid. from απο *fro* τασσω *to order*.
I. With a Dative of the Person, *leave, bid adieu to, bid farewell*, cere. occ. Luke ix. 61. Acts 21. 2 Cor. ii. 13. comp. Mark *Salmasius* pretends that the wor sense is *barbarous* and *vulgar*. T gant *Josephus*, however, uses it e this sense concerning *Elisha*, wh *Elijah* had cast his mantle upon sired leave to go and salute his which when *Elijah* had permitted ΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ *take taken leave of them*, he followe Ant. lib. viii. cap. 13. § 7. *Wetstein* on Mark, who cites Co

* Whence also the name of the river Στυξ *Styx*, feigned to be in the *infernal* regions; but there really was one so called in *Arcadia*, whose waters are said to have been of so *cold* a nature as to be *deadly*, and with some of this water, it is reported that *Alexander* the Great was poisoned at *Babylon*. See *Prideaux* Connect. pt. i. book 8. an. 323, and the authors there quoted.

* See *Hammond* on John ix. 22, and *P* Synagog. Vet. lib. iii. pars 1. p. 739, &c.
† See *Josephus* Ant. lib. xx. cap. 10. Contr. *Apion*. lib. i. § 9.

anius using the V. in the same
ith a Dat. of the Person. Comp.
ke on Luke.
Dat. of the Thing, *To renounce,*
s to. Luke xiv. 33. Thus ap-
o by *Plutarch, Iamblichus, Philo*
phus cited by *Kypke.*
ω, from *απο* intensive, and
o complete.
ct, accomplish. occ. James i. 15.
Mid. Αποτιθεμαι, from *απο from,*
μι to lay.
f or *down.* occ. Acts vii. 58.
y aside, put off, in a figurative
ec. Rom. xiii. 12, (where see
ht) Eph. iv. 22, 25. Col. iii. 8.
. 1. James i. 21. 1 Pet. ii. 1.
ω, from *απο from,* and *τινασσω to*
hich seems a derivative by trans-
from the Heb. נטש *to set loose* or
ch word the LXX have rendered
νασσω, 1 Sam. x. 2.
e off. occ. Luke iv. 5. Acts
.
om *απο again,* and *τιω to pay,*
e.
repay. occ. Philem. ver. 19.
', *ω*, from *απο* intensive, and
to dare.
very much, be very bold. occ.
20. *Josephus* uses this V. tran-
in the same view, Ant. lib. 15.
§ 3, *ταυτα δε* ΑΠΕΤΟΛΜΩΝ,
l such *great boldness.*" See also
.
ις, ἡ, from *αποτομος severe* (used
carp, Epist. ad Philip. § 7.),
om *αποτετομα*, perf. mid. of *απο-*
cut off, which from *απο from,*
νω to cut.
ing off, so used in the profane
y, as of a man *cutting off* dead
ss boughs from a fruit-tree, occ.
. 22, twice. comp. ver. 19, 20,
Plutarch, De Lib. Educ. p. 13. D.
τους παιδας την των επιλημμα-
ΟΤΟΜΙΑΝ *τη πραοτητι μιγνυναι,*
ought to temper the *severity* of
s with mildness." See more in
s and *Kypke.*
Adv. from *αποτομος.*
, *with severity, cutting off,* or
as it were, *to the quick.* occ.
xiii. 10. comp. 1 Cor. v. 1—5.
Tit. i. 13. On 2 Cor. xiii. 10, observe, that *ὑμιν* is understood, That, being present, *I may not use* or *treat (you)* with severity. Comp. under Χραω IV. On Tit. i. 13. comp. *Plutarch* cited under Αποτομια II.

Αποτρεπω, from *απο from,* and *τρεπω to turn.*
Αποτρεπομαι, Mid. followed by an accus. probably governed by the preposition *κατα* understood, *To turn away from.* occ. 2 Tim. iii. 5. Comp. under Αποστρεφω V.

Απουσια, *ας, ἡ*, from *απων—ουσα—ον*, particip. of *απειμι to be absent.*
Absence. occ. Phil. ii. 12.

Αποφερω, from *απο from,* and *φερω to carry.*
To carry away. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. See Απενεγκω.

Αποφευγω, from *απο from,* and *φευγω to flee.* Governing either a gen. or an accus. *To flee away from, escape.* occ. 2 Pet. i. 4. ii. 18, 20.

Αποφθεγγομαι, from *απο from,* and *φθεγγομαι to utter.*
To utter, declare, speak, particularly *pithy* and *remarkable sayings,* as *Elsner* on Acts ii. 4, shews that the V. is used by *Diogenes Laertius,* and *Iamblichus*; and *Kypke* shews that it is applied particularly to *oracles* or *prophetic responses,* by *Plutarch, Strabo, Josephus* and *Philo.* occ. Acts ii. 4, 14. xxvi. 25.

Αποφορτιζω, from *απο from,* and *φορτιζω to lade,* which from *φορτιον a burden,* from *φερω to carry.*
To unlade, as a ship. occ. Acts xxi. 3; where see *Wetstein.*

Αποχρησις, *ιος*, att. *εως, ἡ*, from *αποχραομαι to abuse, consume by use,* or simply *to use,* (see *Suicer* Thesaur.) which from *απο from,* or intens. and *χραομαι to use.*
An using, or *use.* occ. Col. ii. 22, *ἁ εστι παντα εις φθοραν τη αποχρησει*—quæ omnia sunt in interitum *ipso usu,* Vulg. So our translation, *All which things are to perish* in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by *Hammond, Doddridge,* and *Kypke.* But see *Wolfius* on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.
The new interpretation, which *Macknight* has given of the words in Col. ii. 22,

ii. 22, appears to me not only quite unsuitable to St. Paul's nervous lively style, but also inconsistent with the plain meaning of the Greek—ἃ ἐστι παντα. But let the reader consult that very able and respectable commentator, and judge for himself.

Αποχωρεω, ω, from απο *from*, and χωρεω *to go*.
To depart, go from. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Αποχωριζομαι, from απο *from*, and χωριζω *to separate*, which from χωρις *apart*, which see.
To depart. occ. Acts xv. 39. Rev. vi. 14.

Αποψυχω, from απο denoting *privation*, and ψυχη *breath, life*, or *soul*.
To expire, die. occ. Luke xxi. 26. *Elsner* shews that *Arrian* uses the V. in the same sense, Epictet. lib. iii. cap. 26. p. 369, and *Appian* De Bel. Civ. lib. iv. p. 973, and cites from *Sophocles* Ajax Flagell. lin. 1656, the full phrase, ΑΠΕΨΥΞΕΝ βιον *he breathed out* his life. Comp. *Wetstein* and *Kypke*.

Απροσιλος, ε, ὁ, ἡ, και το—ον, from α neg. and προσιλος *accessible*, which from προσειμι *to approach*, and this from προς *unto*, and ειμι *to go* or *come*.
That cannot be approached, inaccessible. occ. 1 Tim. vi. 16.

Απροσκοπος, ε, ὁ, ἡ, from α neg. and προσκοπη *an occasion of stumbling*, which see.
I. Intransitively, *Not stumbling* or *falling*, i. e. figuratively, in the path of duty and religion. occ. Phil. i. 10. But *Chrysostom* seems to have understood it in this text transitively, as in the IIId sense below; and thus *Macknight*, whom see, understands it.
II. Applied to the conscience, *Not stumbling* or *impinging*, as it were, against any thing, for which, as St. John speaks, *our heart condemn us.* occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and *Heb.* and *Eng.* Lexic. in נשל V.
III. Transitively, *Not occasioning*, or *causing others to stumble, giving them no occasion to fall into sin.* occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In Ecclus. xxxii. 21 or 22, ὁδῳ απροσκοπῳ, or (as some copies read) απροσκοπῳ, is used for *a plain way*, where there are *no stumbling-stones.*

Απροσωπολημπτως, Adv. from α neg. and προσωπολημπτης, *a respecter of per* which see.
Without accepting or *respect of persons partially.* occ. 1 Pet. i. 17. This is used in the same sense by *Clemen* his 1st Epist. to the Corinthians, § 1

Απταιστος, ε, ὁ, ἡ, from α neg. and π *to stumble.*
Free from stumbling or *falling.* occ. ver. 24; where *Wetstein* cites from *nophon*, ΑΠΤΑΙΣΤΟΣ Ἱππος, A that does *not stumble*; and from *Plut* the same word applied to the *succe Pericles.*

ΑΠΤΟΜΑΙ, Mid. or Deponent, απλω *to connect, bind*, which may b ther from the Heb. אפד *to bind clos* from עבת *to wrap, involve.*
I. *To touch.* Mat. viii. 3. ix. 20.
II. *To lay hold on, embrace.* John xx. Lay *not* hold *on me (now)*, as the applied by the LXX, Job xxxi. 7. M Magdalene was probably going to strate herself at his feet, and *emb them*, as the other women did. xxviii. 9. See *Kypke* on John, and c Mark x. 13, and *Wolfius* there.
III. *To touch, have to do with.* occ. 1 vii. 1. The word is used in this s by the Greek writers, as by *Arist Epictetus, Plutarch.* See *Gataker Pole* Synops. *Wetstein* and *Kypke* o text.
IV. *To take*, as food. occ. Col. ii. 21 which text *Raphelius* cites *Xenophon* plying this V. to *food.* Thus Me Socrat. lib. ii. cap. 1. § 2. Σιτα ΤΕΣΘΑΙ is *to take* food; and in C pæd. lib. i. p. 17. edit. *Hutchinson*, ΑΡΤΟΥ ΑΠΤΕΣΘΑΙ is used for *ta bread*, as δειπνειν also is for *taking* sorts of food. It seems, therefore, in Col. ii. both μη ἁψῃ and μη θιγῃς be best referred to *food.* See *Wo Wetstein* and *Kypke.*
V. *To touch, hurt.* 1 John v. 18. Com Sam. xiv. 10. 1 Chron. xvi. 22, in L It is used thus also by the Greek wri as *Raphelius* and *Elsner* have shewn In the LXX this word generally ans to the Heb. נגע *to touch*, and that i the above senses.

ΑΠΤΩ, from Heb. אבה *to heat throu To light* or *kindle*, as a lamp or fire, Luke viii. 16. xi. 33. xv. 8. xxii. 55.

Απωθεομαι. and Απωθομαι, from απο *from*, and ωθεω *to thrust, drive;* which from Heb. עט *to move hastily*, in the Hiph. sense.

To thrust away, repel, reject. occ. Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19.

Απωλεια, ας, ἡ, from απολεω or απολλυμι *to destroy.*

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.

In 2 Pet. ii. 2, for απωλειαις of the common printed editions, very many MSS, three of which ancient, have ασελγειαις; which reading is confirmed by the Vulg. luxurias, and other ancient versions, and has accordingly been given in several editions, is approved by *Wetstein*, and received into the text by *Griesbach*. "But the common reading (says *Macknight*) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write, ασελγειαις for απωλειαις. But no transcriber would substitute απωλειαις, or a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him."

II. *Destruction, waste.* occ. Mat. xxvi. 8. Mark xiv. 4.

Απων, ουσα, ον, Particip. Pres. of απειμι, which see.

Being absent, absent. 1 Cor. v. 3. x. 11. & al.

ΑΡΑ, ας, ἡ, from Heb. ארר or אר *to curse*, for which the LXX have used the verb αραομαι, Num. xxii. 6. xxiii. 7; and the compound καταραομαι, Gen. v. 29. xii. 3. & al. freq. and the decompounds επικαταραομαι and επικαταρατος, Num. v. 19. Gen. iii. 14. & al. freq.

I. *A curse, cursing.* occ. Rom. iii. 14.

II. Αρα, as an Adv. denotes *affirmation* or *enumeration.*

Indeed, in truth. It generally implies an *inference* from somewhat preceding, and may frequently be rendered *Then indeed, therefore.* See Acts viii. 22. Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal. ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant.* This seems to be always *affirmative, emphatic*, or *illative.*

Αραγε, from αρα denoting an *inference*, and γε *truly.*

Therefore indeed, then indeed. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Αργεω, ω, from αργος *idle.*

To linger, loiter. occ. 2 Pet. ii. 3, where *Kypke* shews that *Polybius* and *Plutarch* in like manner apply to things this V. which properly relates to persons.

Αργος, η, ον, contracted of αεργος, which from α neg. and εργον *work.*

I. *Not at work, idle, not employed, inactive.* occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit i. 2. 12 Pet. i. 8.

II. *Idle, unprofitable.* occ. Mat. xii. 36. comp. 2 Pet. i. 8. and *Kypke.* In the latter text the Vulg. rendering αργης by vacuos preserves the *ambiguity* of the original. Comp. Eph. v. 11. *Symmachus* uses the word αργον for the Heb. מגול *polluted*, Lev. xix. 7.

Αργυρεος, εα; εη, η; εον, ουν; from αργυρος *silver.*

Made of silver, silver. occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Αργυριον, ου, το, from αργυρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. *Cumberland*, to 2s. 4½d. of our money, but according to *Michaelis*, to no more than 11d.* Mat. xxvi. 15. xxvii. 3, 5. & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as *Isidorus* also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18, *Wetstein* cites from *Diogenes Laert.* the same phrase, ΑΡΓΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic *drachms*, which, at 7½d. each, would amount to 1562l. 10s. of our money.

* See *Heb.* and *Eng.* Lexic. 3d edit. under שקל IV.

Αργο-

Αρ‍γυροκοπος, ου, ὁ, from αρ‍γυρος *silver*, and κεκοπα, perf. mid. of κοπτω *to beat*.
A silversmith. Observe that our Eng. word *smith**, Saxon ȝmiδ, is from the V. ȝmiτan, or ȝmiδan *to strike, smite*, which from the Heb. עמת *to cut off, destroy*, or from שמד *to destroy, demolish*. occ. Acts xix. 24.

Αρ‍γυρος, ου, ὁ, from αρ‍γος *white*.
I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.
II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.
III. Figuratively, such sincere and holy *believers*, as being built into Christ's church will abide *the fire of persecution*. occ. 1 Cor. iii. 12. Comp. under Πυρ V.

As † *silver* is called in Heb. כסף, on account of it's *pale colour*; so there is little doubt but the Etymologists are right in deducing it's Greek name αρ‍γυρος from αρ‍γος *white*, which seems a corrupt derivative from the Heb. ירח *the moon* or *lunar light*, which is of this *colour*. Thus in the Heb. the *moon* or *lunar orb* is called לבנה, from לבן *white*, and *Virgil*, Æn. vii. lin. 8, 9,

——*Nec* candida *cursum*
Luna *negat*, splendet *tremulo sub* lumine *pontus*.
——The *moon* was bright,
And the sea trembled with her *silver* light.
DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by her name Luna, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon* to *silver*. Thus *Milton*:

——The *moon*
Rising in clouded majesty, at length
Apparent queen unveil'd her *peerless light*,
And o'er the dark her *silver* mantle threw.
Paradise Lost, b. iv. lin. 606, &c.

Αρ‍ειος, ὁ, from Αρ‍ης *Mars*, the supposed God of War, which from the Heb. עזר *violent, destructive*, or from הרס *to break, destroy*, q. d. *harass*.
Of or *belonging to Mars, Mars'*. occ. Acts xvii. 19, 22. comp. Παλος.

* See *Junius* Etymol. Anglican.
† So the Eng. name *silver* seems of the same root as the Greek σιλβω *to shine*.

Αρ‍εσκεια, ας, ἡ, from αρ‍εσκω *to please*
A pleasing. occ. Col. i. 10. "It d not so much the *event*, as the *desi intention, of pleasing**." Comp. xv. 2. Gal. i. 10.
The LXX use it in the plur. Prov. 30, for Heb. חן *grace* or *gracefulne* which one *pleases* others.

ΑΡΕΣΚΩ, 1st fut. αρ‍εσω, from ורצה Hiph. of the Heb. רצה) which woul nify to *conciliate* or *gain the affe* So the LXX several times render t רצון *will, pleasure*, by αρ‍εστον *ple* from this V. αρ‍εσκω.
To please. Mat. xiv. 6. Rom. xv. 1, 1 Cor. vii. 32. & al. On 2 Tim. observe, that in like manner *Xen* Cyropæd. lib. iii. p. 172. edit. *Hu sum*, 8vo. applies this V. to soldie having so as to *gain the approbat* their commanders.

Αρ‍εστος, η, ον, from αρ‍εσκω.
Pleasing, agreeable, grateful. occ. viii. 29. Acts vi. 2. xii. 3. 1 John i Comp. LXX in Exod. xv. 26.

Αρ‍ετη, ης, ἡ, q. † αρ‍εστη *pleasing*, fro σκω *to please*, or rather from Αρ‍ης the supposed God of *War* (see Αρ‍ειος); for in *Homer* Αρ‍ετη ge denotes *military virtue, strength*, very; and if, as Monsieur *Goguet* gin of Laws, &c. vol. ii. 392.) ob the word αρ‍ετη be afterwards used nify *virtue in general*, it is becau Greeks, for a long time, knew no virtue than *valour*.
Virtue. It is applied both to G man.
I. *Virtue, excellency, perfection*. occ. ii. 9. *Arrian* Epictet. lib, iii. c p. 343. Τας εμας ΑΡΕΤΑΣ εξηλ και εμε ὑμνουσι, They recount my and celebrate me."
II. The *virtue, force*, or *energy* of th Spirit, accompanying the preachi the glorious Gospel, here called occ. 2 Pet. i. 3. Comp. Δυναμις, *Alberti, Wolfius* and *Wetstein*.
III. *Human virtue* in general. occ. iv. 8.
IV. *Courage, fortitude, resolution*.

* *Davenant* in *Pole* Synops.
† See Note 3 in init. lib. v, *Xenophon* C edit. *Hutchinson*.

Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρετὴ of St. *Peter* will correspond with the ἀνδριζεσθαι of St. *Paul*. 1 Cor. xvi. 13. See *Hammond*. Ἀρετὴ in the LXX answers twice to הוד *glory*, thrice to תהלה *praise*, as our translators render ἀρεταὶς, 1 Pet. ii. 9.

Ἀρεω. See under Ἀρεσκω.

Ἀριθμεω, ω, from ἀριθμος.

To number, reckon by number. occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9.

Ἀριθμος, ου, ὁ, from ἀρθμος *coaptation, conjunction*; from ἀρω *to adapt, join together, compose*; which see.

A number, according to that of *Euclid*, Ἀριθμος, το ἐκ μοναδων συγκειμενον πληθος. *Number* is a multitude *composed* of units." Luke xxii. 3. John vi. 10, τον ἀριθμον ὡσει πενταχισχιλιοι, in number (καὶ being understood) *about five thousand*." So in *Herodotus*, lib. i. cap. 14. ἑξηκοντες ΑΡΙΘΜΟΝ ἐξ, goblets *in number six*;" and *Josephus*, in his *Life*, § 66, τετρακισχιλιοι ΤΟΝ ΑΡΙΘΜΟΝ, four thousand *in number*," and § 75, ὡσει ἑκατον και ἐνενηκονια ονιας ΤΟΝ ΑΡΙΘΜΟΝ, being about one hundred and ninety *in number*," and in many other places.

Ἀρισταω, ω, from ἀριστον, which see.

To dine. occ. Luke xi. 37. John xxi. 12, 15. See *Kypke* on ver. 12, and comp. under Ἀριστον.

Ἀριστερος, α, ον.

The left, as opposed to the *right*. occ. 2 Cor. vi. 7. So ἡ ἀριστερα is the *left-hand*, χειρ being understood, as δεξιτερη in *Homer* is the *right-hand*. occ. Mat. vi. 3. Ἀριστερα, τα, *The left-hand side, parts* being understood. occ. Luke xxiii. 33. The *left-hand side*, according to the superstition of the * *Grecian* heathen, was accounted *unlucky*, and *of evil omen*, and † it was a part of the same superstition to call such things by more *auspicious names*. Thus, according to *Eustathius*, they called the *left* αριστερος, from αριστος the *best*, καλ' ευφημισμον. Comp. *Ευωνυμος*, and see *Wetstein* in Mat.

Ἀριστον, ου, το, q. αοριστον *indefinite*, because taken at no *certain* time, or rather from ηως *early* (which from the Heb. אור *the light*); because this meal was taken *early* in the morning (comp. John xxi. 4, 21.); so the Latin prandeo *to dine*, and prandium *dinner*, is derived from πρωαν (Doric for πρωϊ) *early*, and εδω *to eat*.

Dinner, a meal eaten in the morning. So *Xenophon*, Cyropæd. lib. vi. p. 353. edit. *Hutchinson*, 8vo. Αυριον δε ΠΡΩΙ— πρωϊον μεν χρη ΑΡΙΣΤΗΣΑΙ και ανδρας και ἱππους—To-morrow morning *early* the men and horses ought first *to take some food*." occ. Mat. xxii. 4. Luke xi. 38. xiv. 12.

The LXX have used the N. αριστον, 2 Sam. xxiv. 15, for the Heb. מוער, but I think erroneously.

Ἀρκεῖος, η, ον, from ἀρκεω.

Sufficient, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακια is construed with the neut. ἀρκεῖον, *Raphelius* observes, that

* The omens that appeared to the *east*, says Abp. *Potter*, were accounted fortunate by the *Grecians*, *Romans*, and all other nations, because the *great principle of all light* and *heat*, *motion*, and *life*, diffuses his first influences from that part of the world. On the contrary, the *western* omens were unlucky, because the *sun* declines in that quarter.

The *Grecian* augurs, when they made observations, kept their faces towards the *north*, and then the *east* must needs be upon their *right-hand*, and the *west* upon their *left*: and that they did so, appears from a passage of *Homer*, who brings in *Hector* telling *Polydamas* that he regarded not the birds:

Ειτ' επι δεξι' ιωσι προς ηω τ' ηελιον τε,
Ειτ' επ' αριστερα ταιγε προς ζοφον ηεροειδε.
Il. xii. ver. 239.

Ye Vagrants of the Sky! your wings extend,
Or where the Suns *arise*, or where *descend*;
To *right* or *left* unheeded take your way—
Pope.

For this reason, the signs which were presented to *them* (the *Grecians*) on the *right hand* were accounted *fortunate*, and those on the *left* unlucky." Antiquities of *Greece*, vol. i. book ii cap. 15.

† "Ill-boding words they had always a superstitious care to avoid; insomuch that instead of δεσμωτηριον, i. e. a prison, they would often say οικημα a house, for πιθηκος (an ape) καλλιας (a beauty), for μιασος (an abominable crime) αγος (a sacred thing), for ερινυες (the furies) ευμενιδες or σεμναι θεαι (the good-natured or venerable goddesses), and such like." *Potter*'s Antiq. of *Greece*, vol. i. book ii. cap. 17.

it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression, and produces from *Xenophon* De Re Equest. ΑΠΡΟΝΟΗΤΟΝ γαρ ΟΡΓΗ, anger is heedless;" and from *Plutarch* Paedag. cap. iv. § 3. Ἡ μεν γαρ ΦΥΣΙΣ χωρις μαθησεως ΤΥΦΛΟΝ, Ἡ δε ΜΑΘΗΣΙΣ διχα φυσεως, ΕΛΛΙΠΕΣ, Ἡ δε ΑΣΧΗΣΙΣ χωρις αμφοιν, ΑΤΕΛΕΣ. For genius without instruction is blind (or a blind *thing*), and instruction without genius imperfect, and exercise without both, useless." Comp. *Wetstein* on Mat. vi. 34. In such expressions the neuter N. χρημα, κτημα, or πραγμα is understood.

ΑΡΚΕΩ, ω, from Heb. ערך *to dispose, order, adjust.*

I. *To suffice, be sufficient, satisfy.* occ. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where *Kypke* shews that both *Euripides* and *Sophocles* use αρκειν for *giving assistance, helping,* and *Josephus* [p. 1292, ad fin. edit. *Hudson*] for *helping sufficiently.*

II. Αρκεομαι, ουμαι, Pass. governing a dative.

To be satisfied, content with. occ. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. επι. occ. 3 John ver. 10.

Αρκτος, ου, ὁ, ἡ, from αργος *idle, sluggish,* or from αρκεω *to suffice.*

The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his *sluggishness,* and particularly from his remaining in his den for several of the winter months in an *unactive* sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in *Bochart,* vol. ii. 810. Or else his Greek name αρκτος may be derived from αρκειν, q. αρκετος, because he is, as it were, *self-sufficient* while he continues so long without external nourishment. Concerning both the circumstances just mentioned, I shall add the testimony of a late * writer. "Soon after Michaelmas the *bear* seeks his den, which is his winter quarters; this he finds under some mountain, where the rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches and boughs of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with *heavy sleep,* that by shooting at him, and even wounding him, he will hardly awake; and what is most surprising is, that he will *lie there the whole winter without eating or drinking:* and yet, according to all accounts, when he goes out in the spring of the year, he is found to be *fattest.*" So that he might say with the *dormouse* in *Martial,*

Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit.

I doze the winter through, and *fattest* keep
When I am nourish'd with nought else but *sleep.*

* *Pontoppidan's* Nat. Hist. of Norway in *Modren Travels,* vol. iii. p. 221, 2. Comp. Dr. *Brookes's* Nat. Hist. vol. i. p. 195.

Αρμα, ατος, το, from ηρμαι, perf. pass. of αρω *to fit, join fitly together.*

A chariot or *vehicle,* from its *ingenious structure,* or being *fitted* or *joined* to the horses with harness. occ. Acts viii. 28, 29, 38. Rev. ix. 9.

ΑΡΜΑΓΕΔΔΩΝ, Heb. from הר *a mountain,* and מגדו or (Zech. xii. 11.) מגדון *Megiddo.*

Armageddon, or *the mountain of Megiddo.* occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for *destruction* and *slaughter.* See Judges v. 19. 2 K. ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and *Vitringa* in Rev.

Αρμος, from ἀρμος *a compages* or *joining fitly together.*

I. *To adjust, join fitly together.* In this sense it occurs in the profane writers (see *Scapula's* Lexic.) but not strictly in the N. T.

II. Ἁρμοζομαι, Mid. *To contract, espouse,* or *betroth;* or rather, *To fit, prepare.* occ. 2 Cor. xi. 2, Ἡρμοσαμην γαρ ὑμας κ. τ. λ. *For* I have prepared you, *to present (you as) a chaste virgin to Christ.* So LXX in Prov. xix. 14, Παρα δε Κυριου ΑΡΜΟΖΕΤΑΙ γυνη ανδρι, *But by the Lord a wife* is fitted *to a husband.* In the Greek writers the active V. ἁρμοζω is used for a *father betrothing his daughter*

ter to a man, and the middle ἁρμοζομαι for a *man's betrothing a woman to himself* (see the passages cited in *Wetstein*); but it does not appear that in this latter form the V. is ever applied to *a man's betrothing a woman to another*. It seems, therefore, best to exclude the *nuptial* sense from 2 Cor. xi. 2.*

Ἁρμος, ε, ὁ, from ηρμαι perf. pass. of αιρω *to fit, join fitly together.*

A joint or *articulation* of the bones in the human body. occ. Heb. iv. 12.

Αρνεομαι, ουμαι, from αιρω *to take away.*

I. *To deny.* Luke viii. 45. John i. 20 Acts iv. 16.

II. *To deny, renounce, disown,* whether a person, Mat. x. 33. xxvi. 70. Acts iii. 13. vii. 35. Tit. i. 16.—or to a thing, 1 Tim. v. 8. 2 Tim. iii. 5. Tit. ii. 12. Rev. ii. 13. See *Kypke* on Acts iii. and on 2 Tim.

Αρνιον, ε, το, a diminutive of αρς *a lamb.*

I. *A lamb, a young lamb, a lambkin.*

II. In the N. T. it signifies figuratively the weakest or *feeblest of Christ's flock.* occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to *Christ himself*, the spotless antitype of the paschal and other sacrifical *lambs*, which were offered by the law. Rev. v. 6, 8. & al. freq.

Αροτριαω, ω, from αροτρον.

To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10.

Αροτρον, ε, το, from αροω *to plough*, which from Chald. ארע (from Heb. ארץ) *the earth*, or rather perhaps from the Heb. (הרעה, the Hiph. of) רע *to break.*

A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a *careless, irresolute* person, which may be much illustrated by a passage of Hesiod, where he is directing the *ploughman*,

Ὁς κ' ἐρσὴ μεσέων ἐβίην αὐλακ' ἐλαυνοι,
Μηκέτι πειπισιων μετὰ ὁμηλικας, αλλ' ἐπι ἐργῳ
Θυμον ἐχων.—Ἐργ. και Ημ. lin. 441—3.

Let him attend his charge, and careful trace
The right-lin'd furrow, *gaze no more about,*
But have his mind intent upon the work.

In three passages out of four, wherein the LXX use the word αροτρον, it answers to the Heb. את, and cannot signify the *whole* plough, but only a *part* of the *iron* work thereof, and most probably *the coulter.* See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἁρπαγη, ης, ἡ, from ἡρπαγον, 2d aor. of ἁρπαζω.

I. Actively, *The act of plundering* or *pillage:* occ. Heb. x. 34.

II. Passively, *Rapine, plunder, the thing unjustly seized.* occ. Mat. xxiii. 25. Luke xi. 39.

Ἁρπαγμος, ε, ὁ, from ἡρπασμαι, perf. pass. of ἁρπαζω.

Rapine, robbery, an act of rapine or *robbery.* So *Hederic*, "Ipsa rapiendi actio, raptus." occ. Phil. ii. 6; where it is said of Christ, that *when he was in the form of God*, namely *in his glorious appearances* under the Patriarchal and Mosaic dispensations, *ουχ ἁρπαγμον ἡγησατο*, he thought it not robbery (as our translators, rightly, I think, render the expression) *to be equal with*, or *as, God.* (For proof of this, see inter al. Gen. xvi. 11, 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the *Son of God*, have, however, dissented from this plain interpretation, and have

* For the above observations I am indebted to an excellent MS Lexicon to the Greek Testament, deposited in the library of St *John's* College, *Cambridge*, the work of the Rev. *John Mall*, formerly School master at *Bishop Stortford*, *Hertfordshire.* The reader will not be displeased at seeing the learned writer's own words:

"Ἁρμοζομαι, Apto; adapto, accommodo, aptè compono. *Plutarch, Solon.* τας νομους ΑΡΜΟΖΕΤΑΙ τοις πολιταις, *leges* aptat, accommodat, *civibus. Et in Themist.* ΑΡΜΟΤΤΟΜΕΝΟΣ προς Θαλασσαν *civitatis animum ad res navales* disponens; & *ita simplicius interpretari possumus*, 2 Cor. xi. 2, ἡρμοσαμην &c. *adaptavi enim vos (christianis doctrinis & virtutibus imbui, institui, paravi, composui, ornavi) ut uni viro tanquam virginem puram sistam, nempe Christo. Omnes interpretes* ἡρμοσαμην *sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiâ inter* ἁρμοζειν & ἁρμοζεσθαι. *Pater enim dicitur* ἁρμοζειν, Euripid. Elect. ver. 24. *Domi Electram tenebat Ægisthus*, ὁ' ΗΡΜΟΖΕ τυμφιον τινι, *nec sponso alicui* despondebat; *sponsus verò* αρμιζεσθαι sibi despondere, sponsam sibi matrimonio jungere. *Ælian H. A.* lib. xii. c. 31, *Eurysthenes et Procleas* ΗΡΜΟΣΑΝΤΟ της Σπαρτης τα πλειονα Στρατιας. *Hinc putare licet sensum hunc minus convenire huic loco. Præterea Infinitivus* σωζεσθαι *huic verbi significationi minus accommodatur, quoniam Accusativus illius cum Dativo reperitur.*"

* See *Whitby*'s Note on Luke ix. 62.

translated the Greek words by "*he did not arrogate to himself* to be equal with God, i. e. *he made* no *ostentation* of his divinity;" (so Archbishop *Tillotson*, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.) or, "*he did not eagerly covet* to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. *Catcott*, Serm. 5. p. 96.) But I must confess that, after diligent search, I cannot find the phrase ΑΡΠΑΓΜΟΝ ΗΓΕΙΣΘΑΙ ever applied in either of these senses by any *ancient* Greek writer; though Archbishop *Tillotson*, trusting, I suppose, to the authority of *Grotius*, says it is so used, i. e. in the former sense, by *Plutarch*. *Heliodorus* bishop of *Tricca* in *Thessaly*, who flourished towards the end of the *fourth* century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says, ουχ ΑΡΠΑΓΜΑ, εδε Ἑρμαιον ΗΓΕΙΤΑΙ το πραΐμα, he does not *regard* the offer as a *prey (prize)* or treasure-trove," which is as near as I can translate the Greek. (See *Whitby* and *Wetstein*.) But observe, that the original word here is not ΑΡΠΑΓΜΟΝ, but ΑΠΡΑΓΜΑ, which latter signifies not *the act of robbing* or *plundering*, but the *plunder, spoil*, or *prey itself*, "Quod raptum est, rapina, præda." *Hederic*. And applied in this sense, we meet with Αρπαΐμα in the Greek writers*; but in them Αρπαΐμος is a word of very rare occurrence. *Plutarch* however uses it, De Lib. Educ. tom. ii. p. 11, 12. τον εκ κρηΐης καλυμενον ΑΡΠΑΓΜΟΝ, where it certainly denotes the *action*.

ΑΡΠΑΖΩ, from the Heb. חרף *to strip, spoil*.

I. *To snatch, take away with haste and violence*. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23.

II. *To seize, take by force* or *violence*. Mat. xi. 12. John vi. 15.

III. *To seize*, as a wild beast doth it's prey, and so *to tear* and *devour*. occ. John x. 12. *Eustathius* on *Homer* asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גזל *to ravage*, or טרף *to tear in pieces*.

Αρπαξ, αγος, ὁ, ἡ, το, from ἁρπαζω.

I. *Rapacious, ravening*, as wolves. occ. Mat. vii. 15. Αρπαξ in the Greek, and rapax in the Latin writers, are the usual epithets of *wolves*. For instances see *Wetstein*.

II. *Rapacious, given to rapacity* or *extortion, an extortioner*. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

ΑΡΡΑΒΩΝ, ωνος, ὁ. This is plainly in Greek letters the Heb. word ערבון *a pledge* (from the root ערב *to be surety*), which *Grotius* ingeniously supposes the Greeks learned from the *Phœnicians* in the course of their commerce with that people; though very possibly this, like many other oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.

A pledge or *earnest*, which stands for part of the price, and is paid before-hand to confirm the bargain. So *Hesychius* explains it by προδομα *somewhat given before-hand*. It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath *given* to the apostles and believers in this present life, to *assure* them of their future and eternal inheritance. occ. 2 Cor. i. 22, (where see *Kyphe* and *Macknight*.) v. 5. Eph. i. 14, where see *Macknight*.

In the LXX it is thrice used, namely Gen. xxxviii. 17, 18, 20. and always answers to the Heb. ערבון.

Αῤῥαφος, ε, ὁ, ἡ, from α neg. and ῥαφη *a seam*, which from ἐῤῥαφα, perf. act. of ῥαπτω *to sew*.

Without seam, having no seam. occ. John xix. 23.

Αῤῥην, ενος, ὁ, the same as Αρσην, of which it seems a corruption.

A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Αῤῥητος, ε, ὁ, ἡ, και το—ον, from α neg. and ῥητος *utterable*, from ῥεω *to speak, utter*.

Either,

* See inter al. *Plutarch*, tom. ii. p. 330, D. *Josephus*, Ant. lib. xi. cap. 5. § 6. So Ecclus. xvi. 13 or 15.

Either, *Not before spoken;* or, *not utterable, not to be uttered, not possible,* or *lawful, to be uttered. Vitringa,* Obs. Sacr. lib. iii. cap. 20. § 8, whom see, shews that the Greek writers use the word in both these senses. Comp. also *Wolfius* and *Wetstein.* occ. 2 Cor. xii. 4.

Ἀρρώστος, ε, ὁ, ἡ, from α neg. and ῥωστος *strong*, from ῥωννυω *to strengthen.*

Infirm, sick, an invalid. occ. Mat. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30.

ΑΡΣ, αρνος, ὁ, ἡ.

A lamb. occ. Luke x. 3. Αρς may be derived either from the Heb. רץ *to move swiftly, run,* as *lambs* remarkably do of their own accord, comp. Ps. cxiv. 6. 2 Sam. vi. 14; or from הר *a mountain* or hill, on which *sheep* and *lambs* love to feed, see Exod. iii. 1. Ezek. xxxiv. 13, 14. Mat. xviii. 12. So *Theocritus,* Idyll. iii. line 46,

——εν αιγεσι μαλα νεμεσθαι.
Whilst on the *hills* he tends his sheep.

And Idyll. viii. line 2,

Μαλα νεμων (ως φασι) κατ' αιγας μακρα Μιναλκας.
They say *Menalcas* on the *mountains* height
His flock was feeding—

And *Corydon* in *Virgil,* Eclog. ii. line 21.

Mille meæ Siculis errant in montibus agnæ.
My thousand *lambkins* on the *mountains* rove.

And hence it is that the Italians call a sheep *montone,* whence the French *mouton,* and our English *mutton.* See *Bochart,* vol. ii. 515, 516. *Eustathius*'s derivation also of αρς, from αρα *prayers,* because in making *vows* and *prayers, lambs* used to be sacrificed, deserves to be mentioned. Comp. Αμνος.

Ἀρσενοκοίτης, ε, ὁ, from αρσην *a male,* and κοιτη *a bed.*

One that lieth carnally, or *abuseth himself, with a male, a sodomite.* occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ΑΡΣΗΝ, ενος, ὁ, ἡ, και το—εν, from the Heb. עז *violent, forcible*; so the Greek αρσην in the profane writers sometimes signifies *stout, strong, valiant,* as the French *mâle* also frequently doth, and as we sometimes use *masculine* in English.

Male, as opposed to *female,* from his greater * *strength* and *courage.* It occurs in the masc. plur. thrice in Rom. i. 27; and in the neut. sing. αρσεν, γενος, *sex* being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

ΑΡΤΕΜΙΣ, ιδος, ἡ.

Artemis, Diana. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of *Jupiter* and *Latona,* and twin-sister to *Apollo.* This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by Αρτεμις or *Diana* †, generally meant the *Moon*; and even among the ancient *Orphic* hymns we find one addressed to Αρτεμις under this character. And indeed the name Αρτεμις itself may import as much, for it may be derived from ‡ אור *light,* and תם *to perfect,* because, according to the observations of the Son of *Sirach,* Ecclus. xliii. 7, 8. she *not only decreaseth in her* perfection, but also increaseth *wonderfully in her changing* —shining *in the firmament of heaven.* When therefore the Heathen say that *Apollo* or the *Sun* and Αρτεμις were the twin-children of *Jupiter* and *Latona,* what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14, 16.), according to which the *Sun* and *Moon* were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (Jupiter) had begun to act on *Latona,* i. e. the before-*hidden* matter of their orbs? For *Latona,* or, as the Greeks called her,

* Thus *Milton* in his comparative description of *Adam* and *Eve*——

For contemplation he and *valour* form'd,
For *softness* she and sweet attractive grace—
Par. Lost, b. iv. lin. 297.

† See *Vossius* de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

‡ However, when by Αρτεμις the ancient Heathen meant, as they sometimes did, the whole *expanse of the heavens,* this name may perhaps be best deduced from אר *to flow,* and תם *to bind*; and to shew that the celestial fluid in its several conditions "acts only by means of *mechanical impulses,* and a *connecti n* with even the *most extreme* or *lowest* parts of nature, a *chain* was carried down from each *hand* of the image (of the Ephesian *Diana*) and *connected* with it's *feet,*" as Mr. *Jones* has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy,* p. 199, which I gladly embrace this opportunity of recommending to every *truly candid* reader.

Αηΐω, is a plain derivative from the Heb. לאט or לט *to hide, involve.*

I cannot forbear adding on this occasion, that in the *Orphic* hymn above-mentioned is clearly preserved a remarkable point of true philosophy, namely the effect of Αρτεμις or the *Moon* in *vegetation*, where he says,

—ΑΓΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΠΟΥΣ απο γαιης.
Thou bringest from the earth *the goodly fruits.*

Does not this exactly agree with *the precious things put forth by the Moon*, or *streams of light from the Moon*, Heb. ירחים, of which *Moses* speaks, Deut. xxxiii. 14? Comp. *Heb.* and *Eng.* Lexic. under גרש V.

"The Temple of *Diana*, at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was * four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one *Erostratus*, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuaries of Greece." Appendix to *Boyse*'s Pantheon, 2d edit. p. 241. Comp. *Complete Syst. of Geography*, vol. ii. p. 77. This latter temple was (according to *Trebellius Pollio* in *Gallien.* cap. 6.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of *Gallienus*, about the middle of the third century.

As to the cry of the *Ephesian* populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ των Εφεσιων, *Elsner* and *Wolfius* observe, that this was an usual *form of praise* among the Gentiles when they magnified their Gods for their beneficent and illustrious deeds; and cite a very similar passage from *Aristides*, p. 520. Ην και βοη πολλη των τε παροντων και επιοντων, το πολυυμνητον δε τελο βοωντων· ΜΕΓΑΣ Ὁ ΑΣΚΛΗΠΙΟΣ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well known form of praise, "*Great is Æsculapius!*"

* See *Pliny* Nat. Hist. lib. xxxvi. cap. 24. The length of St. *Paul*'s Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where 'tis widest, including the north and south porticoes, 311. *Complete System of Geography*, vol. i. p. 94.

Αρτεμων, ονος, ὁ, from αρταω *to suspend, hang up*, which perhaps from ηρται, 3d pers. perf. pass. of αειρω *to lift up.*

The meaning of this word is dubious, but it seems to denote either *a sail in the fore-part of the ship*, or *the top-sail* which *hung* towards the head of the mast. occ. Acts xxvii. 40.

ΑΡΤΙ, Adv. perhaps from the Heb. עתה *now*, ר being inserted after the Chaldee and Syriac manner, as in Chaldee כרם from Heb. כס *a throne*, in Chald. פורנק from Heb. פנק *a banquet*, in Syriac שרביט from Heb. שבט *a sceptre*, and in many other instances produced by *Bochart*, vol. i. 572.

1. *Now, at present.* Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. Νυν I. 1.
2. *Now, already.* Mat. ix. 18; where see *Wetstein.*
3. *Now, lately.* 1 Thess. iii. 6.
4. Εως αρτι, *Until now, to this present time.* Mat. xi. 12. John v. 17.
5. Απ' αρτι, *From this present time, henceforward,* Mat. xxiii. 39. xxvi. 29. John i. 51.

Αρτιγεννητος, η, ὁ, ἡ, from αρτι *now, lately*, and γεννητος *born*, which from γενναω *to bring forth.*

Lately born, new born. occ. 1 Pet. ii. 2; where *Wetstein* cites ΒΡΕΦΟΣ ΑΡΤΙΓΕΝΝΗΤΟΝ, from *Lucian*, who also uses the adj. αρτιγεννητον twice in his Pseudomantis.

Αρτιος, η, ὁ, ἡ, from αρω *to fit.*

Complete, sufficient, completely qualified. occ. 2 Tim. iii. 17; where see *Wolfius* and *Wetstein.*

Αρτος, ου, ὁ, from αιρω *to raise, lift up*, either because it renews, and αιρει *raises* man's exhausted strength (see Ps. civ. 15.); or because ηρται it is itself *raised* or puffed up with *leaven*, in French levain, which is in like manner from the V. lever *to raise* up.

I. *Bread,*

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shews the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30, 35.

II. *Food* in general, of which *bread* is a principal part, especially among the * *eastern* people. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. xv. 2, 26. Luke xiv. 1, 15. xv. 17.

It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek βρωτον *food*. See under Βρωσκω.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who *sustains* the *spiritual life* of believers here unto *eternal life* hereafter. See John vi. 33, 35, 41, 48, 50, 51, 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

Ἄρτιος, from ἀρω *to fit*.

I. *To fit, prepare*. In this sense it is generally used in the profane writers.

II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6.

Ἀρχάγγελος, ὁ, ἡ, from ἀρχη *head*, and ἄγγελος an *angel*.

An archangel, a chief angel. occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1. 2. 2 Pet. ii. 11.

Ἀρχαιος, αια, αιον, from ἀρχη *the beginning*. *Old, ancient*. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, *the old*, i. e. *the original* (so Vulg. originali) *antediluvian* world.'" & al.

ΑΡΧΗ, ης, ἡ, perhaps from the Heb. ערך *to set in order, dispose*.

I. *A beginning, in order of time, an entrance into being* or *act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. Λαμβανειν αρχην, *to receive its beginning*, i. e. *to begin*, in a neuter sense. occ. Heb. ii. 3. On which texts *Raphelius* cites several instances of the same phrase from *Polybius*, and *Wetstein* from *Ælian*.

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. קצות, Exod. xxviii. 23. xxxix. 16.

III. *A first* or *original state*. occ. Jude ver. 6, where some would interpret την ἑαυτων αρχην by *their own head* or *chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that αρχην is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to τηρησαντες, namely that of *adhering to*, or *obeying, a person*. *Macknight*, whom see, renders την ἑαυτων αρχην in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of αρχη. Comp. sense V.

IV. Christ is called Αρχη, *The beginning* or *head*. Rev. i. 8 *. xxi. 6. xxii. 13. comp. Rev. iii. 14, Αρχη της κτισεως, *The beginning, head*, or † *efficient cause of the creation*; because *HE IS before all things*, and *all things were created by him and for him*. comp. John i. 1, 2, 3. Col. i. 16, 17. Heb. i. 10. Αρχη in this application answers to the Heb. ראשית, by which name *Wisdom*, i. e. the *Messiah*, is called, Prov. viii. 22, Jehovah possessed *me* ראשית דרכו *the beginning, head*, or *principle of his way*, i. e. of his work of *creation*, as the context plainly shews. And the first word in Genesis, בראשית, besides it's respect to *time*, has been thought by some to refer to *Christ*, *by* and *for* whom the world was created. Accordingly the Jerusalem Targum very remarkably renders בראשית in Gen. i. 1, בחוכמא, *By Wisdom*, i. e. the Messiah. In Col. i. 18, "as the Apostle is speaking of Christ, as *the head of the body, the Church*, *Macknight*, whom see, explains Αρχη, *the first cause* or *beginning*, in respect of the Church, which began imme-

* See *Heb.* and *Eng.* Lexicon in להט II. and *Shaw's* Travels, p. 230.

* But observe, that in Rev i. 8, Αρχη και τελος are wanting in many MSS (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

† It may not be amiss to observe, that *Ovid* uses the *abstract* term, Origo, in like manner for an *agent*, or *efficient cause*. Metamorph. lib. I. lin. 79.

Ille Opifex rerum, mundi melioris Origo.

means *a member of the Jewish Sanhedrim;* (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that αρχων in those texts of Mat. means only a *ruler of a synagogue. Josephus,* in like manner, mentions the αρχοντες *rulers* and *counsellors* as distinct, De Bel. lib. ii. cap. 17. § 1. comp. Βελευτης. *Wolfius* on Eph. ii. 2, observes that there is no solecism in this text, if we consider πνευματος as put in opposition with εξουσιας του αερος *the aërial rulers,* and understand it in a collective sense, as denoting a *band* or *army of evil spirits.* Compare the use of πνευμα in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see *Bowyer.*

ΑΡΩ.

To fit, adapt. This V. occurs not in the N. T. but is inserted on account of its derivatives therein found. It may, I think, be deduced from the Heb. ערם *to be cunning, skilful*; and though the final ם is dropped in the V. αρω, it reappears in many of its derivatives, as in ἁρμα, ἁρμενος, ἁρμη, ἁρμος, ἁρμοζω, &c. See *Scapula.*

Αρωμα, ατος, το, from αρ or αρι *very much,* and οζω *to smell.*

An aromatic, a spice, "*a vegetable production fragrant to the smell, and pungent to the taste.*" *Johnson.* occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. בשם, which as a V. in the Oriental dialectical languages signifies, in like manner, *to be sweet.*

Ασαλευτος, ε, ὁ, ἡ, και το—ντ, from α neg. and σαλευω *to agitate,* which see.

Not to be shaken, unshaken, immoveable. occ. Acts xxvii. 41. Heb. xii. 28; where see *Wetstein* and *Macknight.*

Ασβεστος, ε, ὁ, ἡ, και το—ον, from α neg. and σβεστος *quenchable,* from σβεννυω *to quench. Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ασεβεια, ας, ἡ, from ασεβης *impious.*

I. *Impiety towards God, ungodliness.* occ. Rom. i. 18.

II. *Wickedness* in general, *neglect* or *violation of duty* towards *God, our neighbour,* or *ourselves,* joined with and springing from *impiety towards God.* occ. R 26. 2 Tim. ii. 16. Titus ii. 12 ver. 15, 18.

Ασεβεω, ω, from ασεβης.

To act impiously or *wickedly.* occ. ii. 6. Jude ver. 15.

Ασεβης, εος, ες, ὁ, ἡ, from α neg. ar *to worship, venerate.*

I. *Impious, ungodly, not observing religion and worship of God.* occ. i. 9. 1 Pet. iv. 18.

II. *Wicked* from *impiety.* Rom. iv. 5 ii. 5. & al.

Ασελγεια, ας, ἡ, from ασελγης *las* which, according to some, is from α intens. and Σελγη, the na city in *Asia Minor,* whose inha say some, were remarkably ad *luxury, wantonness,* and *lascivi Strabo,* however, informs us (l p. 854. edit. *Almelou.*) that Σελγ of Pisidia, was a colony of the L monians, and that the inhabitan αξιολογωτατοι των Πισιδιων *the m siderable of the Pisidians,* and th were σωφρονες *sober,* and even νεστατοι *most sober*;" and *Libanius* in Demosth. Orat. in mid. Ε παντες δικαιοι ησαν, και αρετης εν All in *Selga* were *just,* and *full of* If the *Selgians* deserved this ch and ασελγης be derived from the their city, it is plain that the α negative. But may not ασελγης ter deduced from α intens. and H *to know carnally,* whence also the V. σαλαγειν *to ravish, deflower,* a γη the name of the *city* just men See *Bochart,* vol. i. 364.

I. *Lasciviousness, lewdness, lechery, ness.* Rom. xiii. 13. Gal. v. 19 iv. 19. & al.

II. *An enormous* or *insolent injury,* o *tice.* Mark vii. 22. On which pla *phelius* justly observes, that if α were in this passage designed to *lewdness* or *lasciviousness,* it wou been added to μοιχειαι and πορνει of a like kind, in the preceding But as it is joined with δολος de interprets it in general *an inju more remarkable and enormous ki* shews that *Polybius* has in sever sages used the word in this sense. also *Wetstein.*

ς, ὁ, ἡ, from α neg. and σημα a r *signal*, which see.
narkable, mean, inconsiderable. occ. xi. 39; where *Wetstein*, among assages, cites from *Achilles Tatius*, ΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΥ; and *Euripides*, Εστι γαρ ΟΥΚ ΑΣΗΜΟΣ ων ΠΟΛΙΣ. See more in his note text, and on Acts ix. 11.
ας, ἡ, from ασθενης.
of strength, weakness. occ. 1 Cor.

y infirmity, sickness. Luke xiii. 11. . 5. xi. 4. Acts xxviii. 9. & al.
mity, frailty. Rom. vi. 19. viii. eb. iv. 15. xi. 34. & al.
νειαι, αι, *Sufferings, afflictions,* are incident to our mortal nature, ew the *frailty* and *infirmity* thereof. xii. 9, 10. Comp. Gal. iv. 13.
ερος, α, ον, Comparat. of Ασθενης

veak, weaker. occ. 1 Cor. xii. 22. iii. 7; where *Wetstein* produces passages from the Greek writers, ning the *weakness* of the female in rison of the male sex by the very
ασθενεια, ασθενες, ασθενες-ερον.
ω, from ασθενης.
weak. It occurs not in the N. T. in this sense.
: *infirm, sick.* Mat. x. 8. xxv. 36. v. 40. & al. freq. *Xenophon* and *Æneas* use the V. in this sense, as e seen in *Elsner* on Mat. xxv. 36.
be weak spiritually, as in faith. iv. 19. xiv. 1, 2. 1 Cor. viii. 9. & omp. 2 Cor. xi. 29.—as the law ject of justification. Rom. viii. 3. Heb. vii. 18.
e weak in riches, to be poor, indi- Acts xx. 35. *Raphelius*, in his n this place, produces several pas- from *Herodotus*, where he uses α βιω for *poverty of condition*, and that *Demosthenes* uses the superla- θενες-αλος for *very poor*, or *low in ld.* Comp. also *Wetstein.*
weak, destitute of authority, dig- r power, contemptible. 2 Cor. xi. 21. 9; on which two last texts see s and *Doddridge.*
ι, αλος, το, from ασθενεω.
ess, infirmity. occ. Rom. xv. 1.
ης, ες, ὁ, ἡ, και το—ες, from α neg. and σθενος *strength*, which may be from the Heb. שׁוּת *to settle*, compounded perhaps with אוֹן *strength.*

I. *Weak, without strength.* Strictly in this sense the adject. positive occurs not in the N. T. but see Ασθενες-ερος.
II. *Infirm, sick, sickly.* Mat. xxv. 39. Acts iv. 9. v. 15, 16.
III. *Without strength,* or *weak* in a *spiritual sense, weak* with regard to *spiritual* things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ασθενες, το, Neut. used substantively, *Weakness,* as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.
IV. *Weak, destitute of authority* or *dignity, contemptible.* 1 Cor. i. 27. 2 Cor. x. 10.

Ασιαρχαι, ων, οι, from Ασια *Asia*, and αρχη *a head, chief.*
Asiarchs. occ. Acts xix. 31. These were *officers of a religious nature,* who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of *Polycarp* bishop of *Smyrna* in *Asia*, § 12. (edit. *Russel.*) they ask τον* Ασιαρχην Φιλιππον *Philip the Asiarch* (who is afterwards, § 21. called Αρχιερεως the *High-priest*), to let out a *lion* upon *Polycarp*, which he declares he could not do, *because that kind of spectacles was now over.* All the eastern provinces had such officers as the Ασιαρχαι, who, from their respective districts, were called Συριαρχαι, Φοινικιαρχαι, Βιθυναρχαι, &c. See more in *Grotius*, *Hammond*, *Pole* Synops. and *Wetstein.*

Ασιλια, ας, ἡ, from ασιλος.
Abstinence from, or *neglect of, food.* occ. Acts xxvii. 21, Πολλης δε ασιλιας υπαρχουσης. "The meaning is, *But when almost every body neglected their food:* having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits*, and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their *lives.*' *Markland* in *Bowyer's* Conject.

Ασιλος, ε, ὁ, ἡ, from α neg. and σιλος, *corn, food.*

* See *Usher's* Note in *Russel's* edit.

Without

Without food, fasting. occ. Acts xxvii. 33; where see *Wetstein*, and comp. Προσδοκαω.

ΑΣΚΕΩ, ω, either from the Heb. חזק *to act with strength*, or from the Chald. עסק *to strive, endeavour*; "studuit, operam dedit." *Castell.*

To exercise one's self, to exert all one's diligence, study, and industry. occ. Acts xxiv. 16. *Raphelius* observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from *Xenophon*. Comp. also *Wetstein*.

ΑΣΚΟΣ, ου, ὁ, from α collect. and σχεω *to contain*, according to some, but rather from the Heb. השקה (Hiph. of שקה) *to supply with liquor*.

A bottle; in the N. T. *A bottle of skin, a skin-bottle*; such as were * anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word ασκος, and see *Wetstein* on Mat.

Ασμενως, Adv. from ασμενος *glad, rejoicing*, q. d. ἡσμενος *delighted*, particip. perf. pass. of ἡδω *to delight*, which see under Ἡδεως.

Gadly, joyfully. occ. Acts ii. 41. xxi. 17. On Acts ii. 41, *Wetstein* cites from *Dionysius Hal. Diodorus Siculus*, and *Josephus*, the similar phrases, ΑΣΜΕΝΩΣ ΥΠΟΔΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ, and ΑΣΜΕΝΩΣ ΠΡΟΣΔΕΞΑΣΘΑΙ, and ΑΣΜΕΝΩΣ ΔΕΞΑΣΘΑΙ ΤΟΥΣ ΛΟΓΟΥΣ. Comp. *Kypke*.

Three ancient MSS, however, and one later, together with the Vulg. and two other ancient versions, omit ασμενως from the text in Acts, and *Griesbach* marks it as a word probably to be omitted.

Ασοφος, ου, ὁ, from α neg. and σοφος *wise*. *Unwise, foolish.* occ. Eph. v. 15.

Ασπαζομαι, Mid. or Depon. from α collect. or intens. and σπαω *to draw*. So *Eustathius* on Il. p. 82. and p. 1249, says it signifies εις, or προς ἑαυτον σπασθαι *to draw to one's self*; and to the same purpose, the Scholiast on *Aristophanes*, Plut. Κυριως ασπασασθαι εστι το περιπλεκεσθαι τινα, δια το ΑΓΑΝ ΣΠΑΣΘΑΙ εις ἑαυτον τον ἑτερον, και περιβαλλειν τας χειρας εν τω φιλοφρονεισθαι. Ασπασασθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to *draw* him *strongly* to one's self." But after all, the Greek ασπαζομαι may perhaps be best derived from the Heb. אסף *to collect, gather together*.

I. *To embrace.* See Acts xx. 1. xxi. 6, and *Wetstein* on those texts; and because this was an usual form of *salutation* or *valediction*, hence

II. *To salute, hail, shew some outward token of love* or *respect* to a person or thing present. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16. & al. freq. Comp. Mark xv. 18.

III. *To salute* or *greet* a person absent. Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where *Kypke* cites the Greek writers applying the Verb to things as well as persons in this sense. *Parćus*, after *Chrysostom* and *Theophylact*, says, that this word is used by a metaphor taken from persons *sailing*, who, when they see at a distance their wished-for port, *with joyful shouts salute it*. Thus *Wetstein* cites from *Virgil*, Æn. iii. lin. 522—4,

Cum procul obscuros colles, humilemque videmus
Italiam. Italiam *primus conclamat Achates;*
Italiam læto socii clamore salutant.

Ασπασμος, ου, ὁ, from ασπαζομαι, perf. of ασπαζομαι.

A salutation. Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17. see *Wolfius*.

Ασπιλος, ου, ὁ, ἡ, from α neg. and σπιλος *a spot*.

Without spot, free from spot, spotless. occ. 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14.

ΑΣΠΙΣ, ἰδος, ἡ.

An asp, a species of serpent remarkable for *rolling itself up* in a spiral form, as *Bochart* hath proved, vol. iii. 379, 380. Hence the Greek Etymologists derive it from α neg. and σπιζω *to extend*; but it may,

* So *Homer* makes mention of wine's being brought ασκῳ εν αἰθωνι, in a bottle made of *goat-skin*. Il. iii. line 247. Odyss. vi. line 78. Odyss. ix. line 196.

may, in this view, be better deduced from the Heb. אסף *to collect, gather together*, if indeed *ασπις* be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to *ασπιδων* of the LXX, and of the Apostle, is עכשוב, which seems in like manner derived from עך (Arab.) *to bend*, or עכש (Arab.) *to bend back*, and שוב *to return*. Comp. *Heb.* and *Eng.* Lexicon in עכשוב.

Ασπενδος, ε, ὁ, ἡ, from α neg. and *σπονδη a libation*, which from *σπενδω to offer libations*. *Implacable, irreconcileable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices* and *libations* to their gods in their *solemn treaties*. So in the *treaty* between the Greeks and Trojans, in *Homer*, Il. iii. we find that they not only offered two lambs for a sacrifice, but, liue 295, 6,

ΟΙΝΟΝ δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ΕΛΛΕΟΝ, ἠδ' ἐυχοίατο θεοῖς αἰειγενέτῃσιν.

Into the cups they draw the sacred *wine*,
And *pour libations* to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in *Virgil*, Æn. xii. *line* 174, they in like manner sacrificed a swine and a sheep;

——— *Pateræque altaria* libant.
And on their altars the *libations* pour'd.

Comp. Isa. xxx. 1. and Bishop *Lowth* there.

And this custom was so universally and constantly observed among all the Grecian states, that *σπενδω* or *σπενδομαι*, which properly denote *to offer libations*, are with them the usual words for *making a treaty*, as the N. *σπονδη*, properly *a libation*, is for the *treaty* itself; hence *ασπενδος πολεμος* is a *deadly irreconcileable war*.

We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the *blood* of the Redeemer, thus *typically* poured out, on the performance of their respective parts of the treaty or covenant?

ΑΣΣΑΡΙΟΝ, ε, το. A word formed from the Latin assarius, the same as As.

An As, a Roman coin, equal to the tenth part of the *denarius*, and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by *Plutarch*, *Dionysius Halicarn.* and *Athenæus*, as may be seen in *Wetstein* on Mat. Comp. also *Kypke*.

ΑΣΣΟΝ, Adv. perhaps from the Heb. אץ *to press upon, confine*; or comparative neut. *εγγυς nigh*, whence *εγγιων* and *εσσων*, and neut. *εσσον* and *ασσον* (see *Wolf.*); so from *παχυς*, compar. *παχιων* and *πασσων*; from *ταχυς*, *ταχιων* and *θασσων*.

Near, very nigh, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in *Alberti* and *Elsner*, but *Raphelius* shews that *Herodotus* has several times applied *ασσον* in this sense, and so has *Josephus*, Ant. lib. i. cap. 20. § 1. Τους δε λειπομενους ΑΣΣΟΝ *εκελευεν ακολουθειν*· And he ordered those that were behind to follow *near*, or *at a small distance*. Comp. also *Wetstein*.

Ασταθεω, ω, from α neg. and *σταθος fixed, settled*, which from *ιστημι to stand, be fixed*. *To be unsettled, have no certain* or *fixed abode*. occ. 1 Cor. iv. 11.

Αστειος, α, ον, from *αστυ a city*, which perhaps from the Heb. שית *to settle, establish*, with a formative א.

I. *One that dwelleth in a city*.

II. *Well-bred, polite, elegant*, as the inhabitants of *cities* usually are in comparison with those of the country.

III. *Beautiful, handsome, elegant in form*. (May not *αστειος* in this view be deduced from the Heb. עשת *to shine*?) In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *αστειος τω Θεω* * *beautiful through*

* *Josephus* mentions the *beauty* of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his *beauty*, and that as he

through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase αγειος τω Θεω, which, as it seems to be clearly stated by *Doddridge* on the place, I shall express in his words; "*Grotius* and others," says he, "have observed it as a common *Hebraism;* being no more than an *emphatical expression* to denote his *extraordinary* beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were *extraordinary* in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Ps. lxxx. 10.), *great mountains* are *mountains of God* (Ps. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) πολις μεγαλη τω Θεω. *Septuag.* And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, οπλα δυναια τω Θεω, might not improperly be rendered *very strong weapons.*" Thus the Doctor. Let us now review the texts.—Gen. xxx. 8, *Rachel*, on the birth of a son to *Jacob* by her maid *Bilhah*, saith נפתולי נפתלתי אלהים, *By the agency* (Heb. *twistings*) of God, *I am intwisted with my sister*, i. e. my family is now through *God*'s blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour* of *God* in *Bilhah*'s bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, *Aquila*, and Vulg. explain ver. 8. * *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon, which Jehovah hath planted*, Ps. civ. 16, and which are the called *His*. Ps. xxxvi. 6, *Thy righ ness is like* the mountains *of God* not *high* or *great*, but *stedfast* an *moveable*, like *the mountains* which *hath established* by his almighty p (comp. Ps. lxv. 6. Prov. viii. 25. iv. 13.) and which therefore are cl as *His*. In Jon. iii. 3, Nineveh is עיר גדולה לאלהים a great city * "*f belonging to, the Aleim*, the true God accordingly the inhabitants of it *re* upon the *preaching* of *Jonah*, and formed such services as shewed tha *knew* what the true religion was, tl *in general*, they had not practise Lastly, do not οπλα δυναια τω 2 Cor. x. 4, plainly mean not onl *strong weapons*, but *weapons* prope *vine, weapons mighty through God*, n *through the miraculous gifts of th Spirit* bestowed on the Apostles, St. *Paul* elsewhere calls *the demons of the Spirit and of* power (δυνα and with which he declares he w sisted in preaching the Gospel, tha *faith might not stand in* (or *depend the wisdom of man, but in the* (δυναμει) *of God?* See 1 Cor. ii. 4 The LXX use the word αγειον f Heb. טוב *goodly, beautiful, agreea* the account of Moses' beauty, Exo and in the description of David's, xvi. 12, for טוב ראי, they put αλλ σει Κυριω, *fair in aspect* throu

he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him Παιδα ΜΟΡΦΗ ΘΕΙΟΝ a child *divine in form.*" Ant. lib. ii. cap. 9. § 5, 6, 7. *Philo* (in Vitâ Mosis, towards the beginning) says, that "at his birth he had a more elegant and *beautiful* (ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person."—And it appears from *Justin*, lib. xxxvi. cap. 2, that the fame of Moses' uncommon *beauty* had spread among the Heathen.

* See *Heb.* and *Eng.* Lexicon, under אל.

* See *Catcott*'s excellent *Remarks on the Sec of the Bishop of Clogher*'s *Vindication of the H the Old and New Testament*, part i. p. 40, learned *Parker*'s Bibliotheca Biblica, vol. ii 8. And since writing the above in the first I am glad to find that able critic *Glassius* ring in a similar explanation of the texts, P. Sacr. lib. iii. tract 1. canon 17. 3. "If th nation of the *Assyrians* (says Dr. *Waterland*, May 19, 1731, p. 37.) were the posterity *ham*, so called from *Ashurim*, Gen. xxv. 3, d ed from *Abraham* by *Keturah* (as an ancien in *Josephus*, Ant. lib. i. cap. 15. p. 44. edit. *camp.* asserts, and as a learned modern, *Joh Schroederus*, Imperium Babylonis & Nini, p. 105, &c. now lately has undertaken t tain), we may then the more easily accoun quick repentance of the *Ninevites* upon th ing given them by a *single* prophet of *Israel* as for their manner of expressing their rep not like *idolaters*, but true worshippers: (v. 3, 8, 9. Mat. xii. 41.) *They had not forgot the religion of their fathers.*"

Lord, an expression very similar to αγειος τῳ Θεῳ.

ΑΣΤΗΡ, ερος, ὁ. The most probable derivation of this word seems to be from the Heb. צהר *to shine*, or from צחר to be of a *vivid shining white* colour, q. d. with ה emphatic prefixed, הצהר *the shiner*, or הצחר *the bright shiner*. So the Heb. name of a *star* כוכב is from כבב *to shine*, and the English *star* seems to be ultimately from צהר or צחר.

I. *A star*, "*one of the luminous bodies that appear in the nocturnal sky*," (Johnson), whether *fixed star*, *planet*, or *comet*. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. *A luminous body, somewhat resembling a star.* So *Homer* plainly uses αγερα for the *meteor* commonly called the *shooting of a star*, Il. iv. line 75.

Ὡϛτε δ' ΑΣΤΕΡΑ ηκε Κρονου παις αγκυλομητεω.

And *Lucian*, Navig. tom. ii. p. 671, explains his own expression τινα λαμπρον ΑΣΤΕΡΑ, a certain shining *star*, by Διοσκουρων του ἑτερου, i. e. one of those *luminous appearances* called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2, 7, 9, 10. & al. comp. Jude ver. 13. * It is evident that the *motion* of that *luminous body* which appeared to the *Magi* was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the *daytime*, and so, no doubt, its light was much more † intense than theirs, though inferiour to that *light above the brightness of the sun, which shone round Paul and those that journeyed with him*, Acts xxvi. 13.

III. *The angels* or *bishops* of churches are figuratively denoted by *stars*, who, "having gained *light* from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, *to give light* (prælucere) to others." *Stockius*. Rev. i. 16, 20.

IV. Jesus calls himself, Rev. xxii. 16, *the bright and morning* Star, as ushering in the *Gospel-day* of Knowledge, Grace, and Glory; the last of which is especially alluded to under the same image in Rev. ii. 28.

Ασϛηριϰτος, η, ον, ὁ, ἡ, from α neg. and ϛηριϰτος *confirmed, established*, which from ϛηριζω *to confirm, establish*.

Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16.

Ασϛορϛος, ον, ὁ, ἡ, from α neg. and ϛορϛη *natural affection*, which from ϛερϛω *to love with such affection*; and this may be from the Heb. שרג *to be wreathed* or *knit together*.

Void of natural affection, particularly of *that love* and *affection* which *parents* ought to bear to their *children*, and *children* to their *parents*, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the *stork*, whose English name seems to be of the same origin as the Greek ϛορϛη, and to have been given it on account of the reciprocal ϛορϛη between the parents and offspring of this species; of which see *Bochart*, vol. iii. 327, &c. and *Heb.* and *Eng.* Lexicon, under חסד II. occ. 2 Tim. iii. 3. Rom. i. 31; where see *Doddridge*'s Note, and *Leland*'s Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Αϛοχεω, ω, from αϛοχος *one who misseth his aim*, which from α neg. and ϛοχαζομαι *to aim and tend to the mark*, and this from ϛειχω *to go in order* or *regularly*.

To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18.

This V. is several times used by *Plutarch* in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See *Wetstein*.

ΑΣΤΡΑΠΗ, ης, ἡ, from the Heb. שרפה *a burning*, with the ה emphatic prefixed, from the V. שרף *to burn*.

I. *Lightning*. Mat. xxiv. 27. xxviii. 3. & al.

II. *Vivid brightness, sprightly lustre*, as of a lamp. occ. Luke xi. 36.

Αϛραπτω, from αϛραπη.

To lighten, flash, or *shine as lightning*. occ. Luke xvii. 24. xxiv. 4.

Αϛρον, ου, το, from αϛηρ *a star*.

Properly, *A* * *constellation consisting of several*

* See Bishop *Chandler*'s Vindication of the Defence of Christianity, p. 413.

† See *Ignat.* Epist. ad *Ephes.* § 19. edit. *Russel.*

* Αϛρον and αϛηρ differ, says the Greek grammarian *Ammonius*, for αϛρον is a celestial *sign* formed of *several*

several stars, as *Orion*, *Pleiades*, &c. Also, *A star*. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ασυμφωνος, ου, ὁ, ἡ, from α neg. and συμφωνος *agreeing in speech*.
Disagreeing in speech, discordant. occ. Acts xxviii. 25; where *Wetstein* cites from *Diodorus Sic.* ΑΣΥΜΦΩΝΟΥΣ ΕΙΝΑΙ ΠΡΟΣ ΑΛΛΗΛΟΥΣ.

Ασυνέτος, ου, ὁ, ἡ, from α neg. and συνετος *understanding, knowing*.
Without understanding, unintelligent, foolish. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19.

Ασυνθέτος, ου, ὁ, ἡ, from α neg. and συνιθημι *to make an agreement* or *covenant*.
A covenant-breaker, one who doth not stand to, or *perform, his covenant* or *agreement*. So *Hesychius*, ασυνθέτους· μη εμμενοντας ταις συνθηκαις; and *Theophylact*, τοις συνπεφωνημενοις μη εμμενοντας. occ. Rom. i. 31.

Ασφαλεια, ας, ἡ, from ασφαλης.
I. *Firmness, security, safety*. occ. Acts v. 23. 1 Thess. v. 3.
II. *Firmness, certainty*. occ. Luke i. 4.

Ασφαλης, ους, ες, ὁ, ἡ, και το—ες, from α neg. and σφαλλω *to supplant, trip up the heels, throw down*, which seems a plain derivative from the Heb. שׁפל (in Hiph.) *to bring down, lay low*.
I. *Firm, that cannot be thrown down*. In this sense strictly it occurs not in the N. T. but in the profane writers.
II. *Firm, sure, steady, that cannot be moved*. occ. Heb. vi. 19.
III. *Safe*. occ. Phil. iii. 1.
IV. *Certain*. occ. Acts xxv. 26. Ασφαλες, το, *Certainty, truth*, the adj. neuter being, as usual, employed as a substantive. occ. Acts xxi. 34. xxii. 30.

Ασφαλιζω, from ασφαλης.
To make fast, safe, secure, occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24.

Ασφαλως, Adv. from ασφαλης.
I. *Safely*. occ. Acts xvi. 23. Mark xiv. 44, where see *Wolfius* and *Kypke*.
II. *Certainly, assuredly*. occ. Acts ii. 36.

Ασχημονεω, ω, from ασχημων.
To behave indecently, unseemly, or *unbecomingly*. occ. 1 Cor. vii. 36. xiii. 5.

Ασχημοσυνη, ης, ἡ, from ασχημων.
I. *Indecency, obscenity*. occ. Rom. i. 27.
II. *Nakedness, shame, shameful parts*. Rev. xvi. 15.
In the LXX it is frequently used in latter sense, answering to the Heb. See Lev. xviii.

Ασχημων, ονος, ὁ, ἡ και το—ον, from neg. and σχημα *figure, mien*.
Uncomely, indecent. occ. 1 Cor. xii comp. Rev. xiv. 15.
In the LXX it answers to one pas Deut. xxiv. 1, to the Heb. ערות *ness*.

Ασωτια, ας, ἡ, from ασωτος *abandoned, flagate, riotously luxurious*, from α and σωω or σωζω *to save, reserve* cause such persons usually *waste* substance, yea themselves, in ri living, *reserving nothing*. See *We* on Luke xv. 13.
Profligacy, debauchery, abandoned occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv

Ασωτως, Adv. from ασωτος, which under ασωτια.
Profligately, riotously. occ. Luke x *Josephus* uses the same phrase ασωτω *to live* riotously. Ant. lib. xii. c § 8.

Αταχτεω, ω, from αταχτος.
To behave irregularly or *disorderly*. 2 Thess. iii. 7, where see *Kypke*.

Αταχτος, ου, ὁ, ἡ, from α neg. and τα 3d pers. perf. pass. of τασσω *to order*.
Disorderly, irregular, i. e. *violati order prescribed by God*. occ. 1 Th 14, where see *Wolf.* and *Wetstein* comp. 2 Thess. iii. 6, &c.

Αταχτως, Adv. from αταχτος.
Irregularly, disorderly. occ. 2 The 6, 11.

Ατεκνος, ου, ὁ, ἡ, from α neg. and τε *child*, which see.
Having no child, childless. occ. Lul 28, 29, 30.

Ατενιζω, from ατενης *intent, viewing tively*, which from α intensive or ment. and τεινω *to tend, fix*, whic *To fix the eyes, behold* or *look stedfa attentively*. So Gr. Gloss. *Alber* plains ατενιζοντες by ατενες βλε and *Hesychius*, ατενιζει· προσεχει, β *Lucian*. Contemp. tom. i. p. 338. δ' ΑΤΕΝΙΣΗΣ if you *look attenti* & De Merc. Cond. p. 468. E. α εκεινα προσωπον ΑΤΕΝΙΖΟΝΤΑ·

several stars, as *Orion, the Bear*, but αστηρ a *single* star.

your eyes fixed on his countenance." Luke iv. 20. Acts iii. 4. & al. freq. See *Elsner* and *Kypke* on Acts.

ΑΤΕΡ, Adv. from Heb. אטר *to shut, obstruct.*

Without, not with, either *not having*, occ. Luke xxii. 35; or *in the absence of*, occ. Luke xxii. 6.

Ἀτιμάζω, from *α* neg. and *τιμαω to honour.*

To dishonour, treat with contumely or *indignity*. Luke xx. 11. John viii. 49. Rom. i. 24. & al.

Ἀτιμία, *ας*, *ἡ*, from *ἄτιμος*.

Dishonour, disgrace, ignominy. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. & al.

Ἄτιμος, *ε*, *ὁ*, *ἡ*, from *α* neg. and *τιμη honour.*

Dishonourable, without honour. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10.

Ἀτιμοτέρος, *α*, *ον*, comparat. of *ἄτιμος*.

More dishonourable. occ. 1 Cor. xii. 23.

Ἀτιμόω, *ω*, from *ἄτιμος*.

To dishonour, treat with indignity. occ. Mark xii. 4.

ΑΤΜΙΣ, *ίδος*, *ἡ*, from *αω to breathe*, according to some; but is it not rather from the Heb. עתם *to burn up*, or perhaps a compound of אד כאש *vapour from fire*? *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see *Wolfius* and *Wetstein*. and comp. *Heb.* and *Eng. Lexicon* in הבל I.

In the LXX this word answers to ענן *a cloud*, namely of *incense*, Lev. xvi. 13. Ezek. viii. 11.—to קישור *smoke, vapour, as of a furnace*, Gen. xix. 28, (so *αἰμὶς καπνώδης smoky vapour*, to שן *smoke*, Hos. xiii. 3.)—to תמרות *pillars*, namely *of smoke*, Joel ii. 30. or iii. 3.

Ἄτομος, *ε*, *ὁ*, *ἡ*, *και το—ον*, from *α* neg. and *τέτμημαι* perf. mid. of *τεμνω to cut, divide*; which see.

Indivisible. Ἄτομον, *το*, *An indivisible point of time, an instant, a moment*. occ. 1 Cor. xv. 52.

Ἄτοπος, *ε*, *ὁ*, *ἡ*, *και το—ον*, from *α* neg. and *τοπος place.*

Literally, *Without place*, or *having no place.*

I. Of things, *Inconvenient, unsuitable, improper, amiss, wrong*. occ. Luke xxiii. 41. *Polybius*, as cited by *Raphelius* on the place, uses *ἄτοπον* in the same sense; and in the LXX it several times answers to the Heb. און *iniquity*. Comp. also *Wetstein*. Observe, that in Acts xxv. 5, eight MSS, two of which ancient, for *τοῦτῳ* read *ἄτοπον*, and the Vulg. renders accordingly—in viro *crimen*. Another MS, and the *Complutensian* edition, add *ἄτοπον* after *τοῦτῳ*; and this reading, which is also approved by Bp. *Pearce*, appears to have been followed by our translators.

II. *Inconvenient, prejudicial, hurtful, evil*. occ. Acts xxviii. 6; where *Wetstein* cites the Greek writers using it in the like sense, and *Galen* in particular applying ΟΥΔΕΝ ΑΤΟΠΟΝ to *escaping* the usual consequences of *venomous bites*.

III. Of persons, *Absurd, unreasonable*. occ. 2 Thess. iii. 2.

Αὐγάζω, from *αὐγή*.

To irradiate, beam, or *shine forth*. occ. 2 Cor. iv. 4.

ΑΥΓΗ, *ης*, *ἡ*, q. אגה, from נגה *to shine*, the ג being dropt as usual.

I. *Light, splendour*. In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of day-light*. occ. Acts xx. 11; where *Wetstein* cites from *Polyænus*, *καλα πρωΐην* ΑΥΓΗΝ *της ἡμερας*, at the first *dawning* of the day."

In the LXX this word answers to the Heb. נגה, in the only passage wherein it occurs, Isa. lix. 9.

ΑΥΓΟΥΣΤΟΣ, *ε*, *ὁ*.

The Latin name or title, *Augustus*, in Greek letters. occ. Luke ii. 1. See under Σεβαστος.

Αὐθάδης, *εος*, *ες*, *ὁ*, *ἡ*, from *αὐτος himself*, and *ἀδεω to please*, which is I apprehend from the Heb. ערן *to delight*, the final ן being dropt; which however appears in others of the Greek derivatives from this word, as in *ανδανω to please*, *ἐδανος pleasant*, *ἡδονη pleasure*. Comp. *ἡδεως*.

Self-willed, self-pleased, or rather *pleasing himself and despising others, supercilious, haughty, insolent, surly*. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See *Theophrast.* Eth. Char. cap. xv. and *Duport's* Lectures thereon, and *Raphelius* and *Wetstein* on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10.

Αὐθαιρέτος, *ε*, *ὁ*, *ἡ*, from *αὐτος himself*, and *αἱρεω to choose.*

Choosing or *willing of himself*, or *of his own*

own accord. occ 2 Cor. viii. 3, 17. See *Wolfius, Wetstein* and *Kypke.*

Αυθενίεω. ω, from αυθενίης *one acting by his own authority* or *power*, q. d. αυτον εις, gen. ενος, *sending himself*, i. e. upon his own business. Joined with a genitive, *To use* or *exercise authority* or *power over.* So *Hesychius*, αυθενιειν, εξουσιαζειν, *to exercise authority, to domineer.* occ. 1 Tim. ii. 12, where see *Kypke* and *Wetstein.*

Αυλεω, ω, from αυλος *a pipe* or *flute.*

To pipe, play on a pipe or *flute.* occ. Mat. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.

ΑΥΛΗ, ης, ἡ, either from αω *to blow*, as the wind; or rather, as *Mintert* observes, from the Heb. אהל *a tent, tabernacle.*

I. Anciently and properly, *An open court inclosed by buildings, a court-yard* exposed to the *open air.* So the Etymologist, Αυλη, ὁ περιτειχισμενος και ὑπαιθρος τοπος. occ. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house* or *palace*, including the *open court*, about which, according to the eastern mode of building practised to this day, it was built. See *Shaw's* Travels, p. 207. Hence

II. *A large house*, or *palace.* occ. Luke xi. 21. See *Wetstein* on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see *Wetstein.* occ. John x. 1, 16.

Αυλητης, ου, ὁ, from αυλεω *to pipe.*

A player on a pipe or *flute, a piper* or *flute-player.* occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the musick of *pipes* or *flutes*, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals. *Josephus* expressly mentions these ΑΥΛΗΤΑΣ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See *Wetstein* on Mat. ix. 23, and *Harmer's* Observations, vol. iii. p. 392, &c.

Αυλιζομαι, from αυλη *a sheep-fold.*

I. *To be put* or *remain in a fold* or *stable*, as sheep or other cattle. In this sense it is used in the profane writers. And because sheep were usually *folded* or *housed* at night, (see *Bochart*, vol. ii. 452, & seq.) hence

II. Spoken of men, *To lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by *Thucydides* and *Xenophon*, and also in the LXX, where it answers to the Heb. לין above thirty times. In the Greek writers, however, it is by no means confined to the *night*; for in *Xenophon* Cyr. Exped. lib. iv. p. 270, edit. *Hutchinson*, 8vo, we have Ταυτην δ' αυ την ΗΜΕΡΑΝ ΗΥΛΙΣΘΗΣΑΝ εν ταις κωμαις—That *day they lodged* in the villages,"—and p. 451, Ταυτην μεν ουν την ΗΜΕΡΑΝ αυθι ΗΥΛΙΖΟΝΤΟ.—See also *Hutchinson's* Note 6. p. 253, and *Wetstein* on Mat. xxi. 17.

ΑΥΛΟΣ, ου, ὁ.

A pipe or *flute.* The Greek Lexicographers derive this word from the V. * αυω or αω *to breathe, blow* (so the Eng. *flute* seems related to the Latin flatus, *blowing*); but it may perhaps be better deduced from the Heb. חל *to perforate, fistulate*; whence חליל *a pipe* or *flute*, to which word the Greek αυλος generally answers in the LXX. occ. 1 Cor. xiv. 7.

Αυξανω, from αυξω the same.

I. *To grow, increase in bulk*, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number* or *multitude.* Acts vii. 17.

III. *To grow, increase*, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow*, spiritually. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after καρποφορουμενον, *Griesbach*, on the authority of twelve or thirteen MSS (six of which ancient), of both the Syriac, Vulgate and other old versions, admits into the text the words και αυξανομενον, as a probable addition.

IV. In a transitive sense, *To make to grow* or *increase.* 1 Cor. iii. 6, 7.

Αυξεω, ω, from αυξω.

To increase. An obsolete verb, whence in the N. T. we have 1st fut. Subj. 1st pers. plur.

* See Note on this word under Αυξανω.

plur. αυξησωμεν, Eph. iv. 15; 1st aor. 3d pers. sing. Indic. ηυξησε, Luke xiii. 19: Optat. 3 pers. sing. αυξησαι, 2 Cor. ix. 10; 1st aor. pass. 2d pers. plur. Subj. αυξηθητε, 1 Pet. ii. 2. See under Αυξανω.

Αυξησις, ιος, att. εως, from obsol. αυξεω or αυξανω.

Growth, increase. It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥΞΩ, from αεξω *to increase*, or immediately from the Heb חזק *to grow strong*. *To grow, increase*, spiritually. occ. Eph. ii. 21. Col. ii. 19.

ΑΥΡΙΟΝ, Adv. from the Heb. אחר *after*. It denotes *time immediately after*, or *succeeding soon after*; *To-morrow, within a short time*. Mat. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. With the prepositive article fem. Η (the N. ημερα *day* being understood) it signifies *The morrow, the immediately succeeding day*. Mat. vi. 34. Acts iv. 3, 5. James iv. 14. comp. Σημερον. On 1 Cor. xv. 32, *Wetstein* cites from *Diogenes Laert.* Τρυφωσι ως ΑΥΡΙΟΝ ΑΠΟΘΑΝΟΥΜΕΝΟΙ, 'They indulge in luxury as if they were *to die to-morrow*.

Αυστηρος, α, ον.

I. *Austere, rough.* It properly denotes a taste or *savour*, as of *unripe* fruits, and is deduced by the Etymologists from the V. * αω *to dry*, because things of an *austere* taste make the mouth and palate feel *dry* and *harsh*. So in *Dioscorides* ΑΥΣΤΗΡΟΣ ΟΙΝΟΣ is *rough wine*. See *Scapula*.

II. *Austere, harsh, severe* in temper or disposition. occ. Luke xix. 21, 22.

Αυταρκεια, ας, ἡ, from αυταρκης.

I. *Sufficiency, competence.* occ. 2 Cor. ix. 8.

II. *Content, contentment.* occ. 1 Tim. vi. 6. See *Wetstein* on both texts.

Αυταρκης, εος, ες, ὁ, ἡ, και το—ες, from αυτος *himself*, and αρκεω *to suffice*.

I. *Self-sufficient, sufficient.* In this sense it is used by the profane writers.

* Which is by some not improbably deduced from αω *to blow*, as the *air*, of which *dryness* is the effect; and the V. αω seems a derivative of אוה the *Essence*, which as in Heb. it is one of the names of the true God, *Jehovah*; so the idolatrous *Arabs*, and, with little variation, the *Syrians* and *Chaldeans* also, applied it to their God, *the Air*, which they adored as an *eternal* and *self-existent Essence*. See *Hutchinson's Moses' sine Princip.* page 31, &c.

II. *Content, satisfied with one's lot.* occ. Phil. iv. 11.

Αυτοκαταχριτος, ε, ὁ, ἡ, from αυτος *himself*, and καταχρινω *to condemn*.

Self-condemned, condemned by his own conscience, as knowing that he acts in violation of such *plain* and important precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. Αιρετικος, and see *Campbell's* Prelim. Dissertations to the Gospels, p. 436, &c. occ. Tit. iii. 11.

Αυτομαλος, η, ον, from αυτος *oneself*, and μαω *to be excited, desirous*, which may be from the oriental מאן or מא *to dilate, extend, excite*. See *Castell.*

Spontaneous, of its own accord. occ. Mark iv. 28. Acts xii. 10. It is evident that αυτομαλη in the former passage is opposed not to the concurrent *natural* causes of vegetation, *heat* and *moisture* (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of *man*. *Hesiod* applies the word in a similar sense to the *earth*, where, describing the golden age, he says, Εργ. και Ημ. line 117, 118,

——καρπον δ' ερεπτ' ζειδωρος αρουρα,
ΑΥΤΟΜΑΤΗ, πολλον τε και αφθονον.
The fertile earth yielded her copious fruit
Spontaneous——

So *Ovid* of the same happy period, Metam. lib. i. line 101, 2,

Ipsa *quoque immunis, rastroque intacta, nec ullis*
Spucia vomeribus, per se *dabat omnia tellus.*
The ground untill'd, nor wounded by the share,
Did *of herself* her copious produce yield.

Where ipsa and per se, *of herself*, are evidently opposed to *being cultivated by man*. Comp. *Lucretius*, lib. v. line 935, 6. and *Virgil*, Georg. i. line 127, 8.

In the same view *Josephus* applies the adverb αυτομαλως to the earth, Ant. lib. i. cap. 1. § 4. where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, την γην ουκ ελι μεν αυτοις των εαυτης αναδωσειν ΑΥΤΟΜΑΤΩΣ ειπων, πονοις δε και τοις εργοις τριβομενοις τα μεν παρεξειν, των δε ουκ αξιωσειν, by saying that the earth should no longer yield it's fruits to them *spontaneously*, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others." Comp. *Josephus* in *Life*, § 2, and *Wetstein*

on Mark. In the LXX, αὐτομάτα or αὐτομάτα ἀναπεπλονία answers to the Heb. סְפִיחַ *corn which springs up the second year without cultivation.* Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10, *Josephus* says of the eastern gate of the inner court of the temple, ὠφθη—ΑΥΤΟΜΑΤΩΣ ΗΝΕΩΙΓΜΕΝΗ it was seen to open *of its own accord.*" De Bel. lib. vi. cap. 5. § 3; and in *Wetstein* the reader may find other Greek writers applying the adjective to *doors* and *gates* in like manner.

Αὐτόπτης, ου, ὁ, from αὐτος *himself*, and ὁράω *to see.*
One who has seen with his own eyes, an eye-witness. occ. Luke i. 2. The Greek writers use the word in the same sense. See *Wetstein.*

ΑΥΤΟΣ, αὐτη, αὐτο, plainly from the Heb. אתו *him*, אתה *her*, and אתו *it.*

I. A pronoun relative, referring generally to some preceding word, *He, she, it.* Mat. i. 18, 19, 20, 21. & al. freq. In the style of the N. T. αὐτος is frequently redundant, as Mat. viii. 1, 5, 23, 28. Mark v. 2. vii. 25. ix. 28; but this manner of expression, though agreeable to the Hebrew idiom, yet is not a *mere Hebraism;* since it is sometimes used in the most approved and purest Greek writers. See *Xenophon* Cyropæd. lib. i. p. 23, edit. *Hutchinson,* 8vo. and Note there, *Blackwall's* Sacred Classics, vol. i. p. 82, and *Wolfius* on Mark v. 2.
In John i. 6. ονομα αυτω has been supposed a *mere Hebraism,* for ᾧ ονομα; but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius,* and from *Dionysius Halicarn.* speaking of one of the Vestal Virgins, Ονημια, ONOMA ATTHι.
In Luke ii. 22, the *Cambridge* and four later MSS. for αυτων have αυτω, so Vulg. ejus, whence has flowed αὐτης the reading of the *Complutensian* edition, and of those derived from it. *Griesbach* marks αὐτω as a reading equal or perhaps preferable to αὐτων, which is, however, that of the far greater number of MSS, is embraced by *Mill* and *Wetstein,* and defended by *Campbell* in his Note on Luke ii. 22.
In Acts xiv. 13, αὐτων is omitted after πολεως in nine MSS, three of which ancient, and in the Syriac, Vulg. and several other ancient versions, and is rejected from the text by *Griesbach.*

II. Joined with a N. *Himself, herself, itself.* John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.
Ἐξ αὐτης (ὡρας) *From,* or *at, this very time, immediately.* occ. Mark vi. 25. Comp. Ἐξαυτης.

III. With the prepositive article ὁ, ἡ, το, *The same.* Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. xiii. 8. So, when joined to a noun, *This, the same.* Mat. iii. 4. xxvi. 44. & al.
Επι το αὐτο (χωριον namely), *Upon,* or *to, the same* (place), *together.* Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify *together,* simul, as in the LXX, 2 Sam. ii. 13, for Heb. יחדו. See *Wolfius* and *Kypke.* So καὶα το αὐτο, Acts xiv. 1, where it may otherwise signify *at the same time,* as it is sometimes used in the Greek writers. See *Wetstein* and *Kypke.*
Τ'αὐτα, for τα αὐτα, *The same things.* occ. 1 Thess. ii. 14.

IV. But rarely, *Of himself, of his own accord, spontaneous.* John xvi. 27. And thus this pronoun is used by *Homer,* Il. viii. lin. 293, 4.

——τι μι σκιυδονίς και ΑΥΤΟΝ
Οἰρυιιςς——
Why dost thou me excite,
Who *of myself* am eager for the fight?

and by *Callimachus,* Hymn. in Apol. lin. 6, 7,

* ΑΥΤΟΙ νυν κατοχης ανακλιισθν πυλαιι,
* ΑΥΤΑΙ δι κλῃδις.
Ye bars, and bolts, that close the sacred gate*
Fall back *spontaneous.*

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, Και συ δε αὐτης την ψυχην διελευσεται ῥομφαια, *And a sword shall pierce through* thine own *soul also.*" So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. Αὐτο τουτο, governed by κατα or διὰ understood, 2 Pet. i. 5, which I take to be the ἀποδοσις, or correspondent mem-

* "Αὐλοι καλοχαις, αὐλαι κλῃδις.—Id est—αὐλοι μαλοι, ut Schol. sine clavigeri opere." *Bentley.*

ber

ber of the sentence, to ver. 3, Ως, *As* or *since his divine power hath given us all things that (pertain) to life and godliness*, &c. Και (καὶ) αὐτὸ τοῦτο δε—*So also* agreeably, or according to, this very thing, or to all that I have just said, *giving all diligence, add*, &c. See *Wolfius*.

VII. Ἀυτε, &c. by contraction for ἑαυτε, &c. which see.

VIII. Αὐτε, Adv. by syncope for αὐτοθι. *In this* or *that place, here, there*. occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοχειρ, ρος, ὁ, ἡ, from αὐτος *himself*, and χειρ *a hand*.

Acting with one's own hands. occ. Acts xxvii. 19.

Αυχμηρος, α, ον, from αυχμος *drought by too much heat*; and this from αυω *to dry*, which see under Αυστηρος.

Dry, desert. occ. 2 Pet. i. 19, where *Kypke* shews that it is by the Greek writers applied to *the earth* and to *places* in this sense, but doubts whether it can, by the like authority, be proved to signify *dark, obscure*; yet *Wetstein* cites *Aristotle* De Color. opposing γιλδον και λαμπρον *shining* and *bright*, to ΑΤΧΜΗΡΩι and αλαμπει *obscure*. In this latter sense of *dark, obscure*, it may perhaps be best derived from Heb. כמר *to convolve*, whence כמורי *thick darkness*, Job iii. 5, and the Greek καμμαρος *a thick mist* or *darkness*.

Αφαιρεω, ω, and Mid. αφαιρεομαι, ουμαι, from απο *from*, and αἱρεω *to take*.

To take off or *away*. Mat. xxvi. 51. Luke i. 25. x. 42. xvi. 3. Rom. xi. 27. & al.

Αφανης, ους, ες, ὁ και ἡ, και το—ες, from α neg. and φαινομαι *to appear*.

Not appearing, not manifest. occ. Heb. iv. 13.

Αφανιζω, from α neg. and φαινω *to shew, bring to sight*.

I. *To remove out of sight*. Hence in Pass. *To be removed out of sight, disappear, vanish away*. occ. James iv. 14.

II. In Pass. *To be destroyed, perish*. occ. Acts xiii. 41.

III. *To destroy, corrupt, spoil*, as the moth or canker. occ. Mat. vi. 19, 20; where *Raphelius* cites from *Polybius*, Αὐλον τ' ανειλεν, και το γενος αὐλε παν ΗΦΑΝΙΣΑΝ, They both killed him and *destroyed* his whole family."

IV. *To deform, disfigure*, as the hypocritical Pharisees did their countenances when they fasted. occ. Mat. vi. 16, where *Wolfius*, whom see, seems right in understanding it as a *general expression* for *disfiguring* the countenance, or *making it look dismal, by whatever means*. Comp. *Wetstein* and *Kypke*; and observe the Paronomasia——ΑΦΑΝΙΖΟΥΣΙ——ὁπως ΦΑΝΩΣΙ.

Αφανισμος, ου, ὁ, from ηφανισμαι, perf. pass. of αφανιζω.

A disappearing, or *vanishing away*. occ. Heb. viii. 13.

Αφανος, ου, ὁ, ἡ, from α neg. and φαινομαι *to appear*.

Not appearing, invisible. occ. Luke xxiv. 31, where see *Wetstein* and Bp. *Pearce*; and to the passages produced by them we add, that *Anacreon*, ode 33, line 4, applies αφανος to the swallow's *disappearing*, by migrating, at the approach of winter, to the southern countries.

Αφεδρων, ονος, ὁ, from απο, denoting *separation*, and ἑδρα *a seat*; which see.

A separate or *retired place*, where men *sit* to ease nature, *a privy, a house of office*. occ. Mat. xv. 17. Mark vii. 19.

Αφειδια, ας, ἡ, from αφειδης *not sparing*, which from α neg. and φειδομαι *to spare*; which see.

A not sparing, severity. occ. Col. ii. 23; where *Wetstein* cites several of the Greek writers using the phrase, ΑΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ *not to spare the body*.

Αφελοτης, τητος, ἡ, from αφελης *simple*, which may be either from the Greek αφελω *to take away*, or from the Heb. פלח *to separate*, for *simplicity* consists in *separation* from all heterogeneous mixtures.

Simplicity, sincerity, purity of intention. occ. Acts ii. 46.

Αφελω, from απο *from*, and ἑλω *to take*.

To take off or *away*. An obsolete V. whence in the N. T. we have 2d aor. αφειλον, infin. αφελειν, 2d aor. mid. subj. αφελωμαι. See under Αφαιρεω.

Αφεσις, ιος, att. εως, ἡ, from αφιημι *to dismiss*.

I. *Dismission, deliverance, liberty*, as of captives. occ. Luke iv. 18.

II. *Remission, forgiveness*, of sins. Mat. xxvi. 28. Mark i. 4. iii. 29.

Ἀφη, ης, ἡ, from ἁπτω *to connect*, whence

Homer calls the *limbs* αψεα, Odyss. iv. line 794, απο τε συνηφθαι from *being connected*, says *Didymus*'s note.
A joint or *articulation*, where the bones are *joined* or *connected* together. occ. Eph. iv. 16. Col. ii. 19.

Αφθαρσια, ας, ἡ, from α neg. and φθαρσις *corruption*, which from εφθαρσαι 2d pers. perf. pass. of φθειρω *to corrupt*.

I. *Incorruption, incorruptibility, incapacity of corruption*. 1 Cor. xv. 50, 53, 54. & al.

II. *Incorruptness* in a moral or spiritual sense, *freedom from corrupt doctrines* or *designs*. occ. Eph. vi. 24. Tit. ii. 7; but in this latter text αφθαρσιαν is not found in very many MSS, five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by *Griesbach*.

Αφθαρτος, ε, ὁ, ἡ, from α neg. and φθαρτος *corruptible*.
Incorruptible, not capable of corruption. See Rom. i. 23. 1 Cor. xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9.

Αφιημι, from απο *from*, and ιημι *to send*.

I. *To send away, dismiss*. Mat. xiii. 36. Mark iv. 36.

II. *To emit, send forth*, as a voice. Mark xv. 37.

III. *To yield, give up*, as the ghost or spirit. Mat. xxvii. 50, where *Doddridge* supposes a peculiar emphasis in the expression ΑΦΗΚΕ το πνευμα, as importing Christ's *voluntary dismission* of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, *Rachel* is said ΑΦΙΕΝΑΙ την ψυχην; and *Plutarch* and *Longus*, cited by *Alberti*, apply the phrase ΑΦΗΚΕ την ψυχην to the death of a mere man; and so doth *Josephus*, De Bel. lib. vi. cap. 5. § 3. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And *Wetstein*, whom see, cites from *Euripides*, Hecuba, line 571, the very phrase ΑΦΗΚΕ ΠΝΕΥΜΑ. Comp. also *Kypke*.

IV. *To dismiss*, or *put away*, a wife. 1 Cor. vii. 11, 12, 13.

V. *To forsake, leave*. Mat. iv. 20, 22. v. 24, 40. xxvi. 56. John xiv. 18. xvi. 28, 32. & al. freq.

VI. *To leave remaining*, or *after one*. See Mat. xxiv. 2. Luke xix. 44. Mark xii. 19, 20.

VII. *To leave*, or *let alone*. Mark xi Luke xiii. 8.

VIII. *To omit, neglect*. Mat. xxiii. 23. I xi. 42.

IX. *To permit, suffer, let*. Mat. iii. vii. 4. viii. 22. xiii. 30. xix. 14. & freq. In Mark i. 34, ηφιε is the 3d sing. 2d aor. indic. active, as if f αφιεω.

X. *To remit, forgive*, as debts, sins offences. Mat. vi. 12, 14, 15. ix. 2 Αφεωνται is the 3d pers. plur. perf. indic. according to the Attic dialec αφεινται. In this last sense, the αφιημι is sometimes used by the pro writers (see *Wetstein* and *Wolfius* on vi. 12.), and frequently by the LX the Heb. סלח *to pardon*, נשא *to away*, &c. See *Vitringa*, Observ. lib. iv. cap. 3.

Αφικνεομαι, ουμαι, (2d aor. αφικομην, obsol. αφικομαι) from απο *from*, ικνεομαι *to come*, which from ικω to and this from Chald. הך *to go*.
To come from one place to another, to arrive, reach. occ. Rom. xvi. 19.

Αφιλαγαθος, ε, ὁ, ἡ, from α neg. φι *friend*, and αγαθος *good*.
Not a lover of good men, or *of good* occ. 2 Tim. iii. 3.

Αφιλαργυρος, ε, ὁ, ἡ, from α neg. φιλος *ing*, and αργυρον *money*.
Not fond of money, not covetous, wi *covetousness*. occ. 1 Tim. iii. 3. xiii. 5.

Αφικομαι. See Αφικνεομαι.

Αφιξις, ιος, att. εως, ἡ, from αφικνεομ *A going away, departure*. occ. xx. 29.

Αφιστημι, from απο *from*, and ιστημι *to pla*

I. Intransitively, *To depart, withdraw*. ii. 37. iv. 13. xiii. 27. Acts xii. 10, 38. 1 Tim. vi. 5. 2 Tim. ii. 19, & a

II. *To refrain from, let alone, not to m with*, or *punish*. occ. Acts v. 38. C Acts xxii. 29.

III. *To fall off, fall away, apostatiz* respect of religion. Luke viii. 13. 1 iv. 1. Heb. iii. 12.

IV. Transitively, *To draw off* or *aw withdraw*. occ. Acts v. 37. *Raphelii* marks that *Herodotus*, lib. i. cap. in like manner uses the verb in a

* See *Dupert*'s Remark under Ιστημι I.

tive or transitive sense. Τῆς Λυδῆς ΑΠΕΣΤΗΣΕΝ απο Κυρου, *He drew off* the Lydians from Cyrus."

Αφνω, Adv. q. d. αφανως, from α neg. and φαινομαι *to appear*.

Suddenly, on a sudden; it strictly imports something so *quick* and *sudden* as to *elude the sight*. occ Acts ii. 2. xvi. 26. xxviii. 6.

Αφοβως, Adv. from αφοβος *fearless*, which from α neg. and φοβος *fear*.

Fearlessly, without fear. occ. Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12.

Αφομοιοω, ω, from απο denoting *intenseness*, and ὁμοιοω *to make like, liken*.

To make very like. occ. Heb. vii. 3.

Αφοραω, ω, from απο *intensive*, and ὁραω *to look*.

To look steadfastly or *intently*. occ. Heb. xii. 2, where see *Kypke*.

Αφορίζω, from απο *from*, and ὁριζω *to define*.

I. *To separate locally*. Mat. xiii. 49. xxv. 32. Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12.

II. *To separate from*, or *cast out of, the society*, as wicked and abominable. occ. Luke vi. 22. Comp. Αποσυναγωγος.

III. *To separate, select*, to some office or work. occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The *Pharisees*, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from פרש *to separate*, q. d. *αφωρισμενοι separated ones;* and to this import of their name the Apostle is by some learned men thought to allude, Rom. i. 1. where he, who, as a *Pharisee*, was before αφωρισμενος (פרוש) εις τον νομον *separated* to the law of Moses, now says of himself that he was αφωρισμενος *separated* to the gospel of God. See *Wolfius* on Rom. i. 1, and comp. Φαρισαιος.

Αφορμη, ης, ἡ, compounded of απο *from*, and ὁρμη *an impetus, violent tendency*.

An occasion, an opportunity or *casual circumstance producing a tendency to somewhat else*. occ. Rom. vii. 8, 11. 2 Cor. v. 12. xi. 12. Gal. v. 13, 1 Tim. v. 14. Αφορμην λαβειν, *To take occasion*. Rom. vii. 11. So *Polybius*, and *Dionysius Halicarn.* cited by *Kypke*, ΑΦΟΡΜΗΣ, and ΑΦΟΡΜΗΝ, ΛΑΒΕΙΝ.

Αφορμην διδοναι, *To give occasion*. 1 Tim. v. 14. where *Wetstein* cites *Polybius, Appian* and *Diodorus Sic.* using the phrase in the same sense.

Αφριζω, from αφρος.

To foam or *froth*, as a man at the mouth. occ. Mark ix. 18, 20.

ΑΦΡΟΣ, ου, ὁ, deduced by some from the Greek adverb αφαρ *quickly, suddenly*, because it is *suddenly* formed, and *suddenly* dispersed: But may it not be better and more naturally derived from the Heb. פרש *to expand, spread out*, with ה emphatic, or a formative א prefixed?

Foam, froth, i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid *expanded* with air. In the N. T. it is used only for the *human foam*. occ. Luke ix. 39.

Αφροσυνη, ης ἡ, from αφρων.

I. *Folly, foolishness, want of wisdom*. occ. 2 Cor. xi. 1, 17, 21.

II. *Folly, foolishness*, as opposed to *spiritual wisdom* and *sobriety*, "*Foolish ungovernable passion*, in opposition to Σωφροσυνη." *Macknight*'s Harmony. "*Levity*." *Campbell*. occ. Mark vii. 22.

In the LXX it generally answers to the Heb. words נבלה *vileness*, כסלה *perverseness*, אולת *foolishness*, &c.

Αφρων, ονος, ὁ, ἡ, from α neg. and φρην *mind, wisdom*.

Unwise, inconsiderate, foolish. Luke xi. 40. xii. 20. Rom. ii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16. & al. freq.

Αφυπνοω, ω, from απο intensive, and ὑπνος *sleep*.

To fall asleep, to be asleep. occ. Luke viii. 23.

"Αφυπνωσε] How this word comes to signify *he fell asleep*, I do not know: αφυπνιζω is of a contrary signification. It may be observed, that St. Luke often uses words compounded with απο in a very unusual signification, which perhaps may be Provinciality and an *Antiochism*." *Markland* in *Bowyer*'s Conjectures. There is, however, but very slender proof that St. Luke was of * *Antioch*. But in the Martyrdom of *Ignatius*, § 7. we have μικρον ΑΦΤΙΝΩΣΑΝΤΕΣ, *having slept* a little."

Αφωνος, ου, ὁ, ἡ, from α neg. and φωνη *a voice*.

I. *Dumb, having no voice*. occ. 1 Cor. xii. 2.

* See *Lardner*'s Hist. of Apost. and Evang. ch. vii. ii. 3. p. 86. edit. *Watson*.

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liii. 7, for the Heb. נאלמה *mute, silent.*

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Αχαριστος, ε, ὁ, ἡ, from α neg. and χαρις *thanks.*
Unthankful, ungrateful. occ. Luke vi. 35. 2 Tim. iii. 2. See *Wetstein* on Luke.

Αχειροποιητος, ε, ὁ, ἡ, from α neg. and χειροποιητος *made with hands.*
Not made with hands, made or *performed without hands.* occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ΑΧΛΥΣ, υος, ἡ. It may be deduced either from the Heb. קהל *to collect, assemble,* with ה emphatic prefixed, and so denote *a collection* or *assemblage* of gross vapours (as below), or from עקל *to pervert,* for a *mist perverts* the sight, or (more properly speaking) the rays of light, by *turning* them *out* of their direct course.
A mist, a thick mist, a fog. Galen, as cited by *Scapula,* says, "that it properly denotes a distemperature *(perturbationem)* of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called αχλυς, and those that are afflicted with it δια τινος αχλυος οιονται βλεπειν, seem to see through a sort of *thick mist* or *fog.*" *Elymas* the sorcerer was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. *Homer,* Il. xx. lin. 321, 341, 2, and see *Wetstein.*

Αχρειος, α, ον, from α neg. and χρεια *utility, usefulness.*
I. *Unprofitable, useless.* occ. Mat. xxv. 30.
II. *Unmeritorious, conferring no favour.* Luke xvii. 10. See *Campbell's* Prelim. Dissertations to Gospels, p. 604.
In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable,* answering to the Heb. שפל *low, humble.*

Αχρειοω, ω, from αχρειος.
To make unprofitable. Pass. Αχρειοομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of Ps. xiv. 3, where the correspondent Heb. word to ηχρειωθησαν is נאלחו *they are become stinking, filthy.*

Αχρηστος, ε, ὁ, ἡ, from α neg. and χρηστος *profitable.*
Unprofitable, useless. occ. Philem. ver. 11; where St. Paul seems to allude to the name of *Onesimus,* which signifies *useful.* He also uses αχρηστος, by a litotes, for *hurtful, injurious.* See *Wolfius* and *Elsner,* and comp. under Αλυσιτελης.

ΑΧΡΙ, and sometimes before a vowel ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct. and derived perhaps from the Heb. קרה *to meet,* with ה prefixed.

I. Of time, *Until,* either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22.
Αχρις ε, used elliptically for Αχρι τε χρονε, εν ω, *Till the time in which—*
1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.
2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts xx. 4. xxviii. 15.

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Αχυρον, ε, το, either from α neg. and σχυρον *firm, steady,* or from the Heb. עכר *to disturb.*
Chaff, "* *the husks (and refuse) of corn separated by threshing and winnowing,*" which have no *steadiness,* but are easily *disturbed* or *put in motion* by every blast of air; so the Latin palea *chaff,* is derived from the Greek παλλω *to toss.* Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts αχυρον denotes not only *chaff,* properly so called, but also the *stalks* or *straw,* and in short whatever, though it grew with the grain, is separated from it and thrown away. In *Xenophon,* αχυρα, in like manner, includes the *stalks of corn.* See *Raphelius, Wetstein,* and *Kypke.*

Αψευδης, εος, ες, ὁ, ἡ, from α neg. and ψευδης *false, a liar.*
That cannot lie or *deceive.* occ. Tit. i. 2, where see *Wetstein.*

* *Johnson.*

Αψιθος,

Ἄψινθος, ου, ὁ, q. d. ἀπινθος *not to be drunk*, on account of its extreme bitterness, from α neg. and πινω *to drink*. So in Heb. it is called לענה from לען *to reject*, because animals *reject* or *refuse* to eat it.

Wormwood, occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of * Bp. *Newton*, denotes *Genseric* king of the *Vandals*, who not only *bitterly* afflicted the Romans in the year 455, but also espoused the *bitter* and poisonous doctrines of *Arius*, and *during his whole reign most cruelly persecuted the orthodox Christians*.

But *Vitringa* on Rev. whom see, by this *fallen star, whose name was Wormwood*, understands, and, as it seems with greater probability, the heresiarch *Arius* himself.

Ἄψυχος, ου, ὁ, ἡ, και τ᾽—ον, from α neg. and ψυχη *life*.

Without life, inanimate. occ. 1 Cor. xiv. 7.

B.

ΒΑΑ

Β, β, Β. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב, *Beth*, of the Hebrews, but in form more nearly resembling the Samaritan or Phenician *Beth*.

ΒΑΑΛ, Heb. בעל.

Baal, An Idol. The word denotes a *ruler*, and by this name, when singular, the idolaters of several nations worshipped *the sun* or *solar fire*, as the *great independent ruler* of nature. Thus *Sanchoniathon* (or whoever was the author of the *Phenician* Theology, published in Greek by *Philo Byblius*, and preserved by *Eusebius*, Præparat. Evangel. lib. i. cap. 10.), in his account of the ancient heathen, says expressly of the *Sun* (Ἡλιον), Τὸν Θεον ενομιζον μονον ὁρανὸ Κυριον, † ΒΕΕΛΣΑΜΗΝ καλουντες, ὁ εστι παρα Φοινιξι Κυριος ὁρανος. This God they esteemed the *only Lord of Heaven*, calling him *Beelsamen* (i. e. בעל שמים, or בעל שמין), which, in the *Phenician* language, is *Lord of Heaven*." occ. Rom. xi. 4; where it is observable, that Βααλ has the feminine article ΤΗ prefixed; ΤΗ Βααλ being either put elliptically for τῃ εικονι του Βααλ *the image of Baal*, or rather βααλ being thus used feminine, because the idol itself, which was of the *beeve* kind, was sometimes a *female*. So good old *Tobit*, who probably was an eyewitness of what he relates, tells us that all the revolting tribes of *Israel* sacrificed ΤΗ ΒΑΑΛ ΤΗ ΔΑΜΑΛΕΙ *to the heifer Baal*, Tobit i. 5; and the LXX frequently use not only βααλ singular with a feminine article, as Jer. ii. 8, 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes βααλιμ plural also, as ΤΑΣ βααλιμ, 1 Sam. vii. 4.* It is certain that the Pagan East-Indians still retain the most religious veneration for a *cow*. Comp. *Heb.* and *Eng.* Lexicon in בעל III.

ΒΑΘ

Βαθμος, ου, ὁ, from βαινω *to go*, which see.

I. *A step*. But it occurs not in this sense strictly in the N. T.

II. *A degree, rank*. occ. 1 Tim. iii. 13; where see *Wolfius*.

ΒΑΘΟΣ, ους, ους, το, from Heb. בת *hollow*, or בת *capaciousness*.

* See his *Dissertations on the Prophecies*, vol. iii. p. 90—92. 2d edit. 8vo.

† *Plautus*, in the *Punic* language, writes it *Balsamen*. Pœnul. act. v. scen. 2.

* See *Selden*, De Diis Syris, syntag. ii. p. 166, &c.

I. *Depth*,

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. Luke v. 4.

II. *Depth,* in a figurative sense, as of poverty. occ. 2 Cor. viii. 2, where see *Kypke,* and comp. Rom. viii. 39.

III. *Greatness, immensity,* as of riches. occ. Rom. xi. 33. So *Plutarch* has ΒΑΘΟΣ ἡγεμονιας for *a vast* empire; *Ælian,* ΠΛΟΥΤΩι ΒΑΘΕΙ; and *Euripides,* cited by *Polybius,* compounds the two words βαθυς and πλουτος, when he calls peace ΒΑΘΥΠΛΟΥΤΕ, *abundant in riches.* See more in *Raphelius, Wolfius* and *Wetstein.* To what they have produced I add from *Josephus,* Ant. vii. cap. xv. § 1. ΠΛΟΥΤΟΝ ποιησαι ΒΑΘΥΤΑΤΟΝ, to acquire *immense riches.*"

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see *Vitringa.*

Βαθυνω from βαθυς.

To deepen, as in *digging.* occ. Luke vi. 48.

Βαθυς, εια, υ. See Βαθος.

I. *Deep.* occ. John iv. 11.

II. *Deep,* in a metaphorical sense, as sleep. occ. Acts xx. 9. So *Theocritus,* Idyl. viii. line 65, ΒΑΘΥΣ ΥΠΝΟΣ *deep sleep. Lucian,* Timon. tom. i. p. 61. Τον ΒΑΘΥΝ τεῖον ΥΠΝΟΝ; and *Plutarch,* tom. i. p. 793. D. edit. *Xylandr.* ΥΠΝΟΝ ΒΑΘΥΝ.

III. Spoken of the morning, *Early, very early.* occ. Luke xxiv. 1. On which passage *Elsner, Wolfius,* and *Wetstein* shew that ορθρος βαθυς, and ορθρω βαθεος, are phrases used by the best Greek writers.

Βαινω, from βαω, the same, which is plainly from the Heb. בוא *to go, come.*

To go, proceed. The simple V. occurs not in the N. T.

ΒΑΪΟΝ, ου, το.

A branch of the palm-tree, as the gen. plur. βαϊων is used simply without φοινικων, 1 Mac. xiii. 51. So *Hesychius,* βαϊς, βαϐδος φοινικος, και βαϊον" Βαϊς, *a branch of the palm-tree,* also βαϊον." And the Etymologist, βαϊον—σημαινει τον κλαδον τυ φοινικος, βαϊον signifies *the branch of the palm-tree.* But as this tree was not indigenous to *Greece,* the Greeks seem to have formed the word from the *Egyptian* βαι of the same import. Thus *Porphyry,* De Abstin. lib. iv. § 7, speaking of the *Egyptian* priest, says Κοιλη δε αυλοις εκ των σπαδικων τυ φοινικος, ἁς καλεσι ΒΑΪΣ, επεπλεκτο, Their bed was a mat made of *palm leaves,* which they call *Baïs.*" And *Salmasius* informs us, that the *Egyptian* gospel in John xii. 13, translates τα βαϊα των φοινικων simply by ΖΑΝ ΒΑΙ, that is τα βαϊα, for ζαν is only a mark of the plural number. occ. John xii. 13, where see *Wetstein,* and *Suicer,* Thesaur. in Βαϊον.

Βαλλαντιον, or Βαλαντιον, ου, το, from βαλλειν *to cast,* or βαλλειν εντος *to cast in.*

A bag or *purse* into which money or other valuables are *put* or *cast, a money-bag.* occ. Luke x. 4. xii. 33. xxii. 35, 36.

In the LXX, Prov. i. 14, it answers to כיס *a bag* or *purse.*

ΒΑΛΛΩ, from Heb. נבל *to cast off,* or יבל *to bring, carry,* or rather from בהל *to hurry, precipitate.* Accordingly βαλλω, in all its applications, retains somewhat of the idea of *impulse.*

I. *To cast, throw.* Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. *To cast,* as a tree it's fruit. Rev. vi. 13.

III. *To put.* See Mat. ix. 17. xxv. 27. Mark ii. 22. vii. 33. John v. 7. xviii. 11. xiii. 2. On which last text, *Elsner* cites from *Plutarch* the phrase ΕΙΣ ΝΟΥΝ ΕΜΒΑΛΛΕΙΝ *to put into the mind,* in the same sense of *suggesting, persuading.* I add from *Lucian,* De Syr. Deâ, tom. ii. p. 897. Ἡ Ἡρη *(Juno)* ΕΠΙ ΝΟΟΝ ΕΒΑΛΛΕ. See also *Wetstein.* But *Kypke,* whom also see, produces from *Pindar* Olymp. 13, lin. 21, &c. Πολλα δ' ΕΝ ΚΑΡΔΙΑΙΣ ανδρων ΕΒΑΛΟΝ Ὧραι πολυανθεμαι αρχαια σοφισματ'. But the flowery Hours (*i. e.* the daughters of Jupiter) *have put in the hearts* of men many ancient arts."

IV. *To thrust.* Rev. xiv. 16, 19.

V. *To strike.* Mark xiv. 65.

VI. In a neuter sense, *To rush,* as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and plu-perf. *To be cast down, to lie,* as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al.

Βαπτιζω*, from Βαπτω *to dip.*

I. *To dip, immerse,* or *plunge* in water. But in the N. T. it occurs not strictly in this

* See *Gentleman's Magazine,* vol. vii. p. 10, 152. vol. viii. p. 182, 285. and vol. ix. p. 10, 113.

sense,

sense, unless so far as this is included in Sense II and III. below.

II. Βαπτιζομαι, Mid. and Pass. *To wash oneself, be washed, wash*, i. e. the hands by *immersion* or *dipping* in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2, and under Πυγμη.

The LXX use βαπτιζομαι, Mid. for *washing oneself by immersion*, answering to the Heb. טבל, 2 K. v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Ecclus. xxxiv. 25.

III. *To baptize, to immerse in*, or *wash with, water in token of purification from sin, and from spiritual pollution*. Βαπτιζομαι, Pass. denotes the *voluntary reception of baptism, To be baptized, receive baptism, to be initiated by the rite of baptism*. It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see *Wetstein*) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16.

In Mark vi. 14, the participle ὁ βαπτιζων is used, according to the Heb. and Greek idiom, for ὁ βαπτιστης *the baptizer*.

Βαπτιζεσθαι ὑπερ νεκρων, 1 Cor. xv. 29, see under Υπερ I. 3.

IV. *To baptize*, as the Israelites were into Moses in the cloud and in the sea. occ. 1 Cor. x. 2; where probably the true reading is εβαπτισθησαν, as almost all the ancient, and some of the later MSS read. See *Wetstein*'s Var. Lect. and *Griesbach*. "*They were baptized* (not *unto*, as our *Eng.* version has it, but) *into Moses*, i. e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so βαπτιζεσθαι εις Χριστον is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. *Pearce*.

V. In a figurative sense, *To baptize* with the Holy Ghost. "It denotes the miraculous *effusion* of the Holy Ghost upon the apostles and other believers, as well on account of the *abundance* of his gifts (for anciently the water was *copiously* poured on those who were baptized, or they themselves were *plunged* therein) as of the virtue and *efficacy* of the Holy Spirit, who like *living water refresheth, washeth away pollutions, cleanseth*, &c." *Stockius*. Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed* or *plunged* in a flood, or sea, as it were, of *grievous afflictions and sufferings*. Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. בעת *to terrify, affright*, Isa. xxi. 4, Η Ανομια με ΒΑΠΤΙΖΕΙ, *Iniquity* plungeth *me*, i. e. into *terrour* or *distress*." So *Josephus*, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that ΕΒΑΠΤΙΣΑΝ την πολιν, *They plunged* the city, namely into *calamities*."

Βαπτισμα, ατος, το, from βεβαπτισμαι, perf. pass. of βαπτιζω.

I. *An immersion* or *washing with water*, hence used in the N. T. for the *baptism* both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism* or *immersion* in grievous and *overwhelming afflictions* and *sufferings*. Mat. xx. 22, 23. Comp. Βαπτιζω VI.

Βαπτισμος, ου, ὁ, from βεβαπτισμαι, perf. pass of βαπτιζω.

An immersion or *washing in water*. occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian *baptism*.

Βαπτιστης, ου, ὁ, from βαπτιζω.

A baptizer, "a title from John's office, not a proper name." *Campbell*, whom see. An agnomen or surname of John, the forerunner of our Β. Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see *Josephus*, Ant. lib. xviii. cap. 6. § 2, and *Lardner*'s Collection of Testimonies, vol. i. cap. 4.

ΒΑΠΤΩ, perhaps from Heb. טבע *to sink*, by transposition.

To dip, plunge, immerse. occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that βαπτειν—ὑδατος is a good Greek phrase for *dipping* in *water*. Thus *Homer*, Il. vi. line 508, and xv. l. 265. Λουεσθαι ΠΟΤΑΜΟΙΟ (Ionic for ΠΟΤΑΜΟΥ) is to *bathe* in *a river*. Comp. Il. xxi. l. 560, Λουσαμενος ΠΟΤΑΜΟΙΟ. And *Wetstein* cites from *Aratus*, ΒΑΠΤΩΝ ΩΚΕΑΝΟΙΟ, *Dipping* in the *ocean*." In these expressions the preposition επι *in*, or εκ *with*, is understood

derstood before the noun. See *Pasor's* Lexicon, *Bos*, Ellips. in Επι, and *Dammi* Lexic. col. 1433, 4.

BAP, Heb.

Bar. Heb. Chald. and Syriac בר, *a son*. So Βαρ Ιωνα, Mat. xvi. 17. is *son* of Jonas. Comp. John i. 42. xxi. 15, 16, 17. and Βαρτιμαιος, *son* of Timæus, Mark x. 46. comp. Βαριησους, Acts xiii. 6.

ΒΑΡΒΑΡΟΣ, ου, ὁ.

A Barbarian, i. e. *a man who speaks a foreign* or *strange language, a foreigner*. See 1 Cor. xiv. 11. "Some," says *Mintert*, "derive this word from the Arabic *barbar*, which signifies to *murmur*. *Strabo*, lib. xiv. * thinks it is formed by an onomatopœia from the *sound*, as denoting a man who speaks with difficulty and *harshness*. Others deduce it from the Heb. בלל *to confound*." †

"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle *Paul* under the distinction of *Greeks* and *Barbarians*, Rom. i. 14." *Doddridge*. (comp. *Kypke*.) And hence St. Luke, in conformity with the usual style, calls the inhabitants of *Melita*, or *Malta*, βαρβαροι, Acts xxviii. 2, 4; and no doubt their *language* was *barbarous* in respect to the Greeks and Romans; for as the island had anciently a *Phenician* colony settled in it (see under Μελιτη), so it was afterwards, for a considerable time, subject to the *Carthaginians*, who established the *Punic* tongue therein; and hence the vulgar language of *Malta*, even to this day, contains a great deal of the *Phenician* and old *Punic*, as the curious reader may see very satisfactorily proved in the Ancient Universal History, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

Βαρεω, ω, from βαρος *weight, burden*.

I. *To burden, load, weigh down*. In Pass. βαρεομαι, ουμαι, *To be oppressed, down, heavy*, as the eyes or bod *sleep*. occ. Mat. xxvi. 43, (wh *Kypke*) Mark xiv. 40. Luke ix. 3 in the *Anthologia* (see *Wetstein*,) PHMENOΣ ΤΠΝΩι; and *A* Ode 52, line 18, speaks of a you man, BEBAPHMENHN ις ΤΙ *Weigh'd down to sleep*. Thus *Ovid*. Metam. lib. l. line 224,— somno—*heavy with sleep*. And Æn. vi. line 520,—somnoque tum.

II. *To be oppressed, burdened, weighe* with affliction or calamity. occ. i. 8. v. 4.

III. *To be burdened* or *charged* with e occ. 1 Tim. v. 16. comp. βαρος

Βαρεως, Adv. from βαρυς.

Heavily, dully. occ. Mat. xiii. 1 xxviii. 27.

Βαρος, εος, ους, το, from βαρυς.

I. *Weight, burden*. It occurs not N. T. strictly in this sense; but h

II. It is applied to that *eternal* w *glory*, which will follow the te afflictions of believers. occ. 2 Cor St. Paul, in this expression, βαρ *weight of glory*, elegantly joins t the two senses of the Heb. כבוד denotes both *weight* and *glory*, *shining* or *being irradiated with lig* the natural connection between two senses see *Heb.* and *Eng.* L under כבד VI. and the author quoted.

III. *Burdensome labour, laborious ment*. occ. Mat. xx. 12.

IV. *A burden, burdensome injunctio* Acts xv. 28. comp. Rev. ii. 24.

V. *Burden, charge*. Hence Εν βαρ *To be burdensome, chargeable*. occ. ii. 6. comp. Neh. v. 15. 1 Tim. αβαρης, and επιβαρεω. *Wolfius*, ever, refers the phrase εν βαρει making use of the apostolic *a* and *dignity* in general. This in tation he confirms from the use ρειαι, 2 Cor. x. 10; from an exp in *Phalaris's* Epist. βαρεα τινι and from the opposition between ρει ειναι, ver. 6, and that ηπιοτης *ness* or *gentleness*, which the Apost fesses to have observed, ver. 7.

τι

* Οιμαι δε το ΒΑΡΒΑΡΟΝ και' Αιχως εκπεφωνησθαι ιδιως και' ΟΝΟΜΑΤΟΠΟΙΙΑΝ επι των δυσκεφως και σκληρως και τραχεως λαλουντων, ως το βαλβαριζειν και τραυλιζειν και ψελλιζειν. p. 977, edit. *Amstel*.

† See *Vitringa*, Observ. Sacr. lib. i. cap. 9. § 16.

translat. of ver. 6.—*quoique nous eussions pû* montrer de l'autorité *comme les Apôtres de Christ.* So *Macknight.*

VI. Βαρεα, η, τα, *Infirmities, faults,* which in Christians are *burdensome* or *grievous,* not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14.

Βαρυνω, from βαρυς.

To oppress, overload, overcharge. occ. Luke xxi. 34. So *Homer,* Odyss. iii. line 139, ΟΙΝΩι ΒΕΒΑΡΗΚΟΤΕΣ, *O'ercharged with wine;* and Odyss. xix. line 122, ΒΕΒΑΡΗΚΟΤΑ μεφρενας ΟΙΝΩι, My mind *o'ercharged with wine.* And *Xenophon,* cited by *Raphelius* on the place, says that *Lycurgus* thought that men should take so much food, ὡς ὑπο πλησμονης μηκετι, ΒΑΡΥΝΕΣΘΑΙ, as never to be *oppressed* with repletion." Comp. under Τρεφω III. and see *Wetstein* and *Kypke* on Luke.

ΒΑΡΥΣ, εια, υ, from Heb. ברא *to concrete.*

I. *Heavy.* occ. Mat. xxiii. 4.

II. *Weighty, important.* occ. Mat. xxiii. 23. Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10.

IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3.

This word, in the LXX, generally answers to the Heb. כבד.

Βαρυτιμος, η, ον, from βαρυς *heavy,* and τιμη *price.*

Of great price, very precious or *valuable.* occ. Mat. xxvi. 7.

Βασανιζω, from βασανος.

I. *To examine, try.*

II. *To examine by torture.* Hence

III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii, 2.

IV. Βασανιζομαι, *To be tossed,* as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. *Longin.* De Sublim. sect. x. towards the end.

Βασανισμος, ε, ὁ, from βεβασανισμαι, perf. pass. of βασανιζω.

Torment, torture. Rev. ix. 5. xiv. 11. & al.

Βασανιστης, ε, ὁ, from βασανιζω.

A tormentor, or *jailor.* The word βασανιστης properly denotes *examiner,* particularly one who has it in charge to *examine by torture.* Hence it came to signify *jailor*; for on such, in those days, was this charge devolved." *Campbell,* whom see. occ. Mat. xviii. 34.

ΒΑΣΑΝΟΣ, ε, η, from Heb. בחן *to try, examine,* the aspirate ח being (as usual) changed into σ.

I. *An examination.*

II. *An examination by torture.* In both these senses it is used by the profane writers.

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where *Wetstein* cites *Dio Chrys.* applying it to *torments* arising from *distempers.*

Βασιλεια, ας, η, from βασιλευς.

I. *A kingdom,* or *dominion of a king.* Mat. iv. 8.

II. "*Royalty, royal power,* or *dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." *Campbell,* whom see. occ. Luke xix. 12, 15.

III. Βασιλεια των ουρανων, *The kingdom of heaven,* or *of the heavens,* a phrase peculiar to St. Matthew, for which the other Evangelists use βασιλεια του Θεου, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 14; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11, and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of Man,* or, in other words, the * *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth:* (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies

* See John xviii. 36. Luke i. 33.

only

only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See *Doddridge* on Mat. iii. 2, *Suicer*, Thesaur. in βασιλεια, and *Jos. Mede's* Works, folio, p. 103, 4. *Campbell* observes, that βασιλεια signifies not only *kingdom*, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time* or *duration* of the sovereignty, by the latter. See more in Preliminary Dissertations to the Gospels, p. 136, &c.

Βασιλειος, α, ὁ, ἡ, from βασιλευς.

I. *Royal, kingly.* occ. 1 Pet. ii 9.

II. Βασιλειον, ου, το. (namely δωμα, *a house*, being understood), *a royal house, a palace.* occ. Luke vii. 25; where *Wetstein* shews that the word is used in the same sense by the Greek writers.

Βασιλευς, εος, att. εως, ὁ, q. βασις του λεω (att. for λαου), *the support of the people. A king, monarch.* It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xxv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the *Roman Emperour*, whom, though the Romans themselves abhorred the title of Rex, or *King*, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλευς or *king*. Thus *Josephus* De Bel. lib. iii. cap. 7. § 3. Τα περι της Ρωμαιων ΒΑΣΙΛΕΙΣ εσομενα. "What would happen concerning the Roman *Emperours*." So *Cellarius*, in his Herodum Historia vindicata, printed at the end of the 2d vol. of *Hudson's* Josephus, shews that not only *Herodian*, but *Pausanias, Dionysius Perieget.* and *Diodorus Sic.* apply the name βασιλευς to the Roman *Emperours*. See also *Wolfius* on John xix. 15. On Rev. xix. 16, see *Vitringa*, *Elsner*, and *Alberti*.

Βασιλευω, from βασιλευς *a king.*

To be a king, reign as a king, whether in a proper or a figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14. Rom. v. 14, 17, 21. 1 Cor. iv. 8. Rev. xix. 6, where see *Vitringa*. On Mat. ii. 22, *Wetstein* shews that the phrase ΒΑΣΙΛΕΥΕΙΝ ΑΝΤΙ ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7, and in 1 Mac. xiii. 32, but likewise by *Herodotus, Aristophanes, Xenophon*, and *Appian*, for *reigning in the stead* or *place of* another.

Βασιλικος, η, ον, from βασιλευς.

1. *Royal, kingly, of* or *belonging to a king.* occ. Acts xii 20, 2· James ii. 8.

II. Βασιλικος ὁ, (διακονος *an attendant*, or the like, being understood), *A courtier*, i. e. *an attendant, servant*, or *minister of a king*, as the Syriac version renders it עבר מלכא, i. e. δουλος βασιλεως, or βασιλικος, "qui vices regis gerebat, & regius erat minister." *Tremellius.* occ. John iv. 46, 49. Comp. *Wetstein, Kypke*, and *Campbell.*

Βασιλισσα, ης, ἡ, from βασιλευς.

A queen. occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by *Theocritus*, Idyll. xv. line 24, and by others of the Greek writers, whom see in *Wetstein.*

Βασις, ιος, att. εως, ἡ, from βαω or βαινω *to go, tread*, which in the perf. tense, βεβηκα (Ionic βεβαα), imports in the Greek writers, *firmness, steadiness.*

I. *A basis, base* or *foundation*, from its *steadiness.*

II. *The sole of the foot*, or in a more lax signification, *the foot* of a man, which is, as it were, the *basis* on which he stands or goes. occ. Acts iii. 7. *Elsner* and *Alberti* shew that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread*. Comp. Heb. xii. 13; and see *Wetstein* and *Kypke* on Acts.

Βασκαινω.

To bewitch, properly *with the eye.* So the Greek Scholiast on *Theocritus*, Idyll. 5, lin. 13, observes, that βασκανος properly signifies ὁ τοις οφθαλμοις καινων και φθειρων το ὁραθεν ὑπ αυτου, one who *with his eyes kills* or *destroys* what he looks at; and the *Etymologist* says that βασκανος is for φασκανος, ὁ τοις φασι καινων, he who *kills* with his *looks* or *eyes:* and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin fascino, *to fascinate* or *bewitch with the eye.* The *superstitious* Heathen believed that great mischief might ensue from an *evil eye*, or from *being regarded with envious and malicious looks.* Hence βασκαινω and its derivatives are frequently used in the profane authors for *envy*, and the LXX and

and apocryphal writers apply such words in the same sense, See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Ecclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. *Pliny* relates from *Isigonus*, that "among the *Triballians* and *Illyrians* there were certain enchanters, *qui* visu *quoque* effascinent interimantque *quos diutius intueantur*, iratis *præsertim* oculis; who with their *looks could bewitch and kill* those whom they *beheld* for a considerable time, especially if they did so with *angry eyes*." Nat. Hist. lib. vii. cap. 2.

Ως μη ΒΑΣΚΑΝΘΩ δε, τρις εις ημον επτυσα κολπον·

To guard against the harm of *evil eyes*,
Thrice on my breast I spat,

says a shepherd in *Theocritus*, Idyl. vi. l. 39. And another in *Virgil*, Eclog. iii. l. 103,

Nescio quis teneros oculus *mihi* fascinat *agnos*.

Some *evil eyes bewitch* my tender lambs.

These passages, to which many more might be added (see *Wetstein* on Gal. iii. 1.) are sufficient to shew the *notions* of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and * Mahometan countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τις υμας εβασκανε, who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular errour; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding, did not give the least credit to the pretended *fascination of an evil eye*. occ. Gal. iii. 1.

The LXX have βασκανει τω οφθαλμω αυτε, *shall envy with his eye*, for רעת עינו *his eye shall be evil*, Deut. xxviii. 54; and ver. 56, βασκανει τω οφθαλμω αυτης, for רעת עינה. So Ecclus. xiv. 8, Πονηρος ὁ βασκαινων οφθαλμω, *He is wicked who envieth with his eye*. Comp. under Οφθαλμος III.

Βασταζω. *Martinius* and *Mintert* derive it from Βαω *to go*, and στημι *to stand*, i. e. firm.

I. *To bear, carry*, properly *a heavy burden*, bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.

II. *To bear, carry*, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15.

III. *To carry off* or *take away*, John xx. 15, where see *Wetstein*, *Wolfius* and *Kypke*; Mat. iii. 11, *whose shoes I am not worthy* "βαστασαι *to take away (Diog. Laert.* p. 373. edit. *Meibom.)*, after having pulled them off; that is, whose *slave* I am not worthy to be; this being the office of slaves among the ancients." *Markland*, in Append. to *Bowyer*'s Conject. where see more; also *Wetstein* on Mat. John xii. 6, εβαστασεν, *carried off*, i. e. *stole*. Thus Bp. *Pearce* and *Kypke*, who confirm this sense from the Greek writers.

IV. *To take up*. occ. John x. 31; where this V. implies the *largeness* of the stones employed. So *Homer*, Odyss. xi. line 593,

Αιαν ΒΑΣΤΑΖΟΝΤΑ πελωριον αμφοτερηφιν.

Heaving with both his hands a pond'rous stone.

V. *To bear, support, sustain, suffer*, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al. On John xvi. 12, observe, that the same expression is used in *Epictetus*'s Enchirid. chap. xxxvi.—Την σεαυτε φυσιν καταμαθε, ει ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ, Consider your own nature, whether you *are able to bear it*." So *Arrian*, Epictet. lib. iii. cap. 15, Τι ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ.

ΒΑΤΟΣ, ου, ὁ, perhaps (ϖ being changed into τ as usual) from the Heb. בשמ, *a noisome plant*, which is rendered βαλος by the LXX, Job xxxi. 40.

A bush or *bramble*. occ. Mark xii. 26. Luke

* "No nation in the world (says Dr. *Shaw*, Travels, p. 243, 2d edit.) is so much given to superstition as the *Arabs*, or even the *Mahometans* in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a *counter charm to an evil eye*: for *five* is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, Exod. xiii. 16. Num. xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have τῳ before βαΐῳ; and this reading is adopted by *Wetstein* and *Griesbach*, whom see.

ΒΑΤΟΣ, ου, ὁ, from the Heb. בת.

A Bath, the largest Jewish measure of *capacity* next to the *Homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *Ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6.

Βάτραχος, ου, ὁ, q. βοάτραχος, παρα τὸ την βοην [illegible]χειαν ἐχειν, from it's *harsh croaking*.

A frog. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its *croaking*?

Βατταλογέω, ω, from βάτταλος, *a stutterer*, properly *one who cannot speak plain, but begins a syllable several times before he can finish it* *, and λόγος *speech*. And βάτταλος seems a derivative from Heb. † בטא *to speak foolishly, prate, babble*, effutire.

To use vain repetitions, as the Heathen did in their prayers. Of these we have examples, 1 K. xviii. 26. Acts xix. 34. Comp. *Homer*, Il. i. lin. 472, 3. occ. Mat. vi. 7. Comp. Ecclus. vii. 14.

Simplicius on Epictet. p. 212, uses this very uncommon verb. See *Wetstein* on Mat.

Βδέλυγμα, ατος, το, from ἐβδελυγμαι, perf. of βδελυσσομαι.

An abomination, an abominable thing. Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16, Mark xiii. 14, with Luke xxi. 20, 21, it is plain that by the *abomination of desolation*, i. e. *which maketh desolate*, are meant the Roman armies with their ensigns. "As the Roman ensigns, cially the eagle, which was carried head of every legion, were obje worship; they are, according t usual style of Scripture, called an *nation*." *Lardner*'s Collection of Te nies, vol. i. p. 49, &c. See also *Jos* Ant. lib. xviii. cap. 3. § 1. & c § 3. & De Bel. lib. vi. cap. 6. § Bp. *Newton* on Proph. vol. ii. p &c. 8vo. and *Randolph*'s View Lord's Ministry, p. 291, Note.

In the LXX, βδέλυγμα most freq answers to the Heb. שקץ, רועבה, or (which is the Heb. word in Dan. i all of which denote somewhat *ver sevus* or *abominable*.

Βδελυκτός, ή, όν, from ἐβδελυκται, 3d perf. of βδελυσσομαι.

Abominable, extremely hateful. oc i. 16.

ΒΔΕΛΥΣΣΟΜΑΙ. It may be derive Heb. בדל *to separate*, compounde haps with עשה *to make*.

To turn away through loathing or *to abhor, abominate*, aversari, abo occ. Rom. ii. 22. Rev. xxi. 8; ἐβδελυγμένοι, according to *Vitringa*, those who are polluted with lusts, the ἀρσενοκοῖται and whose wickedness is called in Heb. *abomination*, Lev. xviii. 22; a persons guilty of it ἐβδελυγμένοι LXX, Hos. ix. 10.

Βέβαιος, α, ον, from βεβαα, Ionic, βηκα, perf. of βαω or βαινω *to g* which in this tense imports *fi steadiness*.

Firm, sure, steadfast. occ. Rom. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. 14. vi. 19. ix. 17. This last ver the immediately preceding one, *dridge* paraphrases thus: "*For a covenant is,--it necessarily imports th of that by which the covenant is co* (or, according to *Pierce, of the pac* διαθεμενου, comp. under Διατιθημι you know that sacrifical rites ha attended the most celebrated co which God hath made with man, I may say, *a covenant is confirme the dead*, ("*dead* sacrifices," *Mac* επι νεκροις βεβαια, *so that it does n while that by which it is confirmed*, Here it is evident, 1st, That, acc

* *Salmasius* in *Pole*'s Synops.

† Whence also may be derived the name of that *Battus*, the son of *Polymnestus* the Theræan, who, *Herodotus* says, was τραυλος, *a stammerer*. Lib. iv. cap. 155. of *Battus*, a silly *tautological* poet mentioned by *Suidas*, and to whom *Ovid* is thought to allude in the answer of that *babbling Battus* to *Mercury*, Metam. lib. ii. lin. 703,

——*sub illis*
Montibus, inquit, erunt, & erunt sub montibus illis.

——they shou'd
Be near those hills, and near those hills they were.

See *Suicer*, Thesaur. in βαττολογεω.

to either *Doddridge*'s or *Pearce*'s interpretation, διαθεμενος is but another name for the Heb. ברית *a purifier*, or *purification sacrifice*, which always accompanied the *solemn dispensations* of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and, 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase ברת ברית, when referring to covenants, must strictly and properly import *the cutting off*, namely in sacrifice, such *a purifier*. (Comp. *Heb.* and *Eng.* Lexicon in ברת V.) But, 3dly, I must observe, that διαθηκη (which see) should be rendered, when referring to God's transactions with man, not *a covenant*, but *an institution* or *dispensation*.

Βεβαιοτερος, α, ον, Comparat. of Βεβαιος. *More firm, more confirmed.* occ. 2 Pet. i. 19, Και εχομεν βεβαιοτερον τον προφητικον λογον, *And we (Apostles) have the prophetic word (of the Old Testament,* comp. ver. 20, 21.) more confirmed, *i. e.* in consequence of what we saw and heard on the Mount. "He does not oppose, says *Wetstein*, the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen), if Peter had intended such an opposition, he would have written εχομεν δε or εχετε. But the prophetic word is *more firm* now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, *Schol.* [Cod.] 16. Ελαβε παρα Θεου δοξαν, και εχομεν εκ τουτου βεβαιοτεραν πασαν την υπο των προφητων περι αυτου προκαταγγελιαν--προσεχοντες τοις ασαφως υπο των προφητων ειρημενοις, ως αγωνιστου της ελπιδος, των παραιμαιων καλα τον ιδιον καιρον παραλυομενων, α και ημεραν σαφως εκαλεσε, τη τροπη εμμενων. He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*—taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure*." Comp. *Macknight.*

* Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27, and see *Jortin*'s Tracts, vol. i. p. 412—414. edit. 1790.

As to the sense here assigned to the expression EXEIN BEBAIOTEPON, *Bowyer* in his Conjectures on the Text (which see) cites from *Isocrates*, τους δε τοιουτον ειναι με νομιζοντας οιος περ ειμι BEBAIOTEPAN ταυτην ΕΞΕΙΝ την διανοιαν; (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from *Josephus*, Ant. lib. v. cap. 10. § 4. Ταυτα βιασαμενος ορκοις ειπειν αυτω τον προφητην Ηλει—ει μαλλον BEBAIOTEPAN ΕΙΧΕ την προσδοκιαν της τεκνων απωλειας, "When *Eli* had extorted these things by oath from the prophet, *he had* the expectation of his sons' destruction *more fully confirmed.*"

Βεβαιοω, ω, from βεβαιος.

I. *To confirm, establish.* Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. *To keep, verify,* of promises. occ. Rom. xv. 8. *Polybius* and *Aristides* use the same phrase, βεβαιωσαι τας επαγγελιας, or την επαγγελιαν. See *Raphelius* and *Wetstein.*

Βεβαιωσις, ιος, att. εως, ἡ, from βεβαιοω. *Confirmation, corroboration.* occ. Phil. i. 7. Heb. vi. 16.

Βεβηλος, ε, ὁ, ἡ. *Profane, void of religion* or *piety.* Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

Βεβηλος may be derived either from the † Heb. בבל *in confusion*, from בל *to confound*, "because profane persons *confound* the differences of things," or from the particle βε, denoting *privation* or *separation* (perhaps from the Heb. בא *to go, go away*), and βηλος ‡ *a threshold* or *pavement*, particularly of a *temple*, so that βεβηλος will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple*, as the

† See *Gale*'s Court of the Gentiles, vol. i. book i. p. 82.

‡ Which seems a derivative from the Heb. בהל *to agitate, disturb*, because continually *disturbed* by the feet of those who go in and out. So the English *threshold* from the Saxon ϸɒɼɕpalo is plainly compounded of ϸɒɼɕpan *to smite, strike, thresh*, and þalo *wood*; because the *threshold* is continually *struck* and worn by the feet of those who go in and out." See *Heb.* and *Eng.* Lex. in סף II.

Latin profanus likewise is strictly one who stands procul à or pro fano, *at a distance from* or *before the temple* or *consecrated inclosure*. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in *Callimachus* Hymn. in Apoll. line 2,

——ἐκτὸς, ἐκτὸς, ὅστις ἀλιτῆρος.

And in *Virgil*, Æn. vi. line 258,

Procul! o procul! este profani.
Far! ye profane! O far!

So that well-known fragment of *Orpheus* begins,

Φθέγξομαι οἷς θέμις ἐστὶ, θύρας δ' ἐπιθέσθε βέβηλοι
Πᾶσιν ὁμῶς.

I'll speak to whom 'tis lawful, *but these doors*
O! shut 'gainst the profane.

Comp. Numb. v. 1—4, xix. 13, 20. 2 Chron. xxiii. 19.

Βεβηλόω, ῶ, from βέβηλος.
To profane, pollute, treat what is consecrated to God as if it were common. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX.

ΒΕΕΛΖΕΒΟΥΛ. Heb.
Beelzebul, as all the Greek MSS constantly read it with a final Λ, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. זבוב בעל from בעל *the Lord*, and זבוב *gushing out*. *Baalzebub* is mentioned 2 K. i. 2, 3, 6, 16, as the *Aleim* or God of the Philistines of *Ekron*. He appears by that history to have been one of their *medical* idols; and as בעל denotes *the sun*, so the attribute זבוב seems to import his power in causing water to *gush out* of the earth, and in promoting the *fluidity* and *due discharge* of the juices and blood in vegetables, animals and men, and thereby continuing or restoring their *health* and *vigour*.

And as *flies*, from the manner of their *issuing* from their holes, were no improper emblems of *fluids gushing forth*, hence the epithet זבוב makes it probable that a *fly* was part of the imagery of the *Baal* at *Ekron*, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX. translators, who certainly knew much better, than we at this distance of time can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by ΒΑΑΛ ΜΥΙΑΝ, *Baal the fly**. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) this people "adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the *Hottentot* countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † *two horns*. To this little winged deity, whenever they set eyes on it, they render *the highest tokens of veneration*; and, if it honours a *Kraal* (a village) with a visit, the inhabitants assemble about it in *transports* of *devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and *dance* round it while it stays, troop after troop, throwing to it the powder of *Bachu*, with which they cover at the same time the whole area of the *Kraal*, the tops of their cottages, and every thing without doors. They likewise kill *two fat sheep as a thank-offering* for this high honour. It is impossible to drive out of a *Hottentot*'s head, that the arrival of this insect to a *Kraal* brings *favour* and *prosperity* to the inhabitants ‡."

Baal-

* And in this they are followed by *Josephus*, who, Ant. lib. ix. cap. 2. § 1, says that *Ahaziah* sent πρὸς τὸν Ἀκκαρὼν ΘΕΟΝ ΜΥΙΑΝ, τοῦτο γὰρ τὸ ὄνομα τῷ Θεῷ to the *God-Fly* (for that was the deity's name) of *Ekron*." And an old writer, cited by *Suidas* under the word Ηλιας, says concerning *Ahaziah*, Ἐχρησάτο ΜΥΙΑΙ τῷ ἐν Ἀκκάρῳ Εἰδώλῳ, he applied to the *Fly*, the *Idol* of those of *Ekron*." Not to mention the correspondent testimonies of *Nazianzen*, *Theodoret*, *Philastrius*, and *Procopius*, which are cited by *Bochart*, vol. iii. p. 499.

† See *Heb.* and *Eng.* Lex. under ץפר IV. and רפץ, and comp. below under Κυρας.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from *Kolben*'s Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) *Baal-zebub* among the *Hottentots*. But finding that the authenticity of *Kolben*'s account of this people

Baal-zebub's being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. *בעל זבול, *the Lord of dung*, which I need not stay to prove these winged deities shew a particular regard to. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with *Satan*, who, according to St. Paul, Eph. ii. 2, is *the Prince of the Power of the Air*, and therefore might properly be called *Beel-zebub*, as being *the Lord of this fluid:* And he might also be denominated *Beel-zebul* from his delighting in all *abomination* and *uncleanness*. (Comp. under Ακαθαρτος IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙΑΛ, Heb. בליעל.

Belial. It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS has this reading. Seven of those cited by *Wetstein*, two of which ancient, have βελιαν, and two βελιαϛ, but the greater number have βελιαρ; and this last seems the true reading, ρ being substituted for the Heb. ל in בליעל, because the termination λ is unknown to the Greek language. The Heb. בליעל may most probably be derived from בלי *not*, and יעל *profit*, and so signify *worthless, wicked*; and hence βελιαρ, in 2 Cor. vi. 15, being opposed to Christ, seems to denote ὁ πονηρος *the wicked one, the Devil*, or *Satan*.

ΒΕΛΟΣ, εος, ες, το, either from βαλλω (anciently βλεω) *to cast*, or rather immediately from the Heb. בהל *to agitate, hasten*.

A dart, arrow. In the N. T. it is only used figuratively for *Satanical temptations*. occ. Eph. vi. 16, where the expression τα βελη—τα πεπυρωμενα, *the fiery* or *fired darts*, seems an allusion to those *javelins*, or *arrows*, which were sometimes used by the ancients in sieges and battles. Thus *Arrian*, De Exped. Alex. lib. ii. mentions πυρφορα βελη, *fire-bearing darts*. *Appian*, De Bel. Mithrid. πυρφορα τοξευματα, and *Thucydides*, lib. ii. 75, πυρφοροι οϊστοι, *fire-bearing arrows*. *Livy*, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when *set on fire*, the weapon was darted against the enemy. I shall only add further, that the learned *Elsner* has produced the very phrase of St. Paul from *Apollodorus*, who says, Biblioth. lib. ii. that *Hercules* plagued the Lernéan Hydra ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕΝΟΙΣ. See *Raphelius*, *Elsner*, *Wolfius*, *Wetstein* and *Kypke*.

Βελτιων, ονος, ὁ, ἡ, και το—ον. An irregular comparative, according to the grammarians, of αγαθος *good*, but really derived from βουλομαι *to be willing, desirous*; or, according to *Damm*. Lexic. Græc. from βελος *a dart*, q d. "quod magis scopum attingit, *what better hits the mark*."

Better. Whence Βελτιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Καλλιον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ, Heb.

Bethesda, Heb. בית חסדה, *the house of mercy*. So the Syriac version בית חסרא. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous *cures* there *mercifully* vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see *Wolfius*. They still shew you "the pool of *Bethesda* contiguous on one side to St. Stephen's gate, on the other to the area of the temple." *Maundrell*'s Journey, *April* 9. Comp. *Hasselquist*'s Voyages, &c. p. 134.

ΒΗΜΑ, ατος, το.

I. *A judgement-seat, a tribunal, a throne, a raised* or *elevated seat* for a judge or king.

ple has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

* בעל signifies *dung*, not only in the *Rabbinical* writings, but in the *Chaldee Targums*, and in the *Syriac* language (see *Castell*'s Lexic. Heptaglot.), and there is no reason to doubt but it was applied in the same sense by the Jews with whom our Lord conversed. And among the Jews, says *Lightfoot*, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous* names, of which זבול was a common and general one, as he proves from a passage in the Thalmudical Tract *Beracoth*. *Symmachus*, in like manner as the Evangelists, uses Βεελζεβουλ for בעל זבוב, 2 K. i. 2. See more in *Wetstein*'s Var. Lect. on Mat. x. 25.

Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus *Josephus*, De Bel. lib. ii. cap. 9. § 3. Τῃ δε ἑξῃς ὁ Πιλατος ΚΑΘΙΣΑΣ ΕΠΙ ΒΗΜΑΤΟΣ— and lib. iii. cap. 9. § 10. Ουεσπασιανος— ΚΑΘΙΖΕΙ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαινω or βημι *to ascend*, or from the Heb. במה *high, elevated*.

II. Βημα ποδος, *A space* or *room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. In this sense it is a derivative from βεβημαι, 1st perf. pass. of βαινω, βαω, or βεμι, *to step, tread*.

In the LXX, Deut. ii. 5, βημα ποδος answers to the Heb. כף רגל מדך, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗΡΥΛΛΟΣ, ου, ὁ, or ἡ. It may be very naturally derived from Heb. בר, *pure, bright*, and הלל *to shine*; whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant, brilliancy*.

A beryl. A kind of *precious stone* of a *green* colour, and the best sort of which are of a fine *sea-green*. They are found in *India*, but rarely any where else. So *Pliny*, Nat. Hist. lib. xxxvii. cap. 5. "*Probatissimi sunt ex iis qui* viriditatem puri maris *imitantur*.——*In* India *originem habentes, raro alibi reperti*." occ. Rev. xxi. 20, where see *Wetstein*.

ΒΙΑ, ας, ἡ, from Heb. הביא Hiph. of בא *to cause* or *make to go, to impel*, the formative ה being dropped.

Force, violence. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that *Polybius*, cited by *Wetstein*, uses the same phrase ΜΕΤΑ ΒΙΑΣ.

Βιαζω, from βια.

To force, urge. Hence βιαζομαι, mid *To force oneself, to press*. occ. Luke xvi. 16.

Βιαζομαι, pass. *To be forced*, or *invaded by force*. occ. Mat. xi. 12. See *Wetstein* on both texts.

Βιαιος, αια, αιον, from βια.

Violent, vehement. occ. Acts ii. 2, where *Wetstein* cites from *Philo*, ΒΙΑΙΑ ΠΝΕΥΜΑΤΑ, and from *Arrian*, ΠΝΕΥΜΑ ΒΙΑΙΟΝ.

Βιαστης, ου, ὁ, from βιαζω.

One who invades, or *forcibly crowds* or *presses*. occ. Mat. xi. 12, where Eng. Marg. *they that thrust men*. See Bp. *Pearce*.

Βιβαζω, from βαω, *to go* or *come*, with the re-duplication βι. Comp. Διδασκω.

To cause or *make to come* or *go*. This V. occurs not *uncompounded* in the N. T.

Βιβλαριδιον, ου, το, a diminutive of βιβλος. *A little book*. occ. Rev. x. 2, 8, 9, 10.

Βιβλιον, ου, το, from βιβλος.

I. *A book, a roll* or *volume*, as of the Prophet Isaiah, of St. John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp. Αναπλυσσω; and on 2 Tim. iv. 13, see Μεμβρανα II, and *Macknight*.

Βιβλιον is by no means necessarily a *diminutive*; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns, whence they are derived: thus οικιον from οικος, ὁρκιον from ὁρκος, φορλιον from φορλος, θηριον from θηρ, have a diminutive termination indeed, but no such signification; θηριον, for instance, is not *a little wild beast*, but simply *a wild beast*, as θηρ, whence *Homer* has μεγα θηριον, Odyss. x. lins 171, 180,

——μαλα γαρ ΜΕΓΑ ΘΗΡΙΟΝ ησιν.

So βιβλιον is not necessarily *a little book*, but simply *a book*, according to that of *Callimachus*, ΜΕΓΑ ΒΙΒΛΙΟΝ μεγα κακον, *A great book* is a great evil. See *Duport*, in *Theophrast*. Ethic. Char. p. 385, 6. edit. *Needham*.

II. *A scroll, a bill* or *billet*, as of divorcement, which, if we may believe the Thalmudists, was always to consist of twelve lines, neither more nor less. *Lightfoot* gives us the form of such an instrument, *Hor. Heb.* &c. on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8, where the LXX apply the word in the same sense for the Heb. כפר. So *Herodotus* uses βιβλιον for a *letter* of no great length. Lib. i. cap. 124, 5. comp. lib. vi. cap. 4.

Βιβλος, ου, ὁ, from βυβλος *the Egyptian Papyrus*. "Of the many travellers into Egypt, says the Abbe *Winckelman*, *Alpinus* is the only one who has given us an exact description of this plant. It grows

grows on the banks of the Nile, and in marshy grounds. The stalk, according to *Alpinus*, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This *reed*, commonly called the *Egyptian Reed*, was of the greatest use to the inhabitants. —But the most useful part of this plant was it's *delicate rind* or *bark*, which they used to *write upon*.—The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgement, shews the circumference of the plant." Thus the Abbé, in his *Critical Account of Herculaneum*, p. 82—86, where see more. And as *reeds* in general are *hollow*, hence the Greek name βυβλος seems to be ultimately derived from the Heb. בוב *hollow*, compounded perhaps with בלע *to swallow*, from it's *swallowing up* the water in or near which it grows. So it's Heb. name גמא is from the V. גמא *to up up, swallow;* and *Lucian* styles the *papyrus*, bibula *drinking, soaking*.

I. As a N. *The Egyptian Papyrus*; in which sense it is used by *Herodotus*, lib. v. cap. 58. And thus the adjective βιβλινος is applied for the Heb. גמא by the LXX, Isa. xviii. 1. And because anciently books were frequently written on the rind of this plant, hence

II. *A written volume, a book.* Mark xii. 26. Luke iii. 4. & al. And though these *Jewish* books were generally written on *prepared skins* or *parchment*, yet they were by the writers of the N. T. called βιβλοι; just as *Herodotus* informs us, in the passage above referred to, that the Ionians called the διφθερας or *skins*, on which they wrote εν σπανει ΒΙΒΛΩΝ in a scarcity of *papyrus*, ΒΙΒΛΟΥΣ.

III. *A catalogue, an account.* Mat. i. 1. comp. Γενεσις. It seems a good remark of *Doddridge*, on Rev. iii. 5, "that *the Book of Life* does not signify the *catalogue* of those whom God has *absolutely purposed* to save; but rather the *catalogue* of those who were to be considered as *heirs of the kingdom of Heaven*, in consequence of their *Christian* profession, 'till by apostasy from it, they throw themselves out of that society to which they before belonged." Comp. Phil. iv 3, where see *Macknight*. *Vitringa* remarks, that the expression in Rev. iii. 5, alludes to the *Genealogical Tables* of the *Jewish priests* (see Ezra ii. 62. Neh. vii. 64.), as the *white raiment* mentioned in the same verse does to the *priestly dress*.

Βιος, ου, ὁ, from βια *strength, force.*

I. *Natural life.* Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.

II. *Means of supporting life, living, substance, goods.* Mark xii. 44. Luke viii. 43. xv. 12, & al. comp. 1 John iii. 17. See *Raphelius, Elsner,* and *Wetstein* on Mark xii. 44, who shew that βιος is frequently used in this sense by the best Greek writers.

Βιοω, ω, from βιος.

To live. occ. 1 Pet. iv. 2.

Βιωσις, ιος, att. εως, η, from βιοω.

Life, manner of life or *living.* occ. Acts xxvi. 4.

Βιωτικος, η, ον, from βιοω.

Of or *belonging to natural life.* occ. Luke xxi. 34. 1 Cor. vi. 3, 4.

Βλαβερος, α, ον, from εβλαβον, 2 aor. of βλαπτω.

Hurtful. occ. 1 Tim. vi. 9.

Βλαπτω. It may be derived from the obsol. βλαβω, which in *Homer* signifies *to impede, hinder*, and which *Eustathius* accordingly explains by εμποδιζειν. See inter al. Il. xix. lin. 82, 166. xxii. lin. 15. xxiii. lin. 387, 571, 774. And βλαβω may be derived from obsol. λαβω or λαβω *to take hold on*, prefixing β. See *Damm* Lexicon, col. 1422.

I. *To impede, hinder*; but not thus used in the N. T.

II. *To hurt* or *harm.* occ. Mark xvi. 18. Luke iv. 35.

Βλαστανω, from the obsolete βλαστεω, whence also it borrows it's tenses.

I. Intransitively, *To shoot, spring, sprout*, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27. Heb. ix. 4.

II. Transitively, *To spring, cause to shoot*, as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. דשא *to bud* or *cause to bud.*

ΒΛΑΣΤΕΩ, ω, perhaps from the Heb. יבול *a shoot*, and עשה infin. of עשה *to make.*

To shoot, sprout. An obsol. V. whence in the N. T. 1st aor. ἐβλαστησα. See under Βλαστανω.

Βλασφημεω, ω, either from βλαπτειν την φημην, *hurting* (or, as we say, *blasting*) *the reputation* or *credit*; or from βαλλειν παις φημαις, *smiting with reports* or *words*. This latter derivation is given by *Eustathius*, and preferred to the former by the learned *Duport* on *Theophrast.* Ethic. Charact. cap. vi.

I. *To hurt* or *wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate.* Tit. iii. 2, where see *Wetstein* & al. Pass. βλασφημεμαι, *To be reviled.* Rom. iii. 8. 1 Cor. iv. 13. x. 30.

II. *To speak with impious irreverence concerning God himself*, or *what stands in some peculiar relation to him, to blaspheme.* See Mat. ix. 3. xxvi. 65. xxvii. 39. Mark iii. 29. Luke xxii. 65. Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult *Campbell's* Preliminary Dissertations to the Gospels, p. 395, &c.

In Mark iii. 29. Luke xii. 10, it is construed with εις. So *Plato*, De Repub. II. ΕΙΣ ΘΕΟΥΣ ΒΛΑΣΦΗΜΕΙΝ. See *Wetstein.*

Βλασφημια, ας, ἡ, from βλασφημος.

I. *Wounding another's reputation by evil reports, evil speaking, calumny, railing.* Eph. iv. 31. Col. iii. 8. & al. Comp. Jude ver. 9, and *Wolfius* there.

II. *Speaking impiously concerning God*, or *what peculiarly relates to him, blasphemy.* Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al.

Βλασφημος, ε, ὁ, ἡ, και το—ον, from the same as βλασφημεω, which see.

I. *Speaking evil, railing.* occ. 2 Pet. ii. 11. comp. 1 Tim. i. 13. 2 Tim. iii. 2.

II. *Blasphemous, a blasphemer.* occ. Acts vi. 11, 13.

Βλεμμα, αἱος, το, from βεβλεμμαι perf. pass. of βλεπω.

Look, cast of the countenance. In this sense *Wetstein* shews that it is frequently used in the Greek writers; but I cannot find that it ever signifies the *act of seeing.* occ. 2 Pet. ii. 8, where *Wetstein* says "Βλεμματι and ακοη are those of the Sodomites; Lot, beholding their lascivious *looks*, and hearing the *report* of their lewdness, was vexed with their unlawful deeds.—Βλεμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Isa. iii. 9. And indeed βλεμμα, as being immediately derived from the perfect *passive*, should likewise have a *passive* signification.

ΒΛΕΠΩ, from βλεω (anciently used for βαλλω) *to cast*, and ωπα *the eye.*

I. *To see, behold.* Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10, comp. 2 K. xxv. 19. Esth. i. 14, and see *Stanhope* on the Epistles and Gospels, vol. iv. p. 495.

II. *To look, look at, behold attentively.* Mat. v. 28. John xiii. 22. Acts iii. 4.

III. *To perceive* by the outward senses. Mat. xiv. 30.

IV. *To perceive by the eye of the mind, to understand.* See Mat. xiii. 13, 14, 16. Mark viii. 18. Rom. vii. 23. Jam. ii. 22.

V. *To look about, be circumspect, to take heed, beware.* Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. & al.

VI. Βλεπειν εις προσωπον, *To look at, regard, respect, the person* or *outward appearance of a man.* occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβανειν προσωπον (which see under Λαμβανω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλεπειν χαἱα, spoken of a haven or harbour, *To look towards.* occ. Acts xxvii. 12. *Xenophon* in like manner applies βλεπειν προς to a *tent*, and *Herodian*, to a *body of soldiers*, p. 214, edit. *Oxon.* See *Blackwall's* Sacr. Classics, vol. i. p. 205, *Alberti* and *Kypke.*

ΒΛΕΩ.

To cast. An obsolete V. whence in the N. T. we have the perf. act. βεβληκα, perf. pass. βεβλημαι, 2d aor. ἐβληθην, imperat. βληθητι, infin. βληθηναι, particip. βληθεις. See under Βαλλω.

Βλητεος, α, ον, from βεβλησαι, 3d pers. perf. pass. of βαλλω or βλεω *to cast, put.*

To be cast or *put.* occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητεον is a verbal N. in the neuter gender, governing the accusative case οινον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus *Demosthenes*, Contra Lept. ΤΟΙΣ μεν ΥΠΑΡΧΟΥΣΙ ΝΟΜΟΙΣ ΧΡΗΣΤΕΟΝ, ΚΑΙΝΟΥΣ δ' ειχη μη ΘΕΤΕΟΝ.

Use

Use must be made of the laws in being, but new ones must not be rashly enacted." And to accustom the learner to this idiom of the Greek language, I shall transcribe, from *Prodicus*'s Hercules, page 9, edit. *Simpson*, a passage which may on other accounts also deserve his attention. Των γαρ οντων αγαθων και καλων ωδεν, ανευ πονε και επιμελειας, Θεοι διδοασιν ανθρωποις· αλλ' ειτε τις Θεος ιλεως ειναι σοι βελει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΣ ΘΕΟΥΣ· ειτε υπο φιλων εθελεις αγαπασθαι, ΤΟΥΣ ΦΙΛΟΥΣ ΕΥΕΡΓΕΤΗΤΕΟΝ· ειτε υπο τινος πολεως επιθυμεις τιμασθαι, ΤΗΝ ΠΟΛΙΝ ΩΦΕΛΗΤΕΟΝ· ειτε υπο της Ελλαδος πασης αξιοις επ' αρετη θαυμαζεσθαι, την Ελλαδα πειραϊεον ευ ποιειν· ειτε την γην φερειν σοι βελει καρπες αφθονες, ΤΗΝ ΓΗΝ ΘΕΡΑΠΕΥΤΕΟΝ· ειτε απο βοσκημαϊων οιει δειν πλουτιζεσθαι, ΤΩΝ ΒΟΣΚΗΜΑΤΩΝ ΕΠΙΜΕΛΗΤΕΟΝ· ειτε δια πολεμε ορμας αυξεσθαι, και βελει δυνασθαι τες τε φιλες ελευθερων, και τες εχθρες χειρωσθαι, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΑΣ αυλας τε παρα των επισαμενων ΜΑΘΗΤΕΟΝ, και οπως αυλαις δει χρησθαι, ασκητεον· ει δε και σωμαλι βελει δυναλος ειναι, τη γνωμη υπηρετειν ΕΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ και ΓΥΜΝΑΣΤΕΟΝ συν πονοις και ιδρωλι. The Gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the Gods propitious to you, *the Gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your land must be cultivated*; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned* from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, *your body must be accustomed* to obey your mind, and *must be exercised* with labour and fatigue." It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *dus*, as the Greeks do their verbal in τεον. Thus *Lucretius*, lib. i. line 112,

Æternas—pœnas *in morte* timendum.
Eternal *torments must* in death *be fear'd*.

Line 139,

Multa *novis verbis præsertim cum sit* agendum.
For in new terms *must many things be couch'd*.

Line 382,

—*Motu* privandum 'st corpora *quæque*,
All *bodies must* of motion *be depriv'd*.

Comp. lib. iii. line 626.
Thus also *Virgil*, Æn. xi. line 230,

Aut pacem *Trojano ab rege* petendum.
Or *peace must* from the Trojan king *be begg'd*.

And even *Cicero*, Tuscul. lib. ii. cap. 19. Iterandum eadem ista *mihi*. *Those same things must be repeated* by me."

ΒΟΑΝΕΡΓΕΣ, Heb.

Boanerges. An Hebrew name, denoting *Sons of Thunder*, ὁ εστιν υιοι βρονης, says St. Mark. It seems to be the * *Galilean* pronunciation of the Heb. בני רעש, expressed in Greek letters. Now רעש properly signifies *a violent trembling* or *commotion*, and may therefore be well rendered by βρονης *thunder*, which is a *violent commotion* in the air; so, vice versa, any *violent commotion* is figuratively, and not unusually, in all languages called *thunder*. When our Saviour surnamed the sons of *Zebedee* בני רעש, he seems plainly to have had an eye to that prophecy of *Haggai*, ch. ii. 6, *Yet once, and I will* shake, מרעיש, *the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the *great alteration* made in the economy of religion by the publication of the gospel. The name *Boanerges* therefore given to *James* and *John* imports that they should be eminent instruments in accomplishing this *wondrous change*, and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their *inspired*

* See under Γαλιλαιος.

preaching and *miraculous powers**. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of *Zebedee*, *Sons of Thunder*, so *Virgil*, Æn. vi. line 842, by a like figure, calls the two *Scipios*,

———*Duo* Fulmina *Belli*.
———Two *Thunderbolts* of War,

BOAΩ, *ω*. A word formed from the sound, like *bellow*, *moo*, in Eng.
To cry, *cry aloud*. Mat. iii. 3. Mark xv. 34. Luke xviii. 17. & al.

Βοη, *ης*, *ἡ*, from *βοαω*.
A cry. occ. Jam. v. 4.

Βοηθεια, *ας*, *ἡ*, from *βοηθεω*.
I. *Help*, *assistance*. occ. Heb. iv. 16.
II. "It is used to signify such *helps* as would strengthen a ship, and prevent it's being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." *Stockius*. occ. Acts xxvii. 17. *Aristotle* applies it in like manner to some *things* used aboard a ship in a storm. See *Wetstein*.

Βοηθεω, *ω*, q. *επι βοην θεω*, *to run on occasion of a cry*, namely to give assistance.
I. *To run* or *come to the help* or *assistance* of another. Acts xvi. 9. xxi. 28. See *Wetstein* on both texts.
II. *To help*, *assist*. Mat. xv. 25. Mark ix. 22, 24. & al.

Βοηθος, *ε*, *ὁ*, from *βοηθεω*.
A helper. occ. Heb. xiii. 6.

Βοθυνος, *ε*, *ὁ*, from *βαθυνω to deepen*.
A cavity, *a ditch*, *a pit in the earth*. occ. Mat. xii. 11. xv. 14. Luke vi. 39.

Βολη, *ης*, *ἡ*, from *βεβολα*, perf. mid. of *βαλλω to cast*.
A cast, *a throw*. occ. Luke xxii. 41.

Βολιζω, from *βολις*.
To cast or *let down a line and plummet to try the depth of water*, *to plumb*, *sound*, *fathom*. occ. Acts xxvii. 28.

Βολις, *ιδος*, *ἡ*, from *βεβολα*, perf. mid. of *βαλλω to cast*.
I. *A dart*, *a javelin*, *a missive weapon*. occ. Heb. xii. 20. But observe, that the words *η βολιδι καιατοξευθησεται* are wanting in very many MSS, three of which ancient, in several of the ancient versions, and commentators, and are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.
II. *A sounding-line furnished with a plummet*, *and* cast *or* let down *to try the depth of water*. Thus sometimes used by the profane writers.

BOPBOPOΣ, *ε*, *ὁ*, from *βορα* (which from Heb. בער *to feed*) *food*, *provender*, according to the Greek Etymologists, as if *βορβορος* properly denoted *dung*, *ordure*. But may it not be rather formed from a reduplication of the Heb. בור *a pit*? Comp. Jer. xxxviii. 6, in Heb.
Mud, *mire*. occ. 2 Pet. ii. 22.

Βορρας, *α*, *ὁ*, from *βορη noise*, and *ῥεω to flow*.
I. *The north wind*, *which usually flows* with violence and *noise*. So *Ovid*. Metam. i. line 65, Horrifer Boreas, *The boist'rous north wind*.
II. The *north* country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Βοσκω, from the obsolete *βοω to feed*, *eat*, which perhaps from *βους an ox*, who *feeds* or *licks up the grass* in a remarkable manner. See Num. xxii. 4.
To feed, *tend in feeding*. See Mat. viii. 30, 33. Luke xv. 15. John xxi. 15, 17.

Βοτανη, *ης*, *ἡ*, from *βοτος food*, which from *βοω to feed*.
Herb, *herbage*, which affords the usual *food* of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7.

BOTPYΣ, *υος*, *ὁ*.
A bunch or *cluster of grapes*. occ. Rev. xiv. 18. It is perhaps a derivative from the Heb. בתר *to divide*, either because the grapes, though on the same stalk, are yet *divided* or *separated* from each other, or because it properly denotes a bunch of grapes *gathered* or *separated* from the vine.

Βουλευτης, *ε*, *ὁ*, from *βουλευω*.
A counsellor or *senator*. occ. Mark xv. 43. Luke xxiii. 50; in which texts it plainly means *a member of the Jewish Sanhedrim*. Comp. Luke xxiii. 51, and *Συνεδριον*. *Josephus* uses *βουλευτης* in the same sense, De Bel. lib. ii. cap. 17. § 1.

Βουλευω, from *βουλη*.
I. *To consult*, *deliberate*; whence
II. Βουλευομαι, Mid. *To consult*, *deliberate*, *take counsel* in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. *To*

* See *Lardner*'s Hist. of the Apostles and Evangelists, chap. ix. § 1.: and *Suicer* Thesaur. in *Βροντη* IV.

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

ΒΟΥΛΗ, ῆς, ἡ, from Heb. בעל *to rule, have power.*

Design, purpose, decree, counsel. Luke vii. 30. xxiii. 51. Acts ii 23. xxvii. 42. Heb. vi. 17. & al. freq.

Βούλημα, ατος, τὸ, from βουλη or βουλομαι.

Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

Βουλομαι, either from βουλη, or immediately from the Heb. בעל *to rule, have power.*

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see *Wolfius* and *Wetstein.*

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be willing* or *desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βουνος, ου, ὁ.

A hill, hillock, rising ground. occ. Luke iii. 5. xxiii. 30.

The Greek Etymologists deduce βουνος from the V. βαινω *to ascend.* But *Eustathius* on Odyss. xix, cited by *Wetstein* (whom see), says that βουνος, though used by *Herodotus*, is a barbarous, namely a Libyan or African, word. And if so, may it not be rather derived from Heb. בנה *to build, build up?* for *hills* generally are *built up*, as it were, of various * *strata* lying regularly, one above another.

The LXX have frequently used this N. twice for Heb. במה *a high place*, thrice for Heb. גל *a heap*, but most generally for גבעה *a hill*, as in Isa. xl. 4, cited Luke iii. 5.

Βους, βουος, ὁ, ἡ, from βοαω, ω, *to bellow*, which see.

A beeve, a bull or *cow.* Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. *Shaw*, that the inhabitants of *Barbary* still "continue to *tread out their corn* after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the * *treading floors*), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." *Shaw's* Travels, p. 138, 9. Comp. under Αλοαω.

Βοω. See under Βοσκω.

Βραβειον, ου, το, from βραβευς *the judge of a public game who assigns the prize*, which perhaps from the Heb. רב *great, chief, principal*, with β prefixed after the *Æolic* manner.

I. *A prize* in the Grecian games, which consisted of a *crown* or *garland* made of some kind of leaves, according to that well-known epigram,

Τισσαρες εισιν Αγωνες, &c.

which *Addison* gives us thus in † English, from the Latin of *Ausonius*,

Greece, in four games thy martial youth were train'd,
For Heroes two, and two for Gods ordain'd;
Jove bade the *Olive* round his Victor wave;
Phœbus to his an *Apple* garland gave;
The *Pine*, *Palæmon*; nor with less renown,
Archemorus conferr'd the *Parsley*-crown.

So the *Etymologist* cited by *Wetstein* (whom see) explains βραβειον by ὁ παρα των βραβευοντων διδομενος στεφανος τῳ νικωντι, the *crown* or *wreath* given by the judges to the victor." occ. 1 Cor. ix. 24. comp. ver. 25.

II. Applied figuratively to the *prize* of the Christian Calling, *the Crown of Glory, that fadeth not away.* occ. Phil. iii. 14. comp. 1 Pet. v. 4.

Βραβευω, from βραβευς, which see under Βραβειον.

I. *To assign the prize in a public game, to be the judge* or *president on such an occasion.* In this it's proper sense it is sometimes used in the profane authors.

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See *Wolfius*, *Wetstein* and *Kypke.*

Βραδυνω, from βραδυς *slow.*

To delay, make delay, be slow. occ. 1 Tim. iii. 15. 2 Pet. iii. 9.

* See *Catcott*, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2d.

* So called perhaps ultimately from the Heb. דרה *to sever, separate*, since the corn is in these places *severed* from the husk.

† Dialogue II. on Ancient Medals.

Βρα-

Βραδυπλοεω, ω, from βραδυς *slow*, and πλοος *navigation, sailing*.
To sail slowly. occ. Acts xxvii. 7.

ΒΡΑΔΥΣ, εια, υ, perhaps from βαρος *a weight* or *burden*, and δυειν or δυναι *to go under*; or rather from the oriental ברד, which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an *intense* degree, and hence ברדן *to be heavy, slow*.
Slow, as opposed to ταχυς *swift* or *quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see *Wetstein* and *Kypke*. So in Latin, bardus signifies *slow, dull, heavy*, immediately perhaps from the Greek βραδυς, but ultimately from the oriental ברד *to congeal*.

Βραδυτης, ητος, ἡ, from βραδυς.
Slowness. occ. 2 Pet. iii. 9. See *Wetstein*.

Βραχιων, ονος, ὁ, from βραχυς *short*, in the *comparative* form.
I. Properly, *The* shorter *part of the arm from the shoulder to the elbow*.
II. *The arm* in general. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence
III. Figuratively, *The strength* or *power of God*. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. זרוע. See Exod. vi. 6, xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. lxxxix. 10, 13. & al.

ΒΡΑΧΥΣ, εια, υ, from the Heb. פרץ *to break, break off*.
I. Of distance, *Short, small, little*. occ. Acts xxvii. 28.
II. Of food, *Little*. occ. John vi. 7.
III. Of time, *Short*. occ. Luke xxii. 58. Acts v. 34. Heb. ii. 7, 9. Comp. Ελαττοω.
IV. Of words, *Short, few*. occ. Heb. xiii. 22, where observe that δια βραχεων is a pure Greek phrase used for *in a few words* by the best writers. For instances, see *Wetstein*. I add from *Æschines* De Coron. § 5,—ΔΙΑ ΒΡΑΧΕΩΝ ειπειν βουλομαι, I will speak *in few words*."

Βρεφος, εος, ους, το, q. φερβος (by transposition), from φερβω *to feed, nourish* (which from φερειν βιον, *bringing* or *affording sustenance*; for *babes* are *nourished* in the womb, and when born require free *nourishment*.
I. *A babe* in it's mother's womb. occ. i. 41, 44.
II. *A new-born babe*. occ. Luke ii. 12 Acts vii. 19. 1 Pet. ii. 2.
III. *An infant, a child*. occ. Luke xvii 2 Tim. iii. 15.

ΒΡΕΧΩ. The most probable deriv seems to be from the Heb. בוך *to* which word is in the O. T. often ap to *rain, dew*, or *moisture*, as Gen. xli Deut. xxviii. 12. xxxiii. 13. Isa. xl Ezek. xxxiv. 26, and the N. רכה nifies *a pool of water*.
I. *To wet, make wet*, as with a *shor* tears. occ. Luke vii. 38, 44. So J cites from *Pausanias* in Phor. lib. x. p και ΕΒΡΕΧΕ Φαλανθου την κεφ and *wetted* Phalanthus's head," wit *tears*, namely, just before mention
II. *To rain, send rain*. occ. Mat. Jam. v. 17. This seems an hellen use of the word, thus applied b LXX, Gen. ii. 5. Amos iv. 7, fo Heb. ממר, instead of the pure ὑειν. See *Wetstein*. In Jam. ὁ understood. So *Raphelius* and *W* on Mat. v. 45, cite from *Xenophon*, ΝΙΦΗΙ Ὁ ΘΕΟΣ, when *God sends* and from *Herodotus*, ΤΕΙ—Ὁ Θ *God sends rain*. Comp. *Kypke*, an *sephus*, Ant. lib. viii. cap. 13. § 2 § 6.
III. Intransitively, *To rain, fall fro ven*, as fire and brimstone. occ. xvii. 29. Comp. LXX in Gen. xi Ezek. xxxviii. 22.
IV. *To wet* or *fall* as rain. occ. Rev.

Βρονλη, ης, ἡ, q. βρομλη, from perf. mi ζρομα of βρεμω *to roar*, which fro Heb. רעם *to roar, thunder*, β bein fixed after the Æolic manner.
Thunder. occ. Mark iii. 17. John x Rev. iv. 5. & al. This word in the constantly answers to the Heb. which as a V. they likewise ren βρονταω *to thunder*.

Βροχη, ης, ἡ, from βρεχω.
Rain. occ. Mat. vii. 25, 27.

ΒΡΟΧΟΣ, ου, ὁ, from the Heb. or רבק *to tie, bind*, by transposition.
I. *A cord*. In which sense it is ofter by the profane writers.

II. Figuratively, *A snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25, it answers to the Heb. מוקש *a snare.*

Βρωω, from the Heb. בער *to feed upon, eat, consume.*

To eat. An obsol. V. whence in the N. T. we have perf. act. particip. βεβρωκως, John vi. 13. Comp. βρωσκω.

Βρυλμος. ου, ὁ, from βεβρυλμαι perf. pass. of βρυχω.

A gnashing, or *crashing,* as of the teeth in violent pain or agony. Mat. viii. 12. & al. freq. So *Homer* applies the participle βεβρυχως to a wounded hero *crashing his teeth* in the *agonies* of death, Il. xiii. line 392. Il. xvi. line 486.

ΒΡΥΧΩ.

To grind, gnash, or *crash* the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crush, gnash,* and the Heb. חרק of the same import.

ΒΡΤΩ, from the Heb. ברא *to produce.*

I. *To abound,* as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. *To send forth* or *issue,* as a spring it's waters, scaturio. occ. Jam. iii. 11. See *Wetstein.*

Βρωμα, ατος, το, from βεβρωμαι, perf. pass. of βρωω or βρωσκω.

Meat, solid food. Mat. xiv. 15. 1 Cor. viii. 8. & al. freq.

In Heb. xiii. 9. the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat,* and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12, in token of their being pardoned, and at peace with God." *Macknight,* whom see.

Βρωσιμος, η, ον, from βρωω or βρωσκω *to eat.*

Eatable, fit to eat. occ. Luke xxiv. 41.

Βρωσις, ιος, att. εως, ἡ, from βρωω or βρωσκω *to eat.*

I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16, where see *Doddridge* and *Macknight,* "*A meal.*"

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17, where *Wetstein* shews that βρωσις and ωσις are in like manner mentioned together by the profane writers.

III. *A canker,* any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20.

Βρωσκω, from the obsolete βρωω *to eat* (which see), whence also it borrows it's tenses.

To eat. occ. John vi. 13.

Βυθιζω, from βυθος.

I. *To immerse, drown.* Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. Βυθιζομαι, pass. *To be immersed, sink.* occ. Luke v. 7; βυθιζεσθαι *were sinking;* so Eng. Translat. rightly "*began to sink.*" See *Glassii* Philol. Sacr. lib. iii. tract 3. can. 3.

II. *To drown,* in perdition. occ. 1 Tim. vi. 9. So *Merrick,* Annot. on Ps. xviii. 5, cites from an Epistle of *Hippocrates,* ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ. See also *Wetstein's* Note on Βλαβερας.

ΒΥΘΟΣ. ου, ὁ, from βαθυς *deep,* or immediately from the Heb. בת *capaciousness.*

The deep, the sea. occ. 2 Cor. xi. 25, where see *Wolfius* and *Wetstein.* St. Paul "says he had even *been a night and a day in the deep*; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. *Pearce,* Note (E) on Acts xxvii. 9. So *Josephus,* in his *Life,* § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming *all night,* δι' ὁλης της νυκτος ενηξαμεθα.

Βυρσευς, εος, att. εως, from βυρσα *a skin* or *hide* of a beast, when *separated* or flayed off from it's body, which perhaps from the Heb. פרש or פרס *to separate, sever.*

A tanner, one who tans the hides of beasts, coriarius. occ. Acts ix. 43. x. 6, 32.

The LXX, in one place, Job xvi. 15, use βυρσα for the Heb. גלד *a skin* or *hide.*

Βυσσινος, η, ον, from βυσσος.

Made of byss, or *cotton.* occ. Rev. xviii. 16. xix. 8, 14.

ΒΥΣΣΟΣ, ου, ἡ, plainly from the Heb. בוץ, the same.

I. *Byss, the cotton plant,* of which *Pausanias,* in his *Eliacs,* vol. v. observes, that in his days

days it grew in the country of *Elis*, but no where else in Greece. See *Wetstein*.

II. *Cotton, cloth, callicoe.* But *Pollux*, in his *Onomasticon*, says that the βυσσος of *Egypt* was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. *Theocritus* mentions *Byss* as a cloathing worn by women on festive occasions, Idyll. ii. line 73,

——ΒΥΣΣΟΙΟ καλον συρμα χιτωνα.
Trailing a beauteous robe of *Byss*.

ΒΩΜΟΣ, ε, ὁ.

An altar. It seems a derivative from the Heb. במה *high, elevated*; either because altars were usually built on במות *hills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship (see *Heb.* and *Eng.* Lexicon, under הרה I.); or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by *Eustathius* on *Homer*, Il. viii. line 441, who observes, that βωμοι signify not only what they sacrificed upon, αλλα και—ἁπλως αναστημα, εφ' ὁ εστι βηναι τι και τεθηναι, but also simply an *elevation*, upon which a thing may go, or be put." occ. Acts xvii. 23.

This word in the LXX several times answers to the Heb. במה or במות, though more frequently to מזבח *an altar*.

Γ.

Γ Α Γ

Γ, γ, *f. Gamma.* The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, *f*, is evidently no other than the Samaritan or Phenician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.

Gabbatha, A raised or elevated place, from the Heb. V. גבה *to be high, elevated, eminent.* occ John xix. 13; where observe, that the Evangelist does not say that Λιθοστρωτον is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) Λιθοστρωτον, or the *stone-pavement*, was in Heb. denominated *Gabbatha*, or the *elevated place.*

Γαγγραινα, ης, η, from γραω or γραινω *to eat, consume*, which from the Heb. גרע *to diminish*,

Γ Α Ζ

A gangrene or *mortification*, which, unless prevented by timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17, where see *Wetstein.*

ΓΑΖΑ, ης, ἡ.

Treasure. occ. Acts viii. 27. *Jerome* on Isa. xxxix. informs us that *Gaza* is not an *Hebrew* but a *Persic* word; and from *Curtius*, lib. iii. cap. 13. edit. var. we learn that the *Persians* called the royal treasure *Gaza*—"*pecuniam regiam, quam* Gazam Persæ *vocant.*" We also find the nouns גנז, גנזא, used for *treasures* or *treasuries*, in the books of *Ezra, Esther*, and *Ezekiel*; and in the compound word גנבר *a treasurer* (Ezra i. 8. vii. 21.), the נ is dropt as in the *Persic Gaza*, and no doubt this latter is from the same root גנז (omitting the ז), which not only in Chaldee,

Chaldee, but in Syriac and Arabic, likewise signifies *to hide, treasure, lay up.* It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See *Wetstein* on Acts viii. 27.

Γαζοφυλακιον, ου, το, from γαζα *a treasure*, and φυλασσω *to keep.*
A treasury. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees.

ΓΑΛΑ, αλος, το, from the Heb. עלה *to suckle*, ע being changed into γ, as usual; or rather perhaps abbreviated from the old word γλαλος, used by *Homer*, Il. ii. line 471, and Il. xvi. line 643, for *milk*, which may not improbably be derived from Heb. חלק *smooth*; as also the Latin name lac; and hence the Greek γαλα, in the gen. γαλακτος, may take it's κ.
I. *Milk.* occ. 1 Cor. ix. 7.
II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 Pet. ii. 2. Comp. Isa. lv. 1.
III. —*The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. occ. 1 Cor. iii. 2. Heb. v. 12, 13. See *Kypke.*

Γαλην, ης, ἡ, q. γελανη from γελαω *to laugh, smile**.
A calm, tranquillity or *stillness of the sea*, when, according to *Ovid*'s expression,

—rident *æquora Ponti*,

or in *Dryden*'s language,

The storm is hush'd, and *dimpled* ocean *smiles.*

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See *Jortin*'s Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαιος, α, ὁ, from Γαλιλαια *Galilee, a country to the north of Judea*, so called after it's Heb. name גליל, Isa. ix. 1. & al. *A Galilean, a native of Galilee.* Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at *Nazareth*, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly *Galileans* (see Acts ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by *Judas* the *Galilean* (see Acts v. 37, and *Josephus* Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2, and cap. 5. § 1, and De Bel. lib. ii. cap. 8. § 1.), hence the Heathen called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in Arrian, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatris*, satirizes St. Paul under the denomination of ὁ Γαλιλαιος, *the Galilean* (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperour *Julian* usually called Christ *Galilean*, and the Christians *Galileans.* Γαλιλαιον ειωθει ὁ Ιουλιανος καλειν τον Χριστον, και τους Χριστιανους Γαλιλαιους; and by *Gregory Nazianz.* Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans.* Γαλιλαιους αντι Χριστιανων—καλεισθαι νομοθετησας. Comp. *Suicer*'s Thesaurus in Χριστιανος ii. 2.
Mark xiv. 70, *Thou art* a Galilean, *and thy speech agreeth thereto.* Comp. Mat. xxvi. 73. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, lib. xvi. p. 1103. edit. *Amstel.* takes notice, Ταυτα μεν προσαπτεια (*i. e.* of Judea), τα πολλα δ' ως ειπας εισιν απο φυλων οικουμενα μικτων, εκ τε Αιγυπτιων εθνων, και Αραβιων και Φοινικων; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The *Thalmudists*, in the Tract עירובין, tell us, "As for the men of Judea, because they were accurate in their language (שהמקדין על לשונם), the law

* It is certain that the Chaldaizing Jews used גלי for *a calm*; so I would not be positive that the Greek γελανη may not be a derivative from the Heb. גלי *a mirror* or *looking-glass.* I know not how better to explain my meaning than in those noted lines of *Addison*:

So the pure limpid stream, when foul with stains,
Of rushing torrents and descending rains,
Works itself clear, and as it runs, refines,
'Till by degrees the *floating mirror* shines,
Reflects each flower that on the border grows,
And a new heav'n in it's fair bosom *shows.*
CATO.

law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish אמר *a lamb*, עכר *wool*, חמור *a he-ass*, and חמר *wine*. See more on this subject in *Buxtorf*'s Lexicon Thalmud. &c. under גלל, and in *Wetstein*'s Note on Mat. xxvi. 73.

Γαμεω, ω, from γαμος.

To marry. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as γαμεομαι, pass. *to be married*, is of the woman. Mark x. 12, (where see *Wetstein*) 1 Cor. vii. 39; but γαμειν in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14.

In Mark vi. 17, it is applied to an *unlawful* marriage. On Mat. xxiv. 38, comp. Gen. vi. 2.

Γαμισκω, from γαμος.

To give in marriage, as a father doth his daughter, whence in pass. γαμισκομαι *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25.

ΓΑΜΟΣ, ου, ὁ, either from γαω *to beget*, or rather perhaps from the Heb. חמע *to join together*.

I. *The matrimonial union, marriage*. Heb. xiii. 4, where, as *Wolfius* (whom see) has justly remarked, the imperatives preceding and following shew that we should rather understand εστω than εστι. See also *Hammond* and *Macknight*; and observe that the *Alexandrian* and two other MSS, for δε in the following sentence read γαρ, and the Vulg. translates by enim *for*.

II. *A nuptial* or *marriage feast*. Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. Γαμοι, οι. The same. Mat. xxii. 2, 3, 9. & al. *Raphelius* on Mat. xxii. 2, cites *Arrian* using ΠΟΙΕΙΝ ΓΑΜΟΥΣ for *making a marriage feast*, as *Elsner* doth others of the Greek writers. See also *Wetstein* on ver. 1.

ΓΑΜΩ. See ΓΑΜΟΣ.

To marry. An obsolete V. whence in the N. T. we have the 1st aor. εγημα. Luke xiv. 20. See under Γαμεω.

ΓΑΡ. A conjunction, derived, like the Syriac גיר of the same import, from the Heb. גרה *to excite, move*.

1. Causal, *For*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12. xvi. 3, 4.); yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenour of the discourse. Numerous instances of both these usages of γαρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connection* or *continuation* of the same discourse, as nam often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See *Raphelius* and *Wetstein* on Mat. and *Hutchinson*'s Note 1, on *Xenophon* Cyropæd. p. 171. 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the * *reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, *But Pilate said unto them*, Τι γαρ κακον εποιησε; q. d. (*Why should I crucify him?* or, *I will not crucify him*;) for *what evil hath he done?* Comp. Acts xix. 35. See *Blackwall*'s Sacred Classics, vol. i. p. 137.

4. Illative, *Wherefore, therefore*. Rom. vi. 19. xv. 2, 1 Cor. i. 26.

5. Affirmative, *Verily, truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20, where see *Macknight*, Jam. iv. 14. Rom. xv. 27, where we may observe it is thus used after the V. ευδοκησαν repeated; and in this manner the learned *Hoogeveen*'s note on *Vigerus* De Idiotism. chap. vii. sect. 11. reg. 6, remarks, that γαρ is frequently applied in the Greek writers.

* "*Vix unum affirmare* (says the learned *Hoogeveen* on *Vigerus* De Idiotism. cap. viii. sect. 5. reg. 3, whom see), soli servire interrogationi citra ullam causæ redditionem."

ΓΑΣΤΗΡ, γαστρος, and by contraction γαστρος, ἡ, perhaps from the Heb. גרשׁ, or Chaldee גרס, *the belly*.

I. *The belly*. Hence used by a figure for *a person given to his belly*, or *gluttony*. occ. Tit. i. 12. So *Hesiod*, speaking of some shepherds, Theogon. line 26, calls them ἀκτ' ἐλεγχεα, ΓΑΣΤΕΡΕΣ οἰον. See *Suicer* Thesaur. in Γαστηρ, and *Wetstein* on Tit. i. 12.

II. *The womb*, whence the phrase εν γαστρι ἐχειν *to have in the womb*, i. e. *to be with child*. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβανειν εν γαστρι, Luke i. 31, is *to conceive in the womb, to become with child*. Both these phrases are elliptical, γονον or εμβρυον *a fœtus* or *embryo* being understood. Εν γαστρι ἐχειν, and εν γαστρι λαβειν, are used by the Greek writers. See *Wetstein* on Mat. i. 18, and *Bos* Ellips.

ΓΕ, an Adv. perhaps from the Heb. כה *thus*.

1. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of it's *affirmative* meaning.

ΓΕΕΝΝΑ, ας, ἡ.

Gehenna. Γαιεννα is used by the LXX for the Heb. גיהנם, Josh. xviii. 16. So Γεεννα of the N. T. is in like manner a corruption of the two Heb. words, גי *a valley*, and הנם *Hinnom*, the name of a person who was once the possessor of it. This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*, *Baal*, or *the Sun*. A particular place in this valley was called *Tophet*, and the valley itself the valley of *Tophet*, from the *fire-stove*, Heb. תפת, in which they burned their children to *Molech*. See 2 K. xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. *Heb.* and *Eng.* Lexicon, in פתה I. and מלך, and ΜΟΛΟΧ below.

From this valley's having been the scene of those *infernal sacrifices*, and probably too from it's *continuing* after the time of king *Josiah*'s reformation (2 K. xxiii. 10.) a place of abominable *filthiness* and *pollution* (see Sense II. below); the Jews, in our Saviour's time, used the compound word גהנם for *hell, the place of the damned*. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the *Jerusalem* Targum, and that of *Jonathan Ben Uziel*, on Gen. iii. 24. xv. 17. comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. Γεεννα του πυρος, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in it's *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom* (as the innocent victims above mentioned, see *Grotius* on Mat. or as those executed on the statutes, Lev. 20, 14. xxi. 9, see *Doddridge*); though this, as well as the other *degrees* of punishment mentioned in the context, must, as *Doddridge* has remarked, be ultimately referred to the *invisible world*, and to the *future* vengeance of an offended God.

II. It commonly denotes immediately *hell, the place* or *state of the damned*, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the *worms* which continually preyed on the dead carcasses that were cast out into the *valley of Hinnom*, Γεενναν. and to the *perpetual fire* there kept up to consume them. Comp. Ecclus. vii. 17. Judith xvi. 17, and see the learned *Joseph Mede*'s works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb.

Gethsemane. A word compounded either of the Heb. גיא *a valley*, and שמן *fatness*, as being a very *fruitful valley*, or rather, according to *Capellus* and *Lightfoot*, of גת *a press*, and שמן *oil*, as denoting *a place of oil-presses*. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the *Mount of Olives*. occ. Mat. xxvi. 36. Mark xiv. 32. See *Capellus* in *Pole* Synops. and *Lightfoot*, Hor. Heb. in Mat. xxvi. 36.

ΓΕΙΝΩ, or ΓΕΝΩ.

To form, make, from the Heb. כון *to dispose, machinate*. An obsolete V. whence in the N. T. we have the perf. mid. γεγονα, 2 aor. mid. ἐγενομην, infin. γενεσθαι. See under Γινομαι.

Γειτων, ονος, ὁ, ἡ, q. γεϊτων or γηϊτων, from γεα or γη *a land, country.*
A neighbour, q. d. *one of the same country, a countryman.* occ. Luke xiv. 12. xv. 6, 9. John ix. 8.
In the LXX it generally answers to the Heb. שכן *an inhabitant.*

ΓΕΛΑΩ, ω, from the Heb. גל or גיל *to exult*, or from גלע *to deride.*
To laugh, be merry. occ. Luke vi. 21, 25.

Γελως, ωτος, ὁ, from γελαω.
Laughter, mirth. occ. Jam. iv. 9.

Γεμιζω, from γεμω.
To fill. Mark iv. 37. Luke xiv. 23. xv. 16. & al.

ΓΕΜΩ, from the Heb. גם *to increase, fill;* or Arabic גם *to abound, be full;* or Syriac גמם *to be full.* Comp. *Heb.* and *Eng.* Lex. in גם.
To be full. Mat. xxiii. 25, 27 (where see *Wetstein*), Luke xi. 39. Rev. iv. 6.

Γενεα, ας, ἡ, from γενος.

I. *A generation, a descent*, or *single succession of men from father to son.* Mat. i. 17. So *Homer*, speaking of *Nestor*, Il. i. line 250,

Τῳ δ' ἡδη δυο μεν ΓΕΝΕΑΙ μιερπων ανθρωπων
Ερθιαθ',——

Two *generations* now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as lib. i. cap. 3. Δευτερῃ—ΓΕΝΕΗι, in the second *generation*;" and cap. 7. Αρξαντες επι δυο και εικοσι ΓΕΝΕΑΣ ανδρων,—παις παρα πατρος εκδεχομενος την αρχην· Ruling for two and twenty *generations*—the son succeeding the father in the government." See more in *Raphelius* and *Wetstein.*

II. *A generation* or *race* of men, living at the same time. Mat. xi. 16. xii. 39, 41. xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. & seq. xvii. 25. Acts viii. 33, and see *Doddridge*'s note on this last text. So Luke xvi. 8, *The children of this world are wiser* εις την γενεαν την ἑαυτων *in their* generation, i. e. in the generation of men wherein they live." Comp. Acts xiii. 36.

Γενεαλογεω, ω, from γενεα *a generation*, and λογος *an account.*
To reckon a genealogy, descent, or *pedigree.* occ. Heb. vii. 6.

Γενεαλογια, ας, ἡ, from the same.
A genealogy. occ. 1 Tim. i. 4. See *Wolfius* and *Wetstein* on 1 *Doddridge* and *Macknight* on b

Γενεσια, ων, τα, from γενεθις.
perly a N. adj. neut. plur. agre Συμποσια *feastings* understood. Ellips. p. 184.
A birth-day, or rather *the feas other tokens of mirth* observed on *day.* To this purpose *Suidas* it by ἡ δι ενιαυτου επιφοιτωσα τ λος μνημη, *the annual commem one's birth.* occ. Mat. xiv. 6. M We find from Gen. xl. 20, th ciently as the time of *Joseph*, king of Egypt did in like man a feast unto all his servants on *day* (Heb. יום הלדת, LXX ἡμ σεως); and from *Herodotus*, cap. 109, we learn that the kings observed the same custon δειπνον παρασκευαζειαι απαξ τ ἡμερῃ τῃ ΕΓΕΝΕΤΟ Βασιλ supper is prepared once a y *day in which the king was born.*" sense here assigned to εστιαι lib. i. cap. 133.

Γενεσις, ιος, att. εως, ἡ, from γεινο *born*, or more accurately from 2d pers. perf. of the obsolete *μαι to be born*, from the Heb. יל See under Γενναω.

I. *Scott*, on Mat. i. 1, shews th Greek writers it signifies *origin descent, birth.* Hence in N. T.

II. *Birth.* occ. Jam. i. 23, το προ γενεσεως αυτου, *the face* of his b his *native* or *natural* face.

III. *Successive generation, descent.* i. 1, βιβλος γενεσεως *the book of ration*, i. e. *the genealogy.* It *hebraical* expression answerin Heb. ספר תולדת, as it does in of Gen. v. 1. See *Wolfius* o *Wetstein* cites from *Herodotu* γενεαλογεσσι δε αυτων την ΓΕ they reckon their *genealogy* or

IV. Τροχος της γενεσεως, *the whe of* (our) *existence* seems to de *life*; so *Œcumenius* explains th by την ζωην ἡμων. occ. Jam comp. Τροχος.

Γενεθη, ης, ἡ, from γεινομαι *to be b A birth, a being born.* occ. J where *Wetstein* shews that ex

from the birth, is a common expression in the Greek writers.

ΓΕΝΝΑΩ, *ω*, from קנה *to get, obtain* (which Heb. verb the LXX render by *γενναω*, Zech. xiii. 5.); see Gen. iv. 1. Or is it not rather from the Heb. כן or בנן *to form, machinate**?

I. *To get, beget, generate.* Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. Mat. i. 20, *that which is εν αυτῃ γεννηθεν*, begotten *in her*. "Γενναω, when applied to females, does not signify to conceive (that is *συλλαμβανω*, Luke i. 24, 31, 36.) but *to bring forth*." *Scott*. See next Sense, and Bp. *Pearson* on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. *To beget spiritually*, i. e. convert to the Christian Faith. 1 Cor. iv. 15. Philem. ver. 10, where see *Macknight*.

III. *To bring forth* as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See *Wetstein* on Mat. i. 16.

IV. In Pass. Γενναομαι, *To be born*. Mat. i. 16. ii. 1. & al. comp. John iii. 3, 4, 5, 6, 7.

V. *To produce, generate, occasion*. 2 Tim. ii. 23. So *Pluto* Ep. Βλαβην ἡδονη και λυπην ΓΕΝΝΑι, Pleasure *generates* hurt and grief."

Γενημα, *ατος*, *το*, from *γεγεννημαι*, perf. pass. of *γενναω*.

I. *Offspring, brood*, of animals. Mat. iii. 7. xii. 34. & al. comp. Εχιδνα II.

II. *Fruit, produce*, of vegetables. Mat. xxvi. 29. Luke xii. 18. *Raphelius* shews that *Polybius* several times uses *γεννηματα* for the *fruits of the ground*; and *Anacreon* calls *wine γονον αμπελου*, the *fruit* or *offspring of the vine*. Ode I. line 7. See also *Wetstein* and *Campbell* on Mat. and LXX in Hab. iii. 17.

III. *Fruit, produce, effect*. occ. 2 Cor. ix. 10.

Γενησις, *ιος*, att. *εως*, *ἡ*, from *γενναω*.
A birth. occ. Mat. i. 18. Luke i. 14.

Γεννητος, *η*, *ον*, from *γενναω*.
Born, produced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 12. xiv. 1. xv. 14. xxv. 4.

Γενος, *εος*, *ους*, *το*, from obsol. *γενω to form*, or *γινομαι to become, be born*.

* Whence also may be derived the Saxon cennan *to beget*, and hence by the way the Eng. *kin, kind, kindle* (bring forth), &c. Comp. under Γινω.

I. *A kind, species*. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10.

II. *Offspring*. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to *several* (*τινες*) of the heathen poets, and accordingly the words he cites are found not only in *Aratus*, but *Cleanthes* also, in a hymn to Jupiter, says, ΕΚ ΣΟΥ ΓΑΡ ΓΕΝΟΣ ΕΣΜΕΝ. See *Wolfius*, *Wetstein*, and *Cudworth*'s Intellect. Syst. vol. i. book 4. p. 475, 433. edit. *Birch*.

III. *A family, kindred*. Acts iv. 6. vii. 13.

IV. *A stock* or *race of men descended from a common parent*. Acts vii. 19. 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5.

V. *A nation, country*. Mark vii. 26. Acts iv. 36. See *Wetstein*, who shews that the profane writers apply *τῳ γενει* in the same sense.

ΓΕΝΩ. See under Γεινω.

Γερουσια, *ας*, *ἡ*, from *γερων*.
An assembly of elders or *old men, a senate*, in Latin, senatus, which is derived in like manner from senex, *an old man*. occ. Acts v. 21, where see *Wolfius* and *Wetstein*. The LXX frequently use the same phrase *γερουσιαν των υιων Ισραηλ*, for the Heb. זקני בני ישראל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8); and *Josephus*, Ant. lib. xii. cap. 3. § 3. cites a letter of *Antiochus* the Great, wherein that prince, in like manner, twice calls the *Jewish senate γερουσια*; and he himself applies the same term to the *assembly of Jewish Elders* at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συνεδριον.

Γερων, *οντος*, *ὁ*.
An old man. occ. John iii. 4. So called, say the Greek Etymologists, q. *γεαν ὁρων looking on the earth*, for

"*With downcast looks he views* his place of birth,
And bows his bended trunk to Mother *Earth*."

So the Latin silicernium signifies *a stooping old man*, from silex *the pavement*, and cerno *to behold*. But may not the Greek *γερων*, *γηρας*, *γραυς*, *γραια*, &c. be more probably deduced from the Heb. גרע *to waste, diminish*? It is obvious to common observation, that the body generally *wastes* in old age, the *atrophia senilis* is a natural attendant on that period of life; and it is well known to physicians, that

in old persons the very bones themselves *waste* and *grow less**. Hence *Homer*, with great propriety, calls an *old* man γηραϊ τειρομενον *worn* with age, Odyss. xxiv. line 232. Comp. Il. iv. line 315. & Il. v. line 153.

ΓΕΤΟΜΑΙ, Mid. It seems a derivative from the Heb. גמא *to sup, sup up, swallow* † (see Gen. xxiv. 17. in the Heb.); and in this instance the μ (to say nothing of the α) appears to be radical; and the active V. γευω, *to give a taste*, is to be deduced etymologically from γευομαι, and not vice versa.

I. *To taste* meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. *To eat.* Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13, and see *Raphelius, Elsner, Wolfius* and *Kypke* on Acts x. 10, and *Hutchinson's* Note 4, on *Xenophon* Cyri Expedit. p. 98. 8vo.

III. *To taste, experience*, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9.

The word is often used in the sense of *experiencing* by the profane writers (see *Scott* on Mat. xvi. 28, and *Alberti* on Heb. vi. 4.), and several times in the LXX answering to Heb. טעם, as Ps. xxxiv. 8. Prov. xxxi. 18. It does not however appear that *to taste of death* is an *Hebraism*, or that this expression is ever used in the Old Testament; though ראות מות, *to see death*, is, Ps. lxxxix. 48, or 49. But טעם מותא, *to taste death*, occurs not only in the *Syriac* version of Mat. xvi. 28. John viii. 52. Heb. ii. 9, but also in the works of *Ephraem*. See *Marsh's* Note on *Michaelis's* Introduction to N. T. vol. i. p. 403.

Γεωρίεω, ω, from γεωρίος.

To cultivate or *till the earth*, whence pass. Γεωρίεομαι, ωμαι, *To be cultivated, tilled* as the earth. occ. Heb. vi. 7.

Γεωρίον, ου, το, from γεωρίος.

Husbandry, or rather *Cultivated ground*, Arvum. In the N. T. it is used only in a figurative sense. occ. 1 Cor. iii. 9. comp. John xv. 1. Isa. xxviii. 23—29, and see Bp. *Lowth's* Note on ver. 23. In the LXX γεωρίον several times answers to the Heb. שדה *a field.* See Prov. xxiv. 30. xxxi. 16.

Γεωρίος, ου, ὁ, from γεα or γη *the earth*, and εορία perf. mid. of obsol. ερίω *to work.* See under Ερίον.

I. *One who tilleth the earth* or *ground*, a *husbandman.* 2 Tim. ii. 6. Jam. v. 7.

II. Particularly, *A husbandman who cultivates vines, a vine-dresser.* Mat. xxi. 33. John xv. 1. & al. freq.

Γῆ, ης, ἡ, (in poetry Γαια) from γαω *to generate, produce*, which is from the Heb. נאה *to grow* as a plant, because it *produces*, or is as it were the *mother* of, all terrestrial things, (see Ecclus. xl. 1.); or, in the poetical language of the *Orphic* Hymn to the *Earth*,

Ἡ λοχιαις ωδισι κυεις καρπον πολυπειδη,
——*Brings forth* her various fruits,
With throes maternal.——

I. *The earth, land*, or *ground*, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. comp. Heb. vi. 7.

II. *The dry land* or *ground*, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. & al.

III. *A particular land, tract*, or *country.* Mat. ii. 6, 20, 21. iv. 15. ix. 26. & al. On Mat. xxvii. 45, where *wasav thn ghn* denotes *all the* Land *of Judea*, comp. Luke iv. 25, and see *Doddridge's* Note.

IV. *The land*, of Canaan namely, but figuratively and spiritually denoting *heaven.* Mat. v. 5. comp. Ps. xxxvii. 11, 29, and see *Campbell's* Note on Mat.

V. *The terraqueous globe*, or *globe of earth and water*, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. *The earth* or *ground* in general. Mat. x. 29. xxv. 18. & al.

ΓΗΡΑΣ, αος, ως, το, from γερων *an old man*, or rather immediately from גרע *to diminish.* See under Γερων. *Old age.* occ. Luke i. 36.

Γηρασκω, or γηραω, from γηρας. *To grow* or *be old.* occ. John xxi. 18. Heb. viii. 13.

Γινομαι,

* "That the bones of old people truly *waste* or *decay*, is confirmed by the experience of many able anatomists." *Haller's* Physiology, lect. viii. § 234. edit. *Mihles.*

† Γινομαι is nearly used in this very sense by *Sophocles*, γευεσθαι παιδημα σφαλα *to swallow down a whole army.* Scapula.

Γινομαι, γιἵνομαι, or γεινομαι, from γεινω or γενω *to form.*

I. *To be made* or *formed, to become.* Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.
Acts xii. 18, ΤΙ αρα ὁ Πετρος ΕΓΕΝΕΤΟ, What was become of *Peter.* That this phraseology is used in the same sense by the Greek writers, is proved by *Raphelius, Elsner, Wolfius,* and *Wetstein.*
Γενεσθαι εις, *To become* or *be turned into.* Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is an *hellenistical* phrase, answering to the Heb. היה ל־, for which it is often used by the LXX, as Gen. ii. 7. & al. freq.

II. *To be created, made,* or *produced from nothing.* John i. 3, 10. Heb. xi. 3.

III. *To be eventually,* that is, *to happen, occur, come to pass.* Mat. i. 22. xxi. 4. xxiv. 6. & al. Μη γενοιτο, *May it not be! God forbid!* Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of *deprecating* or *denying,* in which latter view it is frequently applied by *Arrian,* Epictet. as *Raphelius* hath shewn on Rom. iii. 4.
Followed by another verb with και before it, *To come to pass, to happen that*—Εγενετο και, *It came to pass that*—Mat. ix. 10. Mark ii. 15. Comp. under Και 14. Εγενετο is very frequently thus used without και intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 23. ii. 1. xi. 14. Both these last seem *hellenistical* forms of expression corresponding to the similar use of the Heb. היה.

IV. *To be,* or *become* in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40.
Those things are said γενεσθαι τινι *to be* to any *one,* which he *hath.* Mat. xviii. 12. Comp. Ειμι VII.
In 1 Cor. xv. 20, εγενετο is wanting in seven MSS, five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by *Griesbach.*

V. *To be done, performed.* Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, *To be done to.* Mat. viii. 13. ix. 29. xviii. 19. On which last text *Elsner* shews that the purest Greek writers use the phrase in the same sense.

VI. *To be celebrated,* as a feast or public solemnity. Mat. xxvi. 2. John x. 22. So *Xenophon,* Hist. Græc. lib. iv. Ισθμια ΓΙΓΝΕΤΑΙ, The Isthmian games *are celebrated,*" lib. vii. Τα Ολυμπια ΓΙΓΝΕΤΑΙ, The Olympian games *are celebrated.*"

VII. *To be fulfilled, accomplished.* Mat. v. 18. (comp. ver. 17.) vi. 10 1 Cor. xv. 54.

VIII. Of place, followed by εν or εις, *To be in* or *at.* Mat. xxvi. 6. Mark ix. 33. 2 Tim. i. 17. Acts xx. 16. xxi. 17. In the 2d aor. with κατα or επι following, *To be come to.* Luke x. 32. xxii. 40. On the former text *Kypke* shews that *Herodian, Josephus* and *Plutarch* use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense.

IX. *To be born.* Rom. i. 3. Gal. iv. 4, where see *Alberti* and *Raphelius,* who shew that the profane Greek writers apply the V. to the same meaning. Co[illegible] John viii. 58, and see *Macknight* [illegible] Rom. and Gal.

X. *To grow,* or *be formed,* as fruit. Mat. xxi. 19.

XI. Γενεσθαι εν εαυτω, *To be come to himself,* i. e. *to have recovered his senses* or *understanding.* occ. Acts xii. 11, where *Raphelius* shews that *Xenophon* and *Polybius* use the phrase in the like view of *recovering* from rage, or terrour. See also *Wolfius, Wetstein* and *Kypke.*

XII. Γενεσθαι εις εδεν, *To come to nothing.* Acts v. 36, where *Raphelius* cites from *Polybius* the similar phrase, εις το μηδεν καταντην. Comp. *Kypke.*

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γνοω *to know,* by prefixing the reduplication, and inserting σκ before ω, as in μιμνησκω from μναω, πιπρασκω from πραω, &c.

I. *To know.* Mark vii. 24. ix. 30. Luke ii. 43. & al. freq.

II. *To perceive, feel.* Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with,* a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10.

IV. *To know, understand.* Mat. xii. 7. xiii. 11. xvi. 3. Mark iv. 13. Acts viii. 30. & al. freq.

V. *To know, be conscious of.* 2 Cor. v. 21.

VI. *To know, discern, distinguish.* Mat. xii. 33. Luke vi. 44. John xiii. 35. 1 John iv. 2, where observe that eighteen MSS read γινωσκεται, and this reading

is followed by the ancient Syriac and Vulg. versions.

VII. After the *hebraical* and *hellenistical* use, *To approve, acknowledge with approbation.* Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand*, instead of I don't *approve*. Comp. *Heb.* and *Eng.* Lexicon in ידע IV.

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See *Elsner*, *Wetstein* and *Kypke*.

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. Γινωσκων, particip. *Thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. *Raphelius* has shewn that the profane writers use this participle in the same manner.

Γλευκος, εος, ους, το, from γλυκυς *sweet*. *Sweet wine.* occ. Acts ii. 13. The *Etymologist* explains γλευκος by το απο της ληνου απορρεομενον ακαθαρτως καταρρεον απο της σταφυλης. εστι δε τουτο ΓΛΥΚΥΤΑΤΟΝ και λεπτοτατον, which distils of its own accord from the grapes, which is the *sweetest* and smoothest:" and to the same purpose *Hesychius*, το αποσταλαγμα της σταφυλης, ωραν παλαιον, the juice of the grape, before it is trodden." If it be asked, how there could be any γλευκος or *sweet wine* at *Pentecost?* it may be sufficient to reply, that it appears both from the Heathen and Jewish writers, cited by *Wetstein* on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness* and by consequence the strongly *inebriating quality* of the γλευκος for a long time.

ΓΛΥΚΥΣ, εια, υ, probably from the Heb. רכך *smooth, bland, agreeable*.

I. *Sweet*, as honey. occ. Rev. x. 9. 10.

II. *Sweet, agreeable to the taste.* occ. Jam. iii. 11, 12. So in *Lucian*, Dial. Alph. and Nept. ΓΛΥΚΥ ῥευσον a *sweet* stream is opposed to what is mixed with the sea-water.

ΓΛΩΣΣΑ, ης, ἡ, perhaps from the Heb. רכך *loose, pliant, flexible*; so the Heb. name for a *tongue*, לשון, may be from לוה *to turn, bend about* *.

I. *The tongue*, of a man. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

* See *Heb.* and *Eng.* Lexicon, under לוה.

II. It is used for the *fiery tongues*, or *flames resembling tongues*, which appeared over the Apostles on the day of Pentecost. Acts ii. 3. Comp. Isa. v. 24, where we read of לשון אש *a tongue (flame) of fire* devouring the stubble. See *Wolfius* on Acts, and Bp. *Lowth* on Isa.

III. *A tongue, language.* Acts ii. 4, 11. x. 46.

IV. *A foreign* or *strange language.* 1 Cor. xii. 30. xiv. 2, 4, 5, 6. & al. Comp. Mark xvi. 17.

V. *A people speaking a particular language.* Rev. v. 9. xiv. 6. So Γλωσσαι, ων, *Men of different languages.* Rev. vii. 9. *Theodotion* uses the word in the same sense for the Chald. לשן, Dan. iii. 29. and plur. emphat. לשניא, Dan. iii. 4, 7, 31. v. 19.

Γλωσσοκομον, ου, το, from γλωσσα *a tongue*, and κομεω *to keep, preserve*, which perhaps from the Heb. כנם, *to lay, treasure up.*

I. Properly, *A case to keep the tongues of wind instruments in.* These *tongues* γλωσσαι. did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See *Wetstein* on John xii. 6, and *Pearce's* Note on *Longinus*, sect. xliv. p. 244, edit. 3d.

II. *A purse*, or rather perhaps *a little case* or *box to put money in.* occ. John xii. 6. xiii. 29. *Josephus*, Ant. lib. vi. cap. 1. § 2, uses it for the *little chest* or *coffer* in which the Philistines put the golden mice and merods, and which is called in Heb. ארון 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8, for the Heb. ארון *a chest, coffer.* See also *Kypke* on John xii.

Γναφευς, εως, ὁ, from γναπτω or γναφω *to clear* or *smooth a cloth by carding* or *thistling*, which V. may be either from Heb. קצה * *the extremity, outermost*, or from the Greek κναω *to scrape, rub*, which from the Heb. קצץ *to cut into, corrode*, as fire.

A fuller †, part of whose business it was *to comb* the cloth τα γναφεια ‡ *with*

* Whence, it may be proper to observe, the Eng. *nap* of cloth may be ultimately deduced.

† Perhaps our Eng. word *full* is ultimately a derivative from the Heb. פרר *to work, prepare* whence also Lat. *opus*, and Eng. *work*.

‡ As to the modern method of *fulling*, see *Nature displayed*, vol. vi. Dial. xi. English edit. 12mo. and *Encyclopædia* Article FULLING.

cards

cards or *thistles*, and so *clear* it of it's *superfluous extremities*, i. e. of it's nap, hairs, &c. occ. Mark ix. 3.

The LXX have several times used this word for the Heb. כובס, which also signifies a *fuller* of cloth, from כבס *to wash, rinse*, because another part of the *fuller's* business was to *rinse* and *scour* cloths from their filth, grease, &c.

Γνησιος, α, ον και η, q. γενησιος from γεινομαι or γενεομαι *to be born.*

I. *Lawfully born, legitimate*, as opposed to νοθος *spurious*, or *a bastard*. Thus used in *Herodotus*, lib. iii. See *Raphelius*, and *Wolfius* on 1 Tim. i. 2.

II. *Genuine, true, not degenerate from his parents.* Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.

Γνησιον, το, used as a substantive, *Genuineness, sincerity*. occ. 2 Cor. viii. 8.

Γνησιως, Adv. from γνησιος.

Genuinely, naturally, sincerely. occ. Phil. ii. 20.

Γνοφος, α, ὁ, from νεφος *a cloud* (ε being changed into ο, and γ assumed after the Æolic manner according to *Eustathius*), or rather perhaps from Heb. עב *a thick cloud.*

A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γνοφος in the LXX, is ענן *a cloud*; and in Exod. xx. 21, and in other places, the LXX use γνοφος for ערפל *thick darkness.*

ΓΝΟΩ, ω, either from the Heb. קנה *to hold, contain, to comprehend* as we say, meaning *to know, understand;* or from כון *to prepare, machinate.*

To know, An obsolete V. whence in the N. T. we have 1st aor. εγνωσα, perf. εγνωκα, perf. pass. εγνωσμαι, 1st. aor. pass. εγνωσθην, imperat. γνωσθητι, 1st fut. pass. γνωσθησομαι, 1st fut. mid. γνωσομαι. See under Γινωσκω.

Γνωμη, ης, ἡ, from γινωσκω or γνοω, *to know, think, determine.*

I. *An opinion, sentence, judgement*, occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25, *Wetstein* cites *Dio* repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for *giving an opinion*, or *advice*, which *Kypke* also produces from *Diodorus Sic.* and *Dionysius Halicarn.* On ver. 40, *Wetstein* quotes ΚΑΤΑ ΓΝΩΜΗΝ ΤΗΝ ΕΜΗΝ from *Herodotus*, and ΚΑΤΑ γε ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ from *Polybius* and *Ælian.*

II. *A design, purpose.* occ. Acts xx. 3.

III. *Mind, will, consent.* occ. Philem. ver. 14. Comp. Rev. xvii. 13, 17. On which latter texts *Wetstein* quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17, comp. *Kypke.*

Γνωμι, from γνοω.

To know. An obsolete V. whence in the N. T. we have 2d aor. εἱνων, imperat. γνωθι, subjunct. γνω, γνως, γνω, infin. γνωναι, particip. γνους. See under Γινωσκω.

Γνωριζω, from γινωσκω or γνοω *to know.*

I. *To make known, declare.* Luke ii. 15. John xvii. 26. 1 Cor. xii. 3. xv. 1. Phil. iv. 6. & al. freq.

II. *To know.* occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See *Wolfius, Whitby*, and *Scapula's* Lexicon.

Γνωσις, ιος, att. εως, ἡ, from γινωσκω or γνοω *to know.*

Knowledge. See Luke i. 77. xi. 52. 1 Cor. xiii. 2. 2 Pet. i. 5, 6. Rom. xi. 33. Col. ii. 3. On 1 Cor. viii. 1, *Raphelius* and *Wolfius* (whom see) think that the beginning of the parenthesis should be placed after οιδαμεν in the first verse, and the end of it after αυλη the last word of the third. But Bp. *Pearce* says, "These words [namely, *we know that we all have knowledge*, as also those in ver. 4, *we know*, &c. to the end of ver. 6, and likewise the 8th verse, *But meat*, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See *Tillotson*, vol. iii. fol. p. 366."

Γνωστης, ου, ὁ, from γινωσκω or γνοω.

Knowing, skilful. occ. Acts xxvi. 3, where see *Wolfius, Kypke*, and *Bowyer's* Conject. who remark, that γνωστην οντα σε are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten

MSS, among which the *Alexandrian*, do, in one place or another of the sentence, add επιστάμενος or ειδως *knowing*. And to this purpose our English translators, *because I know*. See *Wetstein* and *Griesbach*. Επιστάμενος and ειδως, however, seem spurious additions to the text, made by copyists who did not understand the construction. See *Michaelis*, Introduct. to N. T. vol. i. p. 306. edit. *Marsh*.

Γνωστος, η, ον, from γινωσκω.

I. *Known*. Acts i. 19. ii. 14. xv. 18. & al.

II Γνωστοι, οι, *Persons known to one, acquaintance*. Luke ii. 44. xxiii. 49. Comp. John xviii. 15, 16.

III. Γνωστον, το, Neut. *Knowable, which may be known*. occ. Rom. i. 19. So *Arrian*, Epictet. lib. ii. cap. 20. towards the beginning. Γινωσκε, ὁτι ουδεν εστι ΓΝΩΣΤΟΝ, αλλα παντα αἰσκμαρτα, Know that nothing is *to be known* or *knowable*, but that all things are uncertain."

ΓΟΓΓΥΖΩ. It seems to be a word formed from the sound, like *murmuro, mussito*, in Latin, and *murmur, mutter, grumble, growl*, in English.

I. *To murmur, mutter, speak in a low and indistinct voice*. occ. John vii. 32.

II. *To murmur from dislike* or *discontent, to grumble*. occ. Mat. xx. 11. Luke v. 30. John vi. 41, 43, 61. 1 Cor. x. 10. In this latter sense it is always used by the LXX (unless perhaps in Jud. i. 17.), and most commonly answers to the Heb. לון *to murmur, growl*.

Γογγυσμος, ου, ὁ, from γογγυσμαι, perf. pass. of γογγυζω.

I. *A murmuring* or *muttering* in general. occ. John vii. 12.

II. *A murmuring from discontent, a grumbling*. occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9.

Γογγυστης, ου, ὁ, from γογγυζω.

A murmurer, grumbler. occ. Jude ver. 16.

Γοης, ητος, ὁ, from γοαω, ησω, *to moan*, which may be either a word formed from the sound, or deduced from the Heb. געה *to low* as an ox. So *Eustathius* derives γοης from γοος *moan, mournful sound*, saying that γοης means τον μετα ΓΟΟΥ επαοιδος, *one who utters his incantations or spells in a mournful tone*. Comp. Isa. viii. 19. xxix. 4.

I. *A conjurer, an enchanter*. In this sense γοης is used in the profane writers; thus *Æschines* in Ctesiph. joins γοης and μαγος *a magician* together, as *Plutarch* and *Lucian* do γοητας and απατεωνας *cheats*; and *Plato* mentions γοης in company with φαρμακευς *an enchanter with drugs*, and σοφιστης *a cheat*. See *Wetstein* on 2 Tim.

II. In the N. T. *An impostor, a cheat*. occ. 2 Tim. iii. 13. So *Josephus*, Ant. lib. xx. cap. 7. § 5. (comp. § 6.) mentions ΓΟΗΤΩΝ ΑΝΘΡΩΠΩΝ οἱ τον οχλον πταλων, the *impostors* (meaning the *false prophets* and *false Christs*) who deceived the people," during the government of *Felix*; and, under that of *Fadus*, he particularly specifies one of them, by name *Theudas*, whom he calls ΓΟΗΣ τις ΑΝΗΡ, ibid. cap. 4. § 1. *Lucian* also has the phrase ΓΟΗΤΑΣ ΑΝΔΡΑΣ, Reviv. tom. i. p. 396.

ΓΟΛΓΟΘΑ. Heb.

Golgotha. Heb. גלגלתה, that is, as the Evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. גלגלת *a skull*, and the Jews in our Saviour's time called the place *Golgotha* for *Golgaltha*, dropping the latter ל (l), as in the *Samaritan* version of Num. i. 22, גלגת, without the second ל, is used for *a skull*. "No doubt, saith *Stockius*, the place where Christ was crucified was called by this name, because *many skulls* of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γομος, ου, ὁ, from γεμω, perf. mid. of γεμω *to be full*.

I. *The burden* or *lading* of a ship. occ. Acts xxi. 3. *Herodotus* and *Demosthenes* use the N. in the same sense. See *Wetstein*.

II. *Merchandize* brought by sea. occ. Rev. xviii. 11, 12.

Γονευς, εος, ὁ, from γενυα, perf. mid. of the old V. γεινω *to generate*, which see. *A parent*. In the N. T. it is used only in the plural number, denoting *both parents, father and mother*, as it also frequently does in the profane writers. See *Wetstein* on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under Πατηρ II.

ΓΟΝΥ,

ΓΟΝΥ, *υος*, and *αλος*, *το*, from the Heb. כנע *to bend down, depress, humble*; whence also the Lat. *genu*, Goth. *knu*, Saxon. cneop, Danish and Eng. *knee*.

The knee, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and *use* of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see *Wetstein*.

Γονυπετεω, *ω*, from *γονυ the knee*, and the obsol. V. *πετω to fall*.

To fall down on the knees or *kneel to* one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυπετησα*, is used by *Polybius*, lib. xv. cap. 27.

Γραμμα, *αλος*, *το*, from *γεγραμμαι*, perf. pass. of *γραφω to write*.

I. *A letter* or *character of literal writing*. occ. Luke xxiii. 38. (where see *Wetstein*'s note, and comp. under Μεσοδιχον) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see *Whitby*, *Doddridge*, and *Wetstein*, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.), would, when he attempted to write Greek, form the characters strong and *large*. But compare *Lardner*'s History of Evangelists and Apostles; ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. Comp. under Sense V.

II. *A writing*. occ. John v. 47.

III. *A bill, an account*. occ. Luke xvi. 6, 7.

IV. *The letter* of the law, i. e. *the literal sense and outward ordinances* thereof. occ. Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. Comp. under Πνευμα XI.

V. *A letter, an epistle*. occ. Acts xxviii. 21; where *γραμματα* may mean only *a single epistle*, consisting of *many literal characters*, as the word is used by *Herodotus*, lib. i. c. 124, and by *Josephus* in his *Life*. § 45 and 49. So 2 Cor. x. 10, where see *Macknight*.

VI. Γραμματα, *τα*, *Letters, learning, erudition gained from books*. occ. John vii. 15. Acts xxvi. 24. See *Wetstein* and *Kypke* on John, and *Xenophon*, Memor. Socrat. lib. iv. cap. 2. § 20.

VII. Ἱερα γραμματα, *Holy Writ, the Holy Scriptures*. occ. 2 Tim. iii. 15. Comp. John v. 47, and see *Wetstein* on 2 Tim. who shews that *Josephus* and *Philo* in like manner call the *Scriptures* ΙΕΡΑ ΓΡΑΜΜΑΤΑ, and the latter very frequently ΙΕΡΑΙ ΒΙΒΛΟΙ.

Γραμματευς, *εος*, *ὁ*, from *γραμμα*.

A scribe.

I. In the LXX this word is frequently used for a *political* officer, whose business it was to assist kings or magistrates, and to keep *an account in writing* of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. סֹפֵר הַמֶּלֶךְ. LXX, *ὁ γραμματευς του βασιλεως*, *the king's scribe* or *secretary*, 2 K. xii. 10.

II. The LXX use it for a *man of learning*, especially for one *skilled in the Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25: and thus in the N. T. it denotes either a *man of learning* in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly *one learned in the law of Moses*, and *who sat in Moses' seat*, Mat. xxiii. 2, 3, and explained the law to the people in the schools and synagogues; hence perhaps called *scribes*, i. e. *public instructors, of the people*, Mat. ii. 4, where see *Wetstein*, and comp. Neh. viii. 4, & seq. Whence also we find *a scribe* who was likewise a *lawyer*, i. e. *a doctor* or *teacher of the law*. Comp. Mat. xxii. 35, with Mark xii. 28. The *scribes* are frequently in the N. T. joined with the *Pharisees*, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. *A civil magistrate* of Ephesus, *a town-clerk*, or rather *a recorder* or *chancellor*; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35. See *Wetstein*.

Γραπτος, *η*, *ον*, from *γραφω*.

Written, inscribed. occ. Rom. ii. 15.

Γραφη, *ης*, *ἡ*, from *γραφω*.

A writing, as the word is used by the Greek authors; but in the N. T. it always refers to the *Holy Scriptures*, and almost constantly to those of the O. T.

and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St. Paul's Epistles are reckoned a part of *the Scriptures*.

Γραφω, from γραω *to eat*, also *to engrave*, from Heb. גרע *to diminish*, or כרה * *to cut*.

I. *To cut in, make an incision.* Thus used in *Homer*, Il. xvii. line 599,

———ΓΡΑΨΕΝ δι ἰω ογιον αχρις
Αιχμη———
And the spear *ras'd* him to the bone.

Comp. also the use of επιγραφω, Il. iv. 139. Il. xi. 388. Il. xiii. 553. and Il. vii. 187, where see *Eustathius*'s and *Pope*'s Note.

II. *To GRAVE, engrave.* Thus *Homer*, Il. vi. line 169,

———Πορεν δ' οἱ ΣΗΜΑΤΑ λυγρα,
ΓΡΑΨΑΣ εν πινακι πτυκτῳ θυμοφθορα πολλα.
———The fatal *marks* he sent,
And on a tablet GRAV'D his dire intent.

Here *Eustathius* explains γραφειν by ξεειν *to carve*, and observes that the expression is agreeable to the custom of the ancients; that the use of *alphabetical letters*, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to *engrave* on wooden *tablets* various *figures*† to denote what they desired; that *letters* were afterwards invented, και το τα αξεσματα σημεια δια χρωματων εκλυπτειν, and the method of delineating characters, not by *sculpture*, but by *colour*. To explain the expression πινακι πτυκτῳ, *a doubled tablet*, it may be necessary further to observe, that the *engraved tablet* was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.

The LXX several times apply the word in this sense of *engraving, carving*, or *cutting out*, as 1 K. vi. 29, Isa. xxii. 16. comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first *literal writing* of which we have any * *precise* account was of this kind. Hence

III. *To write*, i. e. *to delineate literal characters on a tablet, parchment, paper*, or &c. See Luke i. 63. (where, with regard to the expression, γραψας λεγων, comp, 2 K. x. 1, 6, in LXX and Heb. and see *Wolfius*) Luke xvi. 6, 7. John viii. 6, 8, xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord *wrote on the ground*, John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult *Heb.* and *Eng.* Lexicon under כתב, and judge.

IV. *To describe in writing*, John i. 45, Rom. x. 5.

V. *To write* a law, *command* or *enact in writing*, as a legislator. Mark x. 5, xii. 19. This is a classical and elegant use of the V. and thus it is applied by *Plutarch, Diogenes Laertius*, and others of the Greek writers, as may be seen in *Elsner* and *Kypke* on Mark xii. 19.

Γραωδης, ες, ες, ὁ, ἡ, και τα—ες, from γραυς, γραος, ἡ, *an old woman*, which from גרע *to waste, diminish*. See under Γερων.

Of or *belonging to old women, old women's*. occ. 1 Tim. iv. 7. So *Cicero*, De Nat. Deor. lib. iii. cap. 5. and *Horace*, lib. ii. sat. 6. line 77, mention fabellae aniles, *old women's stories*. See *Wetstein*, who cites from *Strabo* ΓΡΑΩΔΗ ΜΥΘΟΛΟΓΙΑΝ, and from *Galen* ΜΥΘΩΝ ΓΡΑΟΣ.

Γρηγορεω, ω, for εγρηγορεω, which is used by the profane writers, and which † *Dupont* forms from εγηγορα, the Attic perf. mid. of εγειρω *to rouse*, by inserting ρ.

I. *To watch* in a natural sense, i. e. *to abstain from sleep*. Mat. xxvi. 40. Mark xiv. 37.

II. *To wake, be awake*, i. e. *alive*, as opposed to the sleep of our bodies in death, occ. 1 Thess. v. 10. comp. chap. iv. 15. Rom. xiv. 8, 9.

III. *To watch, be watchful* or *vigilant*, in

* From one or the other of which Heb. roots may also be *ultimately* derived the Saxon ceorfan, Welch *kervio*, Eng. *carve*, as likewise Saxon grafan, French *graver*, and Eng *grave, engrave*, &c.

† Comp. *Heb.* and *Eng.* Lexicon, in סגר IV. 1.

* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

† On *Theophrast.* Ethic. Charact. p. 285, edit. *Needham*.

a *spiri-*

a *spiritual* sense. Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13. & al.

Γυμναζω, from γυμνος.

I. Properly, *To exercise one's self naked*, as those who proposed to be champions in the Grecian games did. So γυμνασιον is a *place of exercising*, or even *of striving naked*, τοπος εν ῳ αγωνιζεσθαι, says *Hesychius*; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who ωκοδομησαν γυμνασιον *built* a place of exercise *in Jerusalem, after the manner of the Heathen*. Comp. 2 Mac. iv. 9, 12.

II. *To exercise* in a *mental* and *spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see *Wetstein*, who shews that the expressions, γυμναζειν, or γυμναζεσθαι, προς, are used by the Greek writers, particularly *Arrian*.

Γυμνασια, ας, ἡ, from γυμναζω.

Exercise, as of the *body* by *ascetic* severities, such as fasting, abstinence, watching. occ. 1 Tim. iv. 8. comp. Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.

Γυμνηλευω, from γυμνος.

To be naked or *ill-clad*. occ. 1 Cor. iv. 11.

Γυμνος, η, ον, q. *γυια μονα εχων *having his limbs alone*, i. e. uncovered.

I. *Naked, stark-naked*. occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see *Harmer's* Observations, vol. ii. p. 421.

II. Comparatively *naked*, i. e. *meanly*, or *ill, clothed*. occ. Mat. xxv. 36, 38, 43, 44. Jam. ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in *Homer*, γυμνος often means not absolutely naked, but *naked* or *stript of armour*; thus, Il. xvi. line 815, he calls *Patroclus*, ΓΥΜΝΟΝ εν δηϊοτητι *naked* in the battle, because *stript*, not of his clothes, but of his *arms*. Comp. Il. xvii. lin. 122, 693, 711.†

III. *Naked* or *stript of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. ערם. See 1 Sam. xix. 24. (where Saul is said to have stript off בגדיו *his* ‡ *upper garments*, and *to have lain down naked*). Isa. xx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest*. occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. *Elsner* hath shewn that the profane writers use the word in the same view.

V. *Naked, bare, mere*. occ. 1 Cor. xv. 37.

VI. *Naked of spiritual clothing*, i. e. of the *imputed righteousness of faith*. occ. Rev. iii. 17. xvi. 15.

Γυμνοτης, τητος, ἡ. from γυμνος.

I. *Nakedness*, that is, *a being destitute of convenient* or *decent clothing*. occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνος II. and Γυμνητευω.

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith*. occ. Rev. iii. 18.

Γυναικαριον, ου, το, a diminutive of γυνη, γυναικος.

A trifling, weak, silly woman; Lat. muliercula; French, femmelette. occ. 2 Tim. iii. 6. *Arrian* in Epictet. several times uses this diminutive as a term of *contempt*.

Γυναικειος, εια, ειον, from γυνη, γυναικος.

Female, womanish. occ. 1 Pet. iii. 7.

Γυνη, γυναικος, ἡ, q. γονη, from γεγονα, perf. mid. of γεινω or γενω *to generate*.

I. *A woman*, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see *Macknight*, & al.

II. *A woman* considered as related to a man, *a wife*, and that whether espoused *only*, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. Γυναι, Voc. when addressed to a *woman*, does *not* of itself imply any *rudeness* or *disrespect*, any more than ανδρες when applied to *men* (comp. Ανηρ IV. but is generally equivalent to *madam* in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by Bishop *Pearce*, part iii. p. 56, 7. 12mo; and his Note on John ii. 4.

ΓΩΝΙΑ, ας, ἡ, from γονυ *the knee*, or rather immediately from the Heb. כנע *to bend*.

* From Heb. נו, or מו, *the body*.

† See Dr. *S. Chandler's* Life of King David, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. *Samuel Chandler's* Remarks on this subject, in his excellent *Review of the History of the Man after God's own Heart*, p. 68, &c.

I. *An outward corner*, as of a street. occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 22, *to become* εις κεφαλην γωνιας *the head-stone of the corner* (Heb. לראש פנה), that is, *the upper corner-stone*, which doth not only *unite* and *strengthen* the whole building, but is *exalted* to the *summit* of it, so that *upon whomsoever it shall fall* from this elevation, *it must grind him to powder*. (Comp. Zech. iv. 7.) For it seems a just observation of *Doddridge*, that the stone εις κεφαλην γωνιας does not appear exactly to answer to ακρογωνιαιος, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone*. occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

II. *An inner corner*, so by a very natural figure, *a secret or private place*. So *Grotius* cites from the *Adelphi* of T "*Interea in* angulum *aliquo abe* the mean time I may go somewh *a corner*." See also *Wetstein*. oc xxvi. 26.

III. *An extremity*. occ. Rev. vii. 1 The LXX have frequently used t in this sense, as 2 Chron. iv. 10, Heb. כתף *a side*, Exod. xxvii. 14. מקצע *an end, extremity*, Exod. x Neh. iii. 19. As to the phrase τ γωνιας της γης, *the four corners* c *mities of the earth*, mentioned with the *four winds*, it evidently those *four cardinal extremities* where the four winds or spirit earth exert their actions in prod *diurnal* and *annual motion*. Com Ανεμος II. So these four ties are with philosophical p called in Heb. ארבע כנפות הארץ WINGS *of the earth*, Isa. xi. 1 vii. 2.

Δ.

ΔΑΙ ΔΑΙ

Δ, δ, *Delta*. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, *Daleth*, and in the form Δ very nearly resembling the Phenician *Daleth*.

Δαιμονιζομαι, from δαιμονιον or δαιμων. *To be possessed by a demon* or *devil*. Mat. viii. 28, 32. & al. freq. It is the same as δαιμονιον εχειν *to have a demon or devil*, John vii. 20, for which the Heathen writers most commonly use δαιμοναν and κακοδαιμοναν, as may be seen in *Lambert Bos* Exercitat. p. 61. & seq. and in *Wolfius* on John vii. 20. *Euripides* Phœniss. line 895, has δαιμονωντας, for *persons possessed with demons*; in which sense I find the scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ once applied by *Plutarch*, Sympos. lib. 7. quest. 5. D. edit. *Xylandri*. And See Præf. ad Observ. Phil. ad fin. an on Mat. iv. 24. Those who w *sessed with prophesying demons* (xvi. 16.) were called by the Gre μονολημποι. See Archbp. *Potte* quities of Greece, book i. c p. 268. 1st edit.

Δαιμονιον, ε, το, from δαιμων, wh

I. *A deity, a god*, or more accura *power* or *supposed intelligence grand object of heathen idolatry*, *rial heavens* or *air*. Thus the generally applied by the LXX, it, Isa. lxv. 11, for גד, *the d troop*, or *powers of the heavens* der, lightning, storm, &c.; i

17. Ps. cv. 35, for שרצם *the s-forth* or *genial powers of nature*; s by δαιμονια μεσημβρινα *the mid-mon*, Ps. xci. 6, (answering to the מקטב ישוד צהרים), we may be n they intended not a *devil, but a ious blast of air* (comp. Isa. xxviii. 2. Hebrew), so from this and the ited passages we can be at no loss ow what they meant, when, in translation of Ps. xcvi. 5, they say, e *gods of the Gentiles are* δαιμονια, not *devils*, but * *some powers* or *ary intelligences of material nature.* must be observed that, according e highly probable opinion of that d Jew *Maimonides*†, the errour of st idolaters consisted in their main-g, that, as the *stars* and *planets* כוכבים ומזלות) (to which I think we l add *the circulating fluid of the hea-* were created by God to govern the , so it was his pleasure that they d be honoured and worshipped as his *ers*, and that accordingly men pro-d to adore them, in order to *procure* od *will of him who created them*, making them *mediators* between nd God; *and this*, says he, *was the ation of idolatry.* Which assertion ply confirmed by the plain traces s doctrine being found among the en, even down to the time of Christ is Apostles, and indeed long after. express are the words of *Plato* in os. ΠΑΝ το δαιμονιον ΜΕΤΑΞΥ θεου τε και Θνητου. EVERY *demon iddle* being between God and mortal men." If you ask what he means "by a middle being?" he will tell you, Θεος ανθρωπῳ ου μιγνυται, αλλα δια δαιμονιων ωασα εστιν η ὁμιλια και η διαλεκτος θεοις ωρος ανθρωπους. God is not approached immediately by man, but all the commerce and intercourse between Gods and men is performed *by the mediation of demons.*" Would you see the particulars? Το Δαιμονιον εστιν ἑρμηνευον και διαπορθμευον θεοις τα ωαρ' ανθρωπων, και ανθρωποις τα ωαρα θεων, των μεν τας δεησεις και θυσιας, των δε τας επιταξεις και αμοιβας των θυσιων. *Demons* are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher *Plutarch*, who flourished at the beginning, and *Apuleius*, who lived after the middle of the second century, teach the same doctrine*. And "this," says the learned *Mede*, "was the *œcumenical* philosophy of the *Apostles'* times, and of the times long *before them. Thales* and *Pythagoras*, all the *Academics* and *Stoics*, and not many to be excepted, unless the *Epicures*, taught this divinity†." Now when St. Paul affirms, 1 Cor. x. 20, that *what the Gentiles sacrifice, they sacrifice* Δαιμονιοις, *not to God*, we may understand Δαιμονια to mean either some *powers* or *supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his time, *such powers* or *intelligences considered as mediators between the supreme Gods and mortal men.*

that this is true the reader may find abundantly evinced by testimonies divine and human, and with variety of entertaining and useful learning, in the 3d and 4th volume of *Hutchinson's* Works, and *Bate's* Answer to *Berrington*, p. 3, & seqt. *Prideaux* Connect. p. i. book iii. anno 222, and 1st edit. 8vo, and *Heb.* and *Eng.* Lexicon under שם XI.

ugh I must profess in general the utmost the *Rabbinical* writings, and the greatest ce of the blasphemous and abominable nd reveries they contain, yet, *since truth is never it be found*, I cannot forbear recom- *Maimonides* De Idololatria, as affording e best and truest accounts of the *Origin ess of Idolatry* to be met with in any hu- ter. This treatise is printed, with a Latin on, at the end of *Vossius* De Origine & a Idololatriæ.

* As may be seen in the learned *Jos. Mede's* Works, page 627, and in Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly *learned* Heathen, many more might be added from the *less civilized* parts of the world: for instance, the Pagan inhabitants of the *Caribbee* islands in the West Indies are said to have regarded their *Chemens* or *Chemim* (i. e. plainly, according to the French pronunciation of *Morinus*, who gives them this latter name, שמים SHEMIM, or *Heavens*), as the *messengers, agents* or *mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*, (יהוה כנה *Jehovah the Machinator*, Q?) See *Picart's* Ceremonies and Religious Customs, &c. vol. iii. p. 142, &c. and *Heb.* and *Eng.* Lexicon, under ברא V. I.

"For

"For this," says Mr. *Mede**, "was [then] the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only purâ mente, *with the pure mind*, and *with hymns and praises*; and that *sacrifices* were only for *demons*." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαιμονιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαιμονια, those *material mediators*, or the † *intelligences residing in them*, whom ‡ *Apuleius* calls "a *higher* kind of *demons*, who were always free from the incumbrances of the body, and out of which *higher* order *Plato* supposes that guardians were appointed unto men,—" Besides these, the Heathen acknowledged another sort, namely § "*the souls of men deified* or *canonized after death*." So *Hesiod*, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, ‖ "that after this generation were dead, by the will of great Jupiter pro be DEMONS, keepers of mo observers of their good and e *clothed in air*, always walking earth, givers of riches; and t he, is the royal honour that the *Plato* concurs with *Hesiod*, an that "he and *many other* po *excellently*, who affirm, that w men die, they attain great ho dignity, and become *demons*." *Plato* in another place maint "all those who die valiantly in *Hesiod*'s golden generation, and *demons*, and that we ought for to serve and adore their sepulch sepulchres of *demons*. The s says he, we decree whenever an who were *excellently good* in life, of old age, or in any other And according to this notion o νιον, the word appears to be several passages of the N. T Acts xvii. 18, some of the said of St. Paul, *he seemeth to claimer ξενων δαιμονιων of stra* mon-gods, *because he preached* Jesus and the resurrection. In t sense of *demon-gods*, or *souls of deified* or *canonized*, the wor Rev. ix. 20, (where see *Vitring* 2d edit.) and in that expression λιαι δαιμονιων, *doctrines* conce *mons*, 1 Tim. iv. 1, as βαπτισ χης, *doctrine* concerning *baptis* vi. 2; τη διδαχη τυ Κυριυ, *th* concerning *the Lord*, Acts xiii. proof I refer to Mr. *Mede* an *Newton*, and to what they have on this subject shall only add, t

* P. 636, from *Porphyr.* in *Euseb.* Præp. Evang. *Herm. Trismeg.* in Asclepio, *Apulei.* De Dæmonio Socrat. *Porphyry*'s words, lib. iii. § 58. De Abstinentia, are remarkable to this purpose. Ουδε τοις Θεοις, αλλα Δαιμοσι, τας Θυσιας, τας δια των αιμαλων προσφαζον οι τας εν ΤΩι ΠΑΝΤΙ δυναμεις καλαμαθοντες, και τελο πεπιςωκοτες παρ' αυτων τοις Θεολογοις. "Nor did those who were thoroughly acquainted with the powers of the *Universe* (the ΤΟ ΠΑΝ, N. B.) offer bloody sacrifice to the *Gods*, but to *Demons*; and this is affirmed by the Theologians themselves." Comp. *Leland*'s Advantage and Necessity of Revelation, part i. chap. 5. page 138—142. 8vo.

† This notion of *Intelligences in the Heavens* is, according to *Maimonides*, very ancient; for he makes the *third* stage of the *Antediluvian* idolatry to be, "when certain impostors arose, who pretended that the *Star* or *Planet* (כוכב) *itself* or *an angel* had spoken to them, and commanded that they should worship the Star, or &c. in such a particular manner, and directed what in their worship was to be done, what avoided." *Maimon.* De Idol. § 4.

‡ In *Mede*'s Works, and Bp. *Newton*'s Dissertations, vol. ii. page 440.

§ See Bp. *Newton*, ut sup. page 439.

‖ Αυλαρ επει μεν τελο γενος; καλα γαια καλυψε,
Τοι μεν ΔΑΙΜΟΝΕΣ εισι, κ. τ. λ.
Ερ. και Ημ. lin. 120, &c.

* See *Mede*, p. 635.

† Where there is no *necessity* from th *plural* word Δαιμονιων to suppose, as so men have done, that the Athenians too Αναςασις for two distinct Δαιμονια (see Acts); for *Socrates* had in like manner be ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισφερειν of introduci *mons* in the *plural*, because he said that t ΝΙΟΝ *singular* used to forewarn him. *phon*, Memorab. Socrat. lib. i. cap. 1. § 2 λλο γαρ ως φησι Σωκρατης ΤΟ ΔΑΙΜΟΝΙΟ μαινειν· ὁθεν δη μαλιςα μοι δοκουσιν αυτον ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισφερειν. For it was that *Socrates* used to say that the *Dem* him; whence principally indeed they to have accused him of introducing *n*

tius, who, according to *Chrysostom*, had conversed familiarly with the Apostles, plainly uses δαιμονιον for a *human spirit* or *ghost*, and the adjective δαιμονικος for *one disembodied*, and *in the state of spirits*. Epist. ad Smyrn. § 2, 3. edit. *Russel*.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name* Satan, and Διαβολος *the Devil*; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark iii. 22—26. Luke x. 17—20. xi. 14—20. xiii. 11—16. Acts x. 38. Jam. ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. *Campbell* (Prelim. Dissertat. to Gospels, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20.); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to ὁ Διαβολος *the Devil*, in Acts x. 38.

It may be worth observing that δαιμονιον is used in this third sense in the Apocryphal Book of Tobit, ch. iii. 8. vi. 17. viii. 3; and that, according to *Plutarch*, tom. i. p. 958, E. edit. *Xylandr.* it was a very *ancient* opinion, that there are certain *wicked and malignant demons* (φαυλα δαιμονια και βασκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (απλωτες unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also *Porphyry*, De Abstin. lib. ii. sect. 39, 40, 42. p. 83, 84. edit. *Cantab.* 1655.

Δαιμονιωδης, εος, ες, ὁ, ἡ, και το—ες, from δαιμονιον.

☞ *Demonian, devilish.* occ. Jam. iii. 15.

ΔΑΙΜΩΝ, ονος, ὁ, q. δαημων *knowing*, according to *Plato* in *Cratylus*, which from δαιω *to learn, know*, and this from Heb. ידע *to know*.

I. *A Demon, an Intelligence.* It's senses in the heathen writers may be seen under Δαιμονιον I. II. besides which it sometimes signifies *fortune*, sometimes *an attendant genius*. The LXX, according to the *Complutensian* edition, have once used it for the Heb. גד, Isa. lxv. 11. Comp. under Δαιμονιον I. The learned * *Duport* has remarked, that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since *Plutarch*, De Vit. Ære Al. tom. ii. p. 830, F. mentions, οἱ Θεγλατοι και ὀρανοπετεις εκεινοι τε Εμπεδοκλεους ΔΑΙΜΟΝΕΣ. Those *Demons* of Empedocles who were cast out by the Gods, and fell from heaven." But it is not certain whether Δαιμονες was the word used by *Empedocles*, or whether it is *Plutarch's*.

II. In the N. T. it is used only for *an evil spirit, a fallen angel, a devil*, unless perhaps in Rev. xviii. 2, which passage seems an allusion to the LXX version of Isa. xiii. 21, where the Heb. שעירים, *rough, hairy creatures* (so *Aquila* τριχιωντα and Vulg. pilosi sunt) is rendered by δαιμονια, *demons*, agreeably to the *heathen* notions, that their *demons*, such as *Pan*, the *Fauns*, *Satyrs*, &c. appeared in the shape of *rough, shaggy animals*. Comp. LXX, *Aquila* and *Symmachus*, in Isa. xxxiv. 14, and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δακνω, from the obsolete δακω or δηκω the same, which from the Heb. דכה *to beat, break*; or דכא *to crush, break by crushing*. *To bite*. In the N. T. it is used only in a figurative sense. occ. Gal. v. 15. "*Plato* (Resp. ix. 274. ad fin. edit. *Massey*) uses expressions very similar to those of the Apostle, ΔΑΚΝΕΣΘΑΙ τε και μαχομενα ΕΣΘΕΕΙΝ ΑΛΛΗΛΑ, to *bite*, and fighting to *devour one another*." See *Blackwall's* Sacred Classics, vol. i. p. 207, *Wetstein* and *Kypke*.

ΔΑΚΡΥ, υος, το, from obsol. δακω *to bite* (see δακνω) and ῥυω *to flow*, or rather perhaps from the Heb. דקר *to pierce*, pungere.

* On *Theophrast.* Ethic. char. xvi. p. 451, edit. *Needham*.

A tear,

A tear, which *flows* from the eyes, and is of a briny *biting* or *pungent* taste. Luke vii. 38, 44. Heb. v. 7.

Δακρυον, ου, το, from δακρυ.

A tear. occ. Rev. vii. 17. xxi. 4.

Δακρυω, from δακρυ.

To weep, shed tears. occ. John xi. 35.

Δακτυλιος, ου, ὁ, from δακτυλος.

A ring for the *finger*. occ. Luke xv. 22. Comp. Jam. ii. 2.

Δακτυλος, ου, ὁ, q. δεικτυλος, from δεικω *to shew, point out*, whence also the Latin name *digitus*, q. δεικετος.

I. *The finger*, with which men *shew* or *point out* objects. (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. On Mat. xxiii. 4, see *Wetstein* for parallel expressions in the Greek writers.

II. *The finger* of God is used for his *power*, and as synonymous with the *spirit* of God. Luke xi. 20. Comp. Mat. xii. 18, and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμαζω, from δαμαω the same, which from Heb. דמם or דמם *to reduce to stillness* or *quietness*, whence also the Latin *domo*, and Eng. *tame*.

To subdue, tame. occ. Mark v. 4. James iii. 7, 8.

Δαμαλις, ιος, att. εως, ἡ, from δαμαω *to tame*.

A heifer of fit age to be *tamed* to the yoke. occ. Heb. ix. 13.

Δανειζω, from δανειον.

I. *To lend*. occ. Luke vi. 34, 35.

II. Δανειζομαι, Mid. *To borrow*. The profane writers use it in the same sense, as *Elsner* and *Wetstein* have shewn. occ. Mat. v. 42.

Δανειον, ου, το, from δανος *a gift*, also *a loan, somewhat lent*, from Heb. נתן *to give*, נ being dropt as usual.

A loan, a debt. occ. Mat. xviii. 27.

Δανειστης, ου, ὁ, from δανειζω.

A lender, a creditor. occ. Luke vii. 41.

Δαπαναω, ω, from δαπτω *to devour*, as wild beasts* do their prey, and this perhaps from Heb. דב *a bear*, a very *voracious* animal. See Prov. xxviii. 15, in Heb.

I. *To spend*, properly in *eating* and luxury. occ. Luke xv. 14. James iv. 3. So *Hesychius*, Παμφαλος, πανλα δαπανων, and *Suidas* explains Δαπανᾳν, by ου το αναλισκειν, αλλα το λαμπρως ζ σπαθᾳν και δαπανᾳν την ουσιαν, N ply to spend, but to live splendid be prodigal and devour one's subst See *Wetstein* on Luke.

II. *To spend*, in general. occ. Mark 2 Cor. xii. 15. Acts xxi. 24, whe *Wolfius*, *Wetstein*, and *Doddridge*.

Δαπανη, ης, ἡ, from δαπαναω.

Expence, cost. occ. Luke xiv. 28.

Δε, a conjunction, perhaps from *bind, connect*.

1. Copulative. *And also*. Mat. xxv. 1 39. Mark iv. 37. Rom. vi. 18. ver. 8. After και in the same men the sentence, but separated fro one or more words, *Also, likewise, over, yea*. John viii. 17. xv. 27 iii. 24. v. 32. And thus these tw ticles are often used in the Greek v See *Raphelius* on Acts iii. 24, a *berti* on 2 Pet. i. 5.

2. *Even*, et quidem. Rom. iii. 22 ii. 8, where *Raphelius* shews that *E tus* applies δε in the same sense.

3. *Moreover, further*. Mat. v. 31. xv. 11, 1 Cor. xv. 1.

4. *Or*. 2 Cor. vi. 14, 15.

5. In some passages it seems almost il and may be rendered, *Then, therefo* Luke vii. 6. xiii. 7. Rom. viii. 8.

6. Causal, *For*. Mark xvi. 8. Luke xii. 2. & al. freq. And thus it i applied in the best Greek writers *Raphelius* on Mark xvi. 8, and *Elsn* Luke iv. 38.

7. In the sacred as in the profane wri *connects* historical facts or circumst as Mark i. 6. Luke xxiii. 2. Mat. where see *Raphelius*.

8. It *connects* the latter part of a se with the former, giving it a peculi phasis or confirmation, and may b dered *then*. Acts xi. 17, where s *phelius*, who shews that *Herodot Arrian* use δε in the same manner, Latin writers likewise do at and v

9. It is used in *resuming* a subject, an be rendered, *I say, however*. 2 Co Heb. vii. 4.

10. It denotes that somewhat is to b plied in a discourse, so may be ren *And that*. Gal. ii. 4.

11. Adversative, *But*, sed. Mat. xi

* Thus *Homer* of a lion, Il. xi. line 481, Αυλαξ δ ΔΑΠΤΕΙ. So of wolves, Il. xvi. lin. 158, 9, Οι τ' ελαφον—ΔΑΠΤΟΥΣΙΝ, *they tear in pieces and devour* the stag."

xxv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11. & al. freq. In this sense it is very frequently preceded by μεν in the former member of the sentence, as Mat. iii. 11. Comp. under Μεν.

12. It is used after a negative particle for αλλα *but*, Heb. iv. 15, where *Raphelius* shews that both *Xenophon* and *Polybius* apply it in the same manner.

13. *Although, though.* 1 Pet. i. 7.

Δεησις, εως, ἡ, from δεομαι.
Supplication, whether petitionary or deprecatory, but generally the latter. Luke i. 13. 2 Cor. i. 11. Heb. v. 7. & al. freq.

Δει, Imperson. See under Δεω.

Δειγμα, ατος, το, from δεδειγμαι, perf. pass. of δεικω or δεικνυμι.
An ensample, a specimen, properly, say *Harpocration* and the Etymologist, *what is shewn of things sold*, i. e. *a sample*. occ. Jude ver. 7, where see *Wetstein*, and comp. 2 Pet. ii. 6.

Δειγματιζω, from δειγμα.
To make a public shew or *spectacle*, as the ancients, particularly the Romans, did, when they *exposed* their captives, and the spoil of their conquered enemies *to public view* in their triumphal processions. occ. Col. ii. 15.

Δεικνυμι, or Δεικνυω, from the obsolete V. Δεικω, which see.
To shew, exhibit, cause to be seen, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20. Comp. John ii. 18. x. 32. —or in a divine vision. Heb. viii. 5. Rev. iv. 1. xvii. 1. xxi. 9. & al.—or by a deceitful representation. Mat. iv. 8. Luke iv. 5, where from the circumstances of the story it appears that the Devil really shewed our Saviour as great an extent of country * as was visible from the high mountain, supplying, *in a moment of time*, an *illusive view* of the other great and glorious kingdoms of the world. See Dr. *Hammond*'s Paraphrase.

II. *To shew, teach, declare.* Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28.

III. *To shew, prove, demonstrate.* James ii. 18. iii. 13.

ΔΕΙΚΩ, from the Chald. דך *to see, observe*, a V. often used in the Targums.
To shew, i. e. according to the Hiphil or Aphel sense of דך, *to cause to be seen*. An obsol. V. whence in the N. T. we have 1st fut. δειξω, 1st aor. εδειξα, imperat. δειξον, 1st aor. pass. particip. δειχθεις. See under Δεικνυμι.

Δειλια, ας, ἡ, from δειλος, which see.
Fearfulness, timidity, shrinking for fear. So *Theophrastus*, Ethic. char. xxv. defines δειλια to be "ΠΤΗΕΙΞΙΣ της ψυχης εμφοβος, a *yielding* or *shrinking* of the soul through fear." And *Andronicus*, ΔΕΙΛΙΑ εστιν ΑΠΟΧΩΡΗΣΙΣ απο φαινομενου καθηκοντος δια φαντασιαν δεινου. Δειλια is the *withdrawing* from some object coming upon us, because it appears terrible." occ. 2 Tim. i. 7.

Δειλιαω, ω, from δειλια.
To shrink for fear, as the heart. occ. John xiv. 27.

ΔΕΙΛΟΣ, η, ον, either from δειδω *to fear* (which from διω or δειω, see under δεινως) or rather from Chald. דחל *to shrink for fear*, which from the Heb. דחל *to cringe*, shrink. Comp. Δειλια.
Shrinking for fear, fearful, timid. occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8; where see *Wetstein*.

ΔΕΙΝΑ, ὁ, ἡ, το. Undeclined. An indefinite pronoun, plainly related to the Chald. דין, דנה, דנא, דן, *he, she, it, this, that. A certain person, such an one.* occ. Mat. xxvi. 18. It is frequently thus used in the best Greek writers. See *Wetstein*.

Δεινως, Adv. from δεινος *terrible, vehement*, which from δεος *fear* (as κλεεινος, κλεινος, *glorious*, from κλεος *glory*; αλγεινος *grievous*, from αλγος *grief*, &c.) which from διω or δειω, a V. often used in *Homer*, and signifying *to fear*, and transitively *to put to flight, drive, drive away*, and this from Heb. דחה *to impel, drive, drive away*.

I. *Dreadfully, grievously.* occ. Mat. viii. 6.

II. *Vehemently.* occ. Luke xi. 53.

Δειπνεω, ω, from δειπνον.
To sup, eat a supper. occ. Luke xxii. 8.

1 Cor.

* The Abbé *Mariti* (Travels through Cyprus, &c. cited in the *English Review* for Nov. 1792, p. 346) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed *the most beautiful prospect imaginable*. This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the Devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*"

1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper.* Luke xvii. 8.

Δειπνόν, ου, το, so called from δειεσθαι εις πονον, *men's wanting it for labour*, or *to enable them to labour.* See *Suicer's* Thesaurus on this word.

I. In *Homer* it generally denotes *the breakfast* or *morning-meal*, as Il. ii. lin. 381, 399, and Il. viii. line 53; (comp. lin. 1, and 66) but sometimes *food* in general, even that which is taken towards *evening*, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. *a supper, an evening meal*, or *feast.* Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12.

III. Κυριακον Δειπνον, *The Lord's Supper.* occ. 1 Cor. xi. 20. It appears however from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. *Bell*, On the Lord's Supper, p. 151. 2d edit. where see more.

Δεισιδαιμόνεστερος, α, ον, comparat. of δεισιδαιμων, which from δειδω, 1st fut. δεισω, *to fear*, and δαιμων *a demon.*

Too superstitious, or rather, *too much addicted to the fear and worship of demons.* Comp. Δαιμων I. For "the word Δεισιδαιμων," says *Mede* (Works in fol. p. 635), by etymology signifies *a worshipper of demon-gods*, and was anciently used in this sense, and so you shall find it often in *Clemens Alexandrinus* his *Protrepticon* *, not to speak of others:" And thus the Etymologist explains it by ευλαβης και δειλος περι θεους *pious and fearing the gods*, and *Suidas* by θεοσεβης *a worshipper of God* or *of the Gods.* occ. Acts xvii. 22; where St. Paul begins his speech in the Areopagus in a much less † *offensive* manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are* ὡς δεισιδαιμονεστερους, *somewhat*, or *as it were*, too much addicted to the worship of demon-gods." In which exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he *seemed to be a proclaimer of new* demon-gods; i that since he saw them so much a to the worship of *demons* alre would not introduce any *new* among them; but, as he goes on clare, he would wish to recall the worship of that *God*, whom out great δεισιδαιμονια they worshippe out particularly knowing him, b though to them *unknown, made th and all things therein, and is the heaven and earth.*

Δεισιδαιμονια, ας, ἡ, from δεισιδαιμ *Superstition*, or rather, *Religion, gious worship.* occ. Acts xxv. 19. *Agrippa* was a *Jew*, and now came a visit of respect to *Festus* on his in his province, it is improbable would use so rude a word as *super* so that this text affords a *further ment*, (comp. Δεισιδαιμονεστερος) t word Δεισιδαιμονια will admit a interpretation." *Doddridge.* A *Suidas* explains δεισιδαιμονια by ξεια περι το Θειον, *reverence tow Deity*, and *Hesychius* by φοβοθεια, *God*, in which good sense it is times used by *Diodorus Siculus Heraclitus* says of *Orpheus*, he l εις δεισιδαιμονιαν, and exhorted th το ευσεβειν, *to be pious*, where si nifest δεισιδαιμονια must mean not *superstition.* But what is o our present purpose, the word is the like good sense in *Josephus*, n where a Heathen calls the Pagan δεισιδαιμονιας, (Ant. lib. xix. cap. or where the *Jewish religion* is sp by this name in several edicts th made in it's *favour* by the Rom in Ant. lib. xiv. cap. 10. § 13, 1 18, 19.), but also where the hist expressing his own thoughts in h words. Thus of King *Manasse* his repentance and restoration h εσπευδαζεν—πασαν περι αυτον (Θ ΔΕΙΣΙΔΑΙΜΟΝΙΑι χρησθαι, t strove to behave in the most r manner towards God," Ant. lib. x. § 2; and speaking of a riot that h ed among the Jews on occasion o man soldier's burning the book of he observes that the Jews were dr

* Et Strom. lib. vii. p. 504, Δεισιδαιμων, ὁ δειδιως τα δαιμονια.

† See *Lardner's* Credibility of Gosp. Hist. vol. i. book i. ch. 8. § 7, 3. p. 412. 413, and note, 1st edit.

* See *Hammond* on Acts xvii. 22, and nops.

gether on this occasion τῃ ΔΕΙΣΙΔΑΙΜΟΝΙΑι, by their *religion*, as if it had been by an engine, ὀρ[illegible]γανῳ τινι. De Bel. lib. ii. cap. 12. § 2. Comp. cap. ix. § 3.

Δεκα, οἱ, αἱ, τα. Indeclinable.
The number *Ten*, from δεχεσθαι (Ionic δεκεσθαι) *to receive, contain*, because it *contains* all the *units* under it. Mat. xx. 24. xxv. 1.

Δεκαδυο, οἱ, αἱ, τα, from δεκα *ten*, and δυο *two*.
Twelve. occ. Acts xix. 7. xxiv. 11.

Δεκαπεντε, οἱ, αἱ, τα. Indeclinable, from δεκα *ten*, and πεντε *five*.
Fifteen. occ. John xi. 18. Acts xxvii. 28. Gal. i. 18.

Δεκατεσσαρες, οἱ, αἱ, και τα δεκατεσσαρα, from δεκα *ten*, and τεσσαρες *four*.
Fourteen. occ. Mat. i. 17. Gal. ii. 1.

Δεκατος, η, ον, from δεκα.
I. *The tenth*. occ. John i. 39. Rev. xi. 13. xxi. 20.
II. Δεκατη, ης, ἡ, (μοιρα, *part*, being understood) *The tenth part, tithe*. occ. Heb. vii. 2, 4, 8, 9. See *Wetstein* on ver. 4, for instances of the Heathen dedicating to their gods the *tenth of spoils* taken in war.

Δεκατοω, ω, from δεκατος, δεκατη, *the tenth*.
To tithe, receive tithes of. occ. Heb. vii. 6. Δεκατουμαι, ωμαι, pass. *To be tithed, pay tithes*. occ. Heb. vii. 9.

[illegible]δεγμενος, η, ον, from δεδεκται, 3d pers. perf. [illegible]δεχομαι *to receive*.
[illegible]ccepted, acceptable, agreeable. occ. Luke iv. 19, 24. Acts x. 35. 2 Cor. vi. 2. Phil. iv. 18.

Δελεαζω, from δελεαρ, ατος, το, *a bait*, from δελλω *to take with a bait*, which probably from Heb. דלה *to draw out*, as fish from the water, though the V. is not so applied in the Heb. Scriptures.
To take or *catch*, properly with a *bait*, as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. Jam. i. 14, εξελκομενος και δελεαζομενος, "These words," says *Doddridge*, "have a singular beauty and elegance, containing an allusion to the method of *drawing fishes out* of the water with a hook concealed under the *bait*, which they greedily devour." Thus also *Xenophon*, Memor. Socrat. lib. ii. cap. 1. § 4, where disputing with *Aristippus* about pleasure, he says some animals are γαστρι ΔΕΛΕΑΖΟΜΕΝΑ, *caught* by their belly or appetite." See *Raphelius*, *Wetstein* and *Kypke*.

ΔΕΜΩ.
To build, construct. It may be derived either from the Heb. תם *to complete, finish*, or דמה *to liken, assimilate*, from the *assimilation* or *adaptation* of parts in the same building. It is an obsolete V. but is here inserted on account of its derivatives.

Δενδρον, ου, το. The most probable of the Greek derivations I have met with of this word, is that given by the learned *Damm*, in his Nov. Lexic. Græc. from δενω or δηνω *to stretch out, extend* (which by transposition from Heb. נמה the same) and δορ or δορυ, properly *a piece of wood stript of the bark*, and thence *the tree itself*, from δερω, which see; though I would not be positive that Δενδρον may not be formed from a corruption of the Heb. * תמר (whence likewise Eng. *timber*), which signifies *straight, upright*, and as a N. *a palm-tree*. See *Heb.* and *Eng.* Lexicon in תמר.
A tree. Mat. iii. 10. vii. 17, 18, 19. xiii. 32. & al. freq. In Mark viii. 24, many MSS, five of which ancient, and some editions read, Βλεπω τους ανθρωπους ὁτι ὡς δενδρα ὁρω περιπατουντας, *I see men, because I see them as* trees (confusedly, like the trees which the man knew were growing in the fields near *Bethsaida*, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) *walking*. See *Wetstein* Var. Lect. *Wolfius*, and *Griesbach*.

Δεξιολαβος, ου, ὁ, from εν τῃ δεξια λαβειν, *taking in the right hand*.
A soldier who takes and carries a spear or javelin *in his right hand, a spearman*. occ. Acts xxiii. 23. The *Alexandrian* MS reads δεξιοβολους; but since all the other MSS (except one mentioned by *Erasmus*) have δεξιολαβους, *Mill*'s opinion seems highly probable, that δεξιοβολους is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies *those who cast darts* or *javelins with the right hand*, confirms

* ת being changed into it's *media*, ד, and מ into נ, as usual, and the second ד inserted for sound's sake; as in ανδρος from ανηρ.

the interpretation of δεξιολαβος just given.

Δεξιος, α, ον, from δεξασθαι, 1st aor. infin. of the deponent verb δεχομαι *to receive, take*, on account of the aptitude of the *right hand* for this purpose.

Right, as opposed to *left*, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally δεξια denotes *the right hand*, and that whether joined with χειρ, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9.

Δεξια, τα. Neut. plur. (μερη, *parts*, being understood) *The parts towards the right hand*, i. e. *the right hand side*. Mat. xx. 21, where see *Wetstein*. Mat. xxii. 44. xxv. 33. & al. Μερη is expressed, John xxi. 6. On the expressions of Christ *sitting on the right hand of God, being exalted to his right hand*, and the like, Mark xvi. 19. Acts ii. 33, &c. see *Vitringa*'s Observ. Sacr. lib. ii. cap. 4. and 5. edit. 3tiæ.

Δεομαι. See under Δεω.

Δερμα, ατος, το, from δερω *to flay, strip off the skin*.

A skin of a beast *flayed off* the body. occ. Heb. xi. 37. Comp. under Μηλωτη.

Δερματινος, η, ον, from δερμα.

Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6.

ΔΕΡΩ, perhaps from Heb. תער *to cut, split*.

1. *To flay, strip off the skin*. In this it's proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. הפשיט *to flay*. It is also thus used by *Homer*, speaking of sacrificial victims, Il. i. line 459,

Αυ τρυσαν μεν πρωτα, και ισφαξαν, και ΕΔΕΙΡΑΝ·
First they drew back their necks, then kill'd and *flay'd*.

So Il. vii. line 316,

Τον ΔΕΡΟΝ ——
The steer they *flay'd*.

II *To flay by beating with rods* or the like, *to beat* or *scourge severely*. occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this is a very uncommon sense of the the diligent *Kypke* on Mat. xxi. 3 duces *Aristophanes* in Vesp. applyi simple V. δερειν and δερεσθαι, a compound αποδερεσθαι, to this me and likewise *Arrian* Epictet. lib. i 20. p. 236, εκδερεσθαι.

III. *To beat, strike* in general, as a p occ. John xviii. 23. 2 Cor. xi. 20 air. occ. 1 Cor. ix. 26; where it to refer to the Σκιαμαχια of the a Athletæ, or their exercising themse imaginary combats, in which they of course *strike* nothing but *the ai Virgil* of a boxer preparing for th bat,—verberat ictibus auras, *A* line 377. See *Wetstein* on 1 Cor.

Δεσμευω.

I. From δεσμος, *To bind, enchain*. oc xxii. 4.

II. From δεσμη, *To bind together bundle*. occ. Mat. xxiii. 4.

Δεσμεω, ω, from δεσμος.

To bind. occ. Luke viii. 29.

Δεσμη, ης, η, from δεδεσμαι, perf Attic of δεω *to bind*.

A bundle, which Eng. word is der like manner from the V. *to bin* Mat. xiii. 30.

The LXX use δεσμη. Exod. xii. the Heb. אגדת *a bunch*, of hyssop r

Δεσμιος, α, ον, from δεσμος.

One bound, a prisoner. Mat. xxvii. Acts xvi. 25, 27. & al. freq. On ver. 1, see *Macknight*.

Δεσμος, ου, ὁ, plur. δεσμα, τα. (but μους, Phil. i. 13.), from δεδεσμα pass. Attic of δεω *to bind*.

I. *A bond* or *chain*, such as priso others were bound with. Acts xxvi. 29. Luke viii. 29. & al. fr Heb. x. 34, the *Alexandrian*, C and three later MSS, together v Vulgate, both the Syriac and other ancient versions, read δεσμ *soners*, which reading is embra *Wetstein*, and by *Griesbach* recei the text.

II. *The string* or *ligament* of the occ. Mark vii. 35. *Theognis*, line 178, Γλωσσα δε οι ΔΕΔΕΤ tongue is *tied*."

III. It is spoken of *an infirmity* ow *satanical* agency. occ. Luke where see *Wolfius* and *Kypke*.

Δεσμοφυλαξ, ακος, ὁ, q. δεσμιοφυλαξ, from δεσμιος *a prisoner*, and φυλασσω *to keep*. *A keeper of prisoners, a jailer.* occ. Acts xvi. 23, 27, 36.

Δεσμωτηριον, ου, το, from δεσμοω *to bind*, which from δεσμος.
A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμωτης, ου, ὁ, from δεσμοω *to bind*, which from δεσμος.
A person bound, a prisoner. occ. Acts xxvii. 1, 42.

Δεσποτης, ου, ὁ, from δεος *fear*, and ποιεω *to make, occasion*, or immediately from the V. δεσποζω *to have the rule* or *dominion*, which may be either from δεος οπαζω *to occasion fear*, or perhaps from the Chald. טפס *to reduce into order*, which word appears in the compound טפסר *a commander*, which see in *Heb.* and *Eng.* Lexicon.

I. *A sovereign lord, a sovereign.* Applied to Christ and the Holy Spirit, occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10.
Dr. *Clarke*, in his *Scripture Doctrine of the Trinity*, No. 407*, asserts, that "*Christ* is no where in the New Testament styled Δεσποτης (but *God the Father only*, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10.)." Let us then examine these texts.
Luke ii. 26, *It was revealed to him (Simeon)* υπο (not δια) by the Holy Ghost, *that he should not see death before he had seen the Lord's Christ*; and on seeing him, he says, ver. 29, ΔΕΣΠΟΤΑ, LORD, *now lettest thou thy servant depart in peace*, according to thy word; *for mine eyes have seen thy salvation.* Is not then the *Holy Ghost* here styled Δεσποτα?
Acts iv. 24, 25, *They lift up their voice to God with one accord, and said* ΔΕΣΠΟΤΑ, LORD, *thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said*—But by Acts i. 16, it was *the Holy Ghost* who spake by the mouth of David. It is *He*, therefore, who in Acts iv. 24, is styled Δεσποτα.
In 2 Tim. ii. 21, ΤΩι ΔΕΣΠΟΤΗι *the Master* (of the house) there spoken of may most naturally be referred to *Christ*, who is named ver. 19. comp. Heb. iii. 6.
If in Jude ver. 4, we follow the common reading, the want of the article τον before Κυριον shews that *Jesus Christ* is there styled τον μονον ΔΕΣΠΟΤΗΝ Θεον, *the only* LORD *God*, as well as *our Lord*. But if, with the *Alexandrian*, and another ancient MS, and eleven later ones, and the Vulg. Version (see *Mill*, *Wetstein*, and *Griesbach*), we omit the word Θεον, this application of μονον ΔΕΣΠΟΤΗΝ to *Jesus Christ* will be still more evident. And the same sort of persons, who in Jude ver. 4, are said *to deny the only* ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as *denying the* LORD, ΔΕΣΠΟΤΗΝ, *who bought them*. Who he is, we may learn from Gal. iii. 13, and the hymning elders in Rev. v. 9, will also inform us, for the person there addressed *bought them to God with* HIS OWN BLOOD†.
Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10, belongs to *Christ*, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.
Grotius therefore was *not* mistaken, as Dr. *Clarke* asserts he was, in saying that *Christ* is sometimes called Δεσποτης in the New Testament. I add further, with regard to the *Holy Spirit*, that Luke ii. 29, Acts iv. 24, furnish us with clear instances of *His* being *religiously invoked* by holy men, and of *His* having *divine attributes* expressly ascribed to him.

II. *A human lord* or *master*, as of servants. occ. 1 Tim. vi. 1, 2. Tit. ii. 9. 1 Pet. ii. 18.
In the LXX Δεσποτης six times answers to the Heb. אדון or אדן, as applied either to Man or God, and particularly to the *divine* Captain of Jehovah's Host. Josh. v. 14. Comp. ver. 15.

Δευρο. An Adv. both of place and time, signifying *hither*, perhaps from δυω *to come, enter*, as δευτε below.

I. Of place, *Here, hither.* In the N. T. when implying *place*, it is used only in calling or encouraging, and may be rendered, *Come, come hither.* Mat. xix. 21.

* Comp. No. 15, and *Clarke*'s Comment on 40 Texts, No. 15.

† See the reverend and learned *William Jones*'s Catholic Doctrine of the Trinity, chap i. No 40

Luke xviii. 22. John xi. 43. & al. See *Wetstein* on Mat. and observe that *Homer* frequently uses this word. See *Dammi* Lexic. col. 1061.

II. Of time, with the neuter article, Αχρι τυ δευρο, *Till this time, hitherto.* occ. Rom. i. 13. where see *Wetstein.*

Δευτε. An Adv. of *compellation* or *calling.* *Come, come hither,* addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δυω *to come,* ε being inserted, as if from the V. δευω. Comp. Δυω. See *Wetstein* on Mat. and *Dammi* Lexic. col. 1062, who shews that *Homer* often uses Δευτε.

Δευτεραιος, α, ον, from δευτερος. *Doing somewhat on the second day;* for these nouns in αιος denote *the day.* Comp. Τεταρταιος. occ. Acts xxviii. 13; on which text *Raphelius* observes that *Xenophon* uses δευτεραιος in the same sense.

Δευτεροπρωτος, ε, ὁ, from δευτερος *the second,* and πρωτος *the first.* *The first* sabbath *after the second day of unleavened bread,* from which day the seven weeks (called שבתות *sabbaths,* Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the *barley* was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which *Stockius* and *Doddridge* have embraced.

Δευτερος, α, ον, q. δοτερος, from δυο *two,* as αμφοτερος from αμφω. But the learned *Damm,* Lexic. col. 461, derives it from δευω *to fail, fall short* (which may be from the Heb. דוה *to be faint*), and says it is properly spoken of those *who are second in a trial of skill or activity. Homer* certainly applies it in this sense, Il. x. line 368. Il. xxiii. lin. 265, 498. But what principally confirms this derivation is, that *Homer* uses not only the comparative Δευτερος, but also the superlative Δευτατος *the last,* Il. xix. line 51. Odyss. i. line 286. Odyss. xxiii. line 342. *Second.* Mat. xxi. 30. xxii. 26, 39. Δευτερον neut. is used as an adverb *condly, a,* or *the, second time.* John i xxi. 16. 1 Cor. xii. 28. 2 Cor. xii Rev. xix. 3. Εκ δευτερυ (καιρυ namely, being understood) *A,* o *second time.* Mat. xxvi. 42. John i & al. Comp. under Εκ 4.

Δεχομαι, perhaps from the Heb. ך *midst, middle* or *inner part, between*

I. *To receive, contain within itself,* place doth what is put *therein.* occ. iii. 21.

II. *To take, receive within* or *betwee* arms. Luke ii. 28.

III. *To receive, entertain,* as a person. x. 40, 41. Acts xxi. 17. Gal. i Comp. Acts vii. 59.

IV. *To receive, embrace,* as a do Acts viii. 14. xi. 1. xvii. 11. 1 i. 6. & al. Comp. 2 Thess. ii. 10. ii. 14.

V. *To receive, bear with, bear patient* a person. 2 Cor. xi. 16. So *Demet Plutarch* De Defect. Orac. p. 4 ΔΕΞΑΣΘΕ ἡμας—και ὁτως ε σ τας οφρυς—σκυθειλε, *Bear with* u take heed not to frown." See *Elsn Wolfius.*

VI. *To receive,* somewhat communi Acts xxii. 5. xxviii. 21. Phil. Comp. 2 Cor. viii. 4.

VII. *To look for, expect.* The verb sense may be very naturally derive the Chaldee דק *to look, look out*; Latin expecto, *to expect,* is from and specto *to look*; comp. Αποκαρ Δεχομαι is often thus applied in as in Il. xviii. line 524,

Τοισι δ' ιππευς απαντυξ δυω σκοποι εισαλο λ ΔΕΓΜΕΝΟΙ ἑπποτε μηλα ἑλικας ἰδιαλο και ἑλικας;

Two spies at distance lurk, and *watch* If sheep or oxen seek the winding str

So Il. ii. line 794, and Il. ix. lin The simple V. however, is not N. T. nor scarcely by any prose used in this sense, which is here i on account of the derivatives εκδ προσδεχομαι, which see.

ΔΕΩ, probably from the Heb. יתר ותר) *to fix firmly,* by transpositio

* Whence also may be deduced our word *take.*

di

dropping one of the dentals, as in the Eng. word *tie*, from the same root. It may, however, be worth observing, that, in some of the northern derivatives from the Heb. יהד, both the dentals are preserved, as in the Welch *tid* a chain, *tidaw* to tie with a chain or rope, and in the Eng. *tidy, tight.*

I. *To bind, tie,* as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16, see *Wolfius.*

II. *To bind up, swathe.* John xix. 40.

III. *To bind* or *oblige* by a *moral* or *religious* obligation. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce* or *determine to be binding* or *obligatory,* i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

ΔΕΩ.

I. *To have need, to want, lack.* Thus the V. active is sometimes, though rarely, used in the profane writers, as in *Homer,* Il. xviii. line 100.—Εμειο δε ΔΗΣΕΝ, He *wanted* me." So *Plato* in Apol. Socr. § 18 & 27. edit. *Forster,* πολλε ΔΕΩ, I *want* much, i. e. I *am far* from." And *Lucian,* Rev. iv. tom. i. p. 406. B. Εγω δε τοσουτε ΔΕΩ, *I am* so *far* from." In this sense δεω seems a derivative from the Heb. די *sufficient*; and though these two ideas of *want* and *sufficiency* seem at first sight contradictory, yet (as *Thomassinus* has ingeniously remarked) they in many expressions come to the same thing; for *what is sufficient* is what one *wants,* and what one *wants* is what would be *sufficient*; thus Prov. xxv. 16, *Hast thou found honey, eat* דיך what is sufficient for thee, or, what thou wantest. Hence

II. As a V. impersonal, Δει, *There is need, necessity,* or *want* (q. d. *it hath need*), *it behoveth, it becometh.* See Mat. xxv. 27. Mark ix. 11. xiv. 31. Eph. vi. 20.

Δεον, το. *Need, needful, becoming.* See 1 Tim. v. 13. 1 Pet. i. 6.

III. Δεομαι, pass. *To be in want* or *need, to want.* In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδεομαι is; but hence

IV. Δεομαι, *To pray, beseech, supplicate,* used absolutely, Acts iv. 31. Rom. i. 10. —with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much entreaty* requesting of us this favour and the communication *of this ministration to the saints.* For the words δεξασθαι ημας at the end of the verse seem a spurious addition, being wanting in thirty-four MSS, four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by *Wetstein,* and thrown out of the text by *Griesbach.*

ΔΗ, An Adv. from the Heb. די *sufficient,* or perhaps from δεω *to bind.*

1. Of affirming, *Truly, in truth.* occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23.

2. Of exhorting, *By all means,* or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *Therefore.* occ. 1 Cor. vi. 20. *Blackwall,* Sacred Classics, vol. i. p. 145, observes, that *Plato* applies this particle in the same manner. But in this use of δη, it's affirmative or hortative sense seems also to be included, q. d. *Therefore truly,* or *therefore by all means.*

ΔΗΛΟΣ, η, ον, from the Arab. דל *to shew,* which from the Heb. דלה *to draw out.* Comp. Prov. xx. 5, in Heb.

Manifest, evident. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλοω, ω, from δηλος.

I. *To make manifest* or *evident.* occ. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, shew, signify by words.* occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημηγορεω, ω, from δημος *the people,* and αγορευω *to speak to* or *harangue.*

To speak to or *harangue the people, to make a public oration.* occ. Acts xii. 21.

Δημιεργος, ε, ο, from δημιος *public* (which from δημος *a people*), and εργον *work.*

I. *One who worketh for the public,* or *performeth public works,* also *an architect.* So *Suidas* from the Schol. on *Aristoph.* Κοινως δε ελεγον δημιεργους, τους τα δημοσια εργαζομενους· ωσπε δε και τους αρχιτεκτονας.

II. It is applied to God, *the architect* of that *continuing* and *glorious city* which

Abraham looked for. occ. Heb. xi. 10, where see *Wetstein*.

Δημος, ε, ὁ, from δεω *to bind*.
A people, so called because *bound together*, as it were, by laws and the *ties* of society*. occ. Acts xii. 22. xvii. 5. xix. 30, 33.

Δημοσιος, α, ον, from δημος.
I. *Public*, *common*. occ. Acts v. 18.
II. Δημοσια, *Publicly*. It is the † dative case used adverbially by an ellipsis, for εν δημοσια χωρα, *in a public place*, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20.

ΔΗΝΑΡΙΟΝ, ε, το, Lat.
A word formed from the Latin *denarius*, which denotes *the Roman penny* so called because in ancient times it consisted. denis *assibus*, *of ten* asses. It was a silver coin, and equal to about seven-pence halfpenny of our money. See Mat. xx 2, 9, 10. xxii. 19. The former passages shew, that the price of *labour* was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δηποτε. Adv. from δη *truly*, and ποτε *ever*. *Soever*. occ. John v. 4.

Δηπου. Adv. from δη *truly*, and που *where*. *Truly any where*, or *in any manner*. occ. Heb. ii. 16.

ΔΙΑ.
Jupiter. See under Ζευς.

ΔΙΑ. A preposition, perhaps from the Heb. דחה *to drive, impel*.
I. Governing a genitive case,
1. It denotes a *cause* of almost any kind, *By*. See John i. 3. Luke i. 70. John i. 7. Rom. v. 11. iii. 24. Acts viii. 18.
2. Of place, *By*, *through*. Mat. ii. 12. Luke vi. 1. 1 Cor. iii. 15, Δια πυρος, *Through a fire*. Comp. Ps. lxvi. 11, or 12. Isa. xliii. 2, in LXX. *Euripides*, Electr. line 1182, has a similar expression, ΔΙΑ ΠΥΡΟΣ εμολαν, I came *through a fire*." So *Aristophanes*, Lysist. line 133,

—Καν μεσον, ΔΙΑ ΤΟΥ ΠΥΡΟΣ
Γοθιλω βαδιζειν.

Though I were to pass *through fire*, I'd go.

But see by all means *Elsner*'s excellent Note on 1 Cor. iii. 15, to whom I am indebted for the above citations; and comp. *Wetstein* and *Mucknight*.
3. Of time, *Through*, *throughout*. Luke v. 5.
4.—*After*. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See *Wetstein* on Mat. and Mark, and observe that his use of δια is common in the Greek writers. Comp. *Kypke* on Mark.
5. Denoting the state, *In*. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. Sense II.
6.—The time, *In*, *by*. Acts v. 19. xvii. 10. So *Herodotus*, lib. i. cap. 62. ΔΙΑ ενδεκατεος, *In* the eleventh year." *Lucian*, Demonax, tom. i. p. 1010, ΔΙΑ χειμωνος, *In* winter."
7.—The adjunct, *With*. Rom. xiv. 20.
8. *Before*, *in the presence of*. 2 Tim. ii. 2. So *Plutarch*, cited by *Wetstein*, ΔΙΑ Θεων ΜΑΡΤΥΡΩΝ, *Before* the Gods (as) *witnesses*."
II. Governing an accusative,
1. It denotes the *final* or *impulsive cause*, *For*, *on account of*, *by reason of*. 1 Cor. ix. 23. Rom. i. 26.
2. *Through by means of*. Luke i. 78. John vi. 57, where see *Alberti*. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11.
3. *In*. Gal. iv. 13. comp. 1 Cor. ii. 3.
4. *For*, *in respect of* or *to*. Heb. v. 12. So Rom. iii. 25, Δια την παρεσιν, *As to*, *with regard to*, (quod attinet ad) the remission where *Raphelius* clearly shews that *Polybius* uses the preposition δια with an accusative in this sense. Other expositors, however here render it *by* (as in John vi. 57); or *for*, denoting the final cause (as in Rom. iv. 25.) See *Wolfius*, and comp. under Παρεσις.
5. With a V. infinitive, having the neuter article prefixed, *Because*. Mat. xxiv. 12. Phil. i. 7.
III. In composition,
1. It is *emphatical*, or *heightens* the signification of the simple word, as in διακαθαιρω *to cleanse* thoroughly.
2. It denotes *separation* or *dispersion*, as in διασπαομαι *to be pulled* in two. Mark v. 4. διαφημιζω *to publish* abroad. Luke ii. 17.
3.—*Pervasion* or *transition*, as in διαβαινω *to pass* through, διαδεχομαι *to receive* by transition. Acts vii. 45.

Διαβαινω,

* So *Cicero* de Repub. as preserved by *Austin*, lib. 2. cap. 21. De Civit. Dei, defines *populus*, a people, *coetus multitudinis hominum*, juris consensu & utilitatis communione sociatus.

† This elliptical use of the dative is very common. See *Hoogeveen*'s Note on *Vigerus* De Idiotism. cap. iii. sect. 1. reg. 9.

Διαβαινω, from δια *through*, and βαινω *to go*.
To pass through, pass over. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβαλλω, from δια *through*, and βαλλω *to cast*.
I. *To dart* or *strike through*, whence
II. In a * figurative sense. *To strike* or *stab with an accusation* or *evil report, to accuse.* So βλασφημειν may be from βαλλειν ταις φημαις smiting with *reports*. See Βλασφημεω. occ. Luke xvi. 1, where the V. is applied to a *true accusation*, as *Kypke* shews it is likewise in the Greek writers.

Διαβεβαιομαι, ωμαι, from δια emphat. and βεβαιοω *to confirm*.
To affirm, or *assert, strongly* or *constantly*. occ. 1 Tim. i. 7. Tit. iii. 8.

Διαβλεπω, from δια emphat. and βλεπω *to see*.
To see plainly or *clearly*. occ. Mat. vii. 5. Luke vi. 42.

Διαβλεω, from δια *through*, and obsol. βλεω *to cast*.
To cast through. An obsol. V. whence in the N. T. Luke xvi. 1, we have διεβληθη, 3d pers. 1st aor. pass. See under Διαβαλλω.

Διαβολος, ε, ὁ, ἡ, from διαβεβολα, perf. mid. of διαβαλλω.
I. *An accuser, a slanderer.* occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.
II. *The Devil*, so called because *he* originally *accused* or *slandered* God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still *slanders* him by false and blasphemous suggestions; and because on the other hand *he is the* accuser *of our brethren*, which accuseth *them before our God day and night*, Rev. xii. 9, 10. (Comp. Job i. 6.); whence also he is called *our adversary*, 1 Pet. v. 8. See Αντιδικος. Further, Διαβολος is used either for the *Prince of the Devils*, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for *those evil spirits* in general, Acts x. 38. And Christ calls Judas Διαβολος, John vi. 70, because "under the influence of that *malignant spirit* he would turn his *accuser* and *betrayer*," says *Doddridge* in Paraphrase. But as it does not appear that Judas did, strictly speaking, *accuse* our Lord, it might be more proper to render Διαβολος in this text by *spy* or *informer*, as Judas truly proved. See *Campbell's* Prelim. Dissertat. to Gospels, p. 185, 188.
By this word Διαβολος, the LXX constantly render the Heb. שטן, when meaning *Satan* or the *Devil* (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

Διαγγελλω, from δια denoting *dispersion* or *emphasis*, and αγγελλω *to tell, declare*.
I. *To tell, declare*, or *publish abroad, to divulge*. occ. Luke ix. 60. Rom. ix. 17.
II. *To declare*, or *signify plainly*. occ. Acts xxi. 26, "*To give notice* to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple): after which they were to offer——" Mr. *Clark's* note. Comp. under Ανιζω II. and Num. vi. 13, &c.

Διαγινομαι, from δια *through*, and γινομα *to be*.
Of time, *To pass, pass over*. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See *Wetstein* on Mark.

Διαγινωσκω, from δια denoting *separation* or *emphasis*, and γινωσκω *to know, discern*.
To discuss, examine thoroughly. occ. Acts xxiii. 15. xxiv. 22. See *Wetstein* on both texts.

Διαγνωριζω, from δια denoting *dispersion*, and γνωριζω *to make known*.
To make known, or *publish abroad*. occ. Luke ii. 17.

Διαγνωσις, ιος, att. εως, ἡ, from διαγινωσκω.
Discussion, examination, cognizance. occ. Acts xxv. 21.

Διαγογγυζω, from δια emphat. and γογγυζω *to murmur*.
To murmur very much. occ. Luke xv. 2. xix. 7.

Διαγρηγορεω, ω, from δια emphat. and γρηγορεω *to awake*.
To awake thoroughly. occ. Luke ix. 32.

Διαγω, from δια *through*, and αγω *to lead*.
To lead or *pass*, as one's life or time. occ.

* Διαβαλλειν *semper* metaphoricè quasi *verbis trajicere, calumniis transfigere, transfodere, calumniari.*" *Dupont* in *Theophrast.* Char. Ethic. cap. xvi. p. 468 But see *Suidas's* Lexicon.

1 Tim. ii. 2. Tit. iii. 3. See *Wetstein* on both texts for similar expressions in the Greek writers, and comp. *Kypke* on Tit.

Διαδεχομαι, from δια denoting *transition*, and δεχομαι *to receive*.

With an accusative of the thing. *To receive by succession*, or *by passing from one to another*. occ. Acts vii. 45, where *Kypke* produces the Greek writers using it in the same manner.

Διαδημα, αἶος, το, from διαδεω *to bind round*, which from δια *about*, and δεω *to bind*.

A diadem, a tiara, i. e. not a crown properly so called, but *a swathe*, or *fillet of white linen bound about* the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12.

Διαδιδωμι, from δια denoting *transition* or *dispersion*, and διδωμι *to give*.

I. *To distribute, divide*. occ. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.

II. *To give from hand to hand*, i. e. *from oneself to another, to deliver*. occ. Rev. xvii. 13, where the verb fut. διαδιδωσουσι is formed with the reduplication δι, as the Infin. διδωσειν is in *Homer* Odyss. xxiv. line 313, and fut. διδωσομεν, Odyss. xiii. line 358: But observe, that in Rev. xvii. 13, the *Alexandrian* and fourteen later MSS read διδοασιν. See *Wetstein* and *Griesbach*.

Διαδοχος, ε, ὁ, ἡ, from διαδεχομαι.

A successor. occ. Acts xxiv. 27.

Διαζωννυμι, from δια emphat. and ζωννυμι *to gird*.

To gird, gird about. occ. John xiii. 4, 5. xxi. 7.

Διαθηκη, ης, ἡ, from διεθηκα 1st aor. of διαλιθημι.

A disposition, institution, appointment. "* It signifies, saith *Junius*, neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God." The Heb. word in the Old Testament, which almost constantly answers to διαθηκη in the LXX, is ברית, which properly denotes a *purification* or *purification-sacrifice*, never, strictly speaking, *a covenant*, though כרת ברית *cutting off*, or *in pieces*, *a purification-sacrifice* be indeed sometimes equivalent to *making a covenant*, because that was the *usual sacrificial rite* on such occasions, and was *originally*, no doubt, an emblematical expression of the parties staking their hopes of *purification* and salvation by the *great sacrifice* on their performing their respective conditions of the covenant on which the ברית or *sacrifice* was offered †. Comp. under Ασπονδος.

I. *A disposition, dispensation, institution*, or *appointment* of God to man. Heb. ix. 16, 17, 20. (Comp. under Βεβαιος.) In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. *The religious dispensation* or *institution* which God *appointed to* (διεθετο προς) Abraham and the Patriarchs, Acts iii. 25. Comp. Luke i. 72. Acts vii. 8.

2. *The dispensation from Sinai*. Heb. viii. 9. Comp. Gal. iv. 24.

3. *The dispensation of faith, and free justification* of which *Christ* is the Mediator, Heb. vii. 22. viii. 6, and which is called *New*, in respect of the *Old*, or *Sinaitical* one: 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. And hence Η Καινη Διαθηκη became the title of the *books* in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. Η Παλαια Διαθηκη, *The old dispensation*, is used for the *Books of Moses*, containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.

I am well aware that in most of the preceding passages our translators have rendered the word Διαθηκη by *Covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted guilty* man could ‡ *covenant* or *contract* with God for his salvation, or

* "Neque Testamentum, neque Fœdus, neque Pactionem significat, sed prout simpliciter notatio vocis postulat. *Dispositionem* vel *Institutionem* Dei." *Junii* Loc. parall. apud Leigh, Crit. Sacra.

† See *Heb.* and *Eng.* Lexicon under כרת V.

‡ *Grotius* judiciously remarks, that what Moses and the other sacred writers call ברית (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθηκη) is generally of that sort as to require *no consent* from one of the parties; since it's obligatory force arises *solely* from the command and authority of the *superiour*, as of God suppose, who doth however sometimes oblige himself *of his own accord* by promise. *Pole* Synops. vol. iv. p. 1.

had

had any thing else to do in this matter, but humbly to *submit*, and *accept of* God's *dispensation of purification* and salvation through the all-atoning sacrifice of the real ברית, or *Purifier*, Christ Jesus.

II. As ברית in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθηκη in the N. T. may be understood * as a *personal title* of Christ. Both St. Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24, render the *Hebrew* words spoken by our Saviour at the institution of the Eucharist by the *Greek* Τουτο εστι το αιμα ΜΟΥ, ΤΟ της καινης ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer Διαθηκης to μου, *This is the blood of ME, (namely) that of the new* Διαθηκη or ברית †. These expressions plainly allude *to the dedication of the old dispensation*, Exod. xxiv. 8, where the blood of the *sacrifices* is in like manner called *the blood of* ברית, LXX Διαθηκης; so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, *The blood of Christ* is called *the blood* Διαθηκης αιωνιου *of the eternal* Διαθηκη, in *Heb.* ברית. Comp. Heb. x. 29. Gen. xvii. 7, in Heb.

III. *A solemn disposition* or *appointment* of man. occ. Gal. iii. 15, where, saith *Grotius*, διαθηκη denotes *a promise*.

Διαιρεσις, εως, att. εως, ἡ, from διαιρεω.

A distinction, diversity, difference. occ. 1 Cor. xii. 4, 5, 6.

Διαιρεω, ω, from δια, denoting *separation*, and αιρεω *to take*.

To divide, distribute. occ. Luke xv. 12. 1 Cor. xii. 11.

Διακαθαριζω, from δια emphat. and καθαριζω *to cleanse*.

To cleanse thoroughly. occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαριει is the 3d pers. sing. 1 fut. indicat. of the verb διακαθαριζω, Attic for διακαθαρισει.

Διακαϊελεγχομαι, from δια emphat. and καϊελεγχω *to confute*, which from καϊα *against*, and ελεγχω *to argue*.

To confute strenuously, or *thoroughly*. occ. Acts xviii. 28.

Διακονεω, ω, from δια emphat. and κονεω *to minister*, which from Heb. בהן *to minister, officiate*.

I. With a dative, *To minister unto, wait upon*, Mat. iv. 11. viii. 15. xx. 28. & al. Comp. Acts vi. 2.

II. With a dative, *To minister to another in his necessities, to relieve* or *assist him*. Mat. xxv. 44. Comp. Mat. xxvii. 55. Rom. xv. 25. 2 Cor. viii. 19. Heb. vi. 10.

III. *To minister in the church of God*, either as deacons, 1 Tim. iii. 10, 13; or as others, 1 Pet. i. 12. iv. 10, 11. Comp. 2 Cor. iii. 3.

Διακονια, ας, ἡ, from the same as διακονεω.

I. *A ministring, serving, waiting*. Luke x. 40. Comp. Heb. i. 14.

II. *A ministration*, or *ministring to the necessities of others*. Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.

Relief given. Acts xi. 29, where observe that the dative αδελφοις is governed by the N. substantive διακονιαν. Comp. under Τασσω V.

III. *Ministry*, or *service in the church of God*, by preaching the Gospel, &c. Acts i. 17, 25. vi. 4. xx. 24. Rom. xi. 13. xii. 7. 2 Cor. v. 18. Eph. iv. 12. & al. freq. Comp. 2 Cor. iii. 7, 8, 9, where see *Suicer*, Thesaur. in Διακονια I.

Διακονος, ε, ὁ. See Διακονεω.

I. *A minister, servant*, properly *at table*. (See *Wetstein* on Mat. iv. 11.) Mat. xx. 26. xxii. 13. John ii. 5, 9.

II. *A minister*, or *servant* of God. Thus it is applied to the civil magistrate. Rom. xiii. 4.

III. *A minister*, or *servant of God* or *Christ in his church*, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called, Rom. xv. 8, διακονον περιτομης *a minister of the circumcision*, "as he was a *Jew by birth*, and received *circumcision* himself, in token of his obligation to observe the law, and confined his *personal ministry*, according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of *Israel* *."

* *Doddridge*'s Paraphrase.

IV. *A*

* Thus also the abstract words Αναστασις *resurrection*, Ζωη *life*, John xi. 25; Ειρηνη *peace*, Eph ii. 14; Σοφια *wisdom*, Δικαιοσυνη *righteousness*, Αγιασμος *sanctification*, Απολυτρωσις *redemption*, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except Αγιασμος, are *feminine nouns*.

† No doubt, says *Grotius*, our Lord did, on this occasion, use the word ברית, for which the Greek writers, in imitation of the LXX, have put Διαθηκη. *Pole* Synops. vol. iv. p. 1. on Διαθηκη.

IV. *A particular sort of minister in Christ's church, a deacon,* whose especial business it was to take care of, and *minister to* the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

V. Διακονος, ε, ἡ. *A deaconess, a stated female servant of the church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. *Pliny,* in his famous 97th Epist. to *Trajan,* styles the *deaconnesses* of the Bithynian Christians, "*Ancillis, quæ* ministræ *dicebantur,* Female attendants, who were called *ministers* or *servants.* See more in *Suicer's* Thesaurus under Διακονισσα, and in *Lardner's* Collection of Testimonies, vol. ii. p. 42, and *Macknight* on Rom. xvi. 1.

Διακοσιοι, αι, α, from δις *twice,* and ἑκατον *a hundred.*

Two hundred. Mark vi. 37. & al. Acts xxvii. 37, *We were in all in the ship* two hundred *threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. *Josephus,* who a very few years before, namely in the procuratorship of *Felix,* was sent from Judea to Rome, tells us in his *Life,* § 3, that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about *six hundred* men, περι ἑξακοσιους τον αριθμον οντες.

Διακουω, from δια emphat. and ακουω *to hear.* Διακουομαι, Mid. *To hear thoroughly.* occ. Acts xxiii. 35. The V. in the Greek writers is sometimes emphatic, sometimes not. See *Raphelius.*

Διακρινω, from δια denoting *separation,* and κρινω *to judge.*

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction* or *difference.* Acts xv. 9. So Διακρινομαι, mid. or pass. Rom. xiv. 23, (where see *Whitby*) Jude ver. 22. Jam. ii. 4, Και ου διεκριθητε εν ἑαυτοις; *Do ye not then* make a partial distinction (comp. ver. 1.) *among,* or "*within,*" *(Macknight) yourselves?* See *Wolfius,* and observe that if this 4th verse were, according to *Wetstein* and *Bowyer,* to be read without an interrogation, διεκριθητε and ελαβεσθε should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. Διακρινομαι, Pass. *To contend, dispute with* another, q. d. *to be distinguished* or *divided* from him in discourse. Acts xi. 2. Jude ver. 9.

VI. Διακρινομαι, Pass. *To hesitate, doubt, to be distinguished* (as it were) or *divided* in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6.

Διακρισις, ιος, att. εως, ἡ, from διακρινω. *A discerning, distinguishing, dijudication.* occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1,—*not to* dijudication *of* (*his*) *thoughts,* i. e. without *presuming to judge* his private thoughts. See the following context, *Wolfius, Wetstein,* and *Bowyer.* But comp. *Macknight.*

Διακωλυω, from δια emphat. and κωλυω *to hinder.*

To hinder earnestly. occ. Mat. iii. 14.

Διαλαλεω, ω, from δια denoting *dispersion,* or *transition,* and λαλεω *to speak.*

I. *To speak abroad, publish, divulge.* occ. Luke i. 65.

II. *To speak one with another, to commune.* occ. Luke vi. 11.

Διαλεγομαι, from δια denoting *separation,* and λεγω *to speak.*

I. *To discourse, reason.* Acts xx. 7, 9. xxiv. 25.

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude ver. 9.

Διαλειπω, from δια denoting *separation,* and λειπω *to leave.*

With a participle, *To leave off, cease, intermit,* namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45, where see *Wetstein.*

Διαλεκτος, ε, ἡ, from διαλεγομαι *to speak, discourse.*

Speech, manner of speaking peculiar to a particular people or *nation, a language.* Acts ii. 6, 8; in which passages διαλεκτω is plainly used as synonymous with γλωσσαις, ver. 11, (comp. ver. 4.); and, as *Stockius* hath justly remarked, denotes not a different *dialect* (as we call it) of the same language, but a different *language;* and in this sense only, I apprehend with the same learned writer, διαλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as St.

St. Luke has τη ἑβραΐδι ΔΙΑΛΕΚΤΩι for the Hebrew *language*. so *Josephus* uses την Ἑβραιων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΑΩΤΤΑΝ την των Ἑβραιων. See Ant. lib. i. cap. 1, § 1, 2. So Cont. *Apion*. lib. i. § 22. p. 1345, where speaking of the word Κορβαν, he says, δηλοι δ' ὡς αν ειποι τις εκ της Ἑβραιων μεθερμηνευομενος ΔΙΑΛΕΚΤΟΥ, Δωρον Θεω This means, if one would translate it out of the *language* of the Hebrews, the gift of God." And in the same section *Clearchus*, the disciple of *Aristotle*, introduces that philosopher speaking of one who was ἑλληνικος—τη ΔΙΑΛΕΚΤΩι, "a Grecian in *language*," as opposed to a Jew *. Comp. Cont. *Apion*. lib. ii. § 2. To all which we may add, that in the N. T. *another* word, namely λαλια, is evidently used for a *different dialect* of the same language. See Mat. xxvi. 73. Mark xiv. 70.

Διαλλασσω, from δια denoting *transition*, and αλλασσω *to change*.

I. *To change, exchange.*

II. Διαλλασσομαι, Pass. *To be reconciled* to another, i. e. *to be changed* from a state of enmity to one of good-will. occ. Mat. v. 24. The best Greek writers use the V. active for *reconciling*. See *Wetstein*.

Διαλογιζομαι, from δια emphat. or denoting *separation*, and λογιζομαι *to reckon, reason*.

I. *To reason, discourse*, and that whether *in silence* with oneself, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or *by speech* with others, Mat. xvi. 7, 8. Luke xx. 14. See *Kypke* on Mat.

II. *To consider*. occ. John xi. 50.

III. *To dispute*. Mark ix. 33.

Διαλογισμος, ου, ὁ, from διαλελογισμαι, perf. of διαλογιζομαι.

I. *Reasoning, ratiocination, thought*. Mat. xv. 19. Mark vii. 21. Luke ii. 35. 1 Cor. iii 20.

On Luke ix. 46, *Kypke*, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by διαλογισμον της καρδιας.

Jam. ii. 4, Κριται διαλογισμων πονηρων, *Judges of evil thoughts*, i. e. *who think or reason ill*. So Luke xviii. 6, Κριτης αδικιας, *A judge* of injustice, is an *unjust* judge; Ακροατης επιλησμονης, *A hearer* of forgetfulness, a *forgetful* hearer, Jam. i. 25. It is well known, that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers.

II. *Doubtful reasoning, doubt*. occ. Luke xxiv. 38. 1 Tim. ii. 8; but comp. Sense III.

III. *Discourse, dispute, disputation*. Phil. ii. 14.

Διαλυω, from δια denoting *separation*, and λυω *to loose*.

To dissolve, dissipate, disperse. occ. Acts v. 36, where see *Wetstein*.

Διαμαρτυρομαι, Mid. from δια emphat. and μαρτυρομαι *to witness, bear witness*; or from δια *in the presence of*, and μαρτυρ *a witness*.

I. *To bear earnest witness, testify earnestly*, or *repeatedly*. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23. —and with a dative of the person *to* whom, Acts xviii. 5. xx. 21.

II. *To charge*, as it were, *before witnesses*, obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See *Raphelius* on 1 Tim. v. 21, and *Hutchinson*'s Note 2, on *Xenophon*'s Cyropæd. p. 369. 8vo. edit.

Διαμαχομαι, from δια emphat. and μαχομαι *to contend*.

To contend, or *dispute earnestly*. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See *Wetstein*.

Διαμενω, from δια emphat. and μενω *to remain*.

To remain, continue. occ. Luke i. 22. xxii.

* Since writing the above, I am glad to find the interpretation here given of διαλεκτος, confirmed by *Wolfius* on Acts ii. 6, and by *Raphelius*, who, on Acts ii. 8, observes, that not only St. Luke uses διαλεκτος for *a language*, but that *Polybius* does the same, lib. i. cap. 67, where that Historian, speaking of the mercenary troops in the Carthaginian army, some of whom were *Spaniards*, others *Gauls*, others of *Liguria* or the *Balearic* Islands, not a few *Greeks*, but the greatest part *Africans*, says, των μεν γραμματων ιδιους τους ιδιους ΔΙΑΛΕΚΤΟΥΣ αδυνατον, as it was impossible for the General to know the *languages* of each." So *Plutarch* in Apophthegm. (ταυ he) speaks of Περσικην ΔΙΑΛΕΚΤΟΝ, the Persian *language*; to which I add, that *Strabo*, likewise, lib. xiv. p. 997, plainly uses ἑλληνιζειν ΔΙΑΛΕΚΤΩι for *eur*, i. e. the Greek *language*," and *Dionysius Halicarn.* Ant. Rom. lib. i. p. 5. edit. *Sylburg.* has Ἑλληνικη ΔΙΑΛΕΚΤΩ. the Greek *language*.

xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4.

Διαμεριζω, from δια denoting *separation*, and μεριζω *to divide*.

To divide, part. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS omit all the words from κληρον to κληρον, which therefore, agreeably to the opinion of *Wetstein*, seem an addition to Mat. from John xix. 24. *Griesbach* accordingly omits them in his edition; and *Campbell*, in his Translation, marks them as spurious. See his Note.

Διαμερισμος, ε, ὁ, from διαμεμερισμαι, perf. pass. of διαμεριζω.

Division, dissension. occ. Luke xii. 51. Comp. ver. 52, 53.

Διανεμω, from δια denoting *dispersion*, and νεμω *to give*.

To distribute, disperse, divulge, spread abroad. occ. Acts iv. 17.

Διανευω, from δια emphat. and νευω *to nod, beckon*.

To intimate or *signify by nodding* or *beckoning.* occ. Luke i. 22. So in mid. *Lucian*, Bis Accusat. tom. ii. p. 320, Τι σιγας και ΔΙΑΝΕΥΗ; Why are you silent, and *beckoning?*"

Διανοημα, ατος, το, from διανοεω *to agitate in the mind*, which from δια emphat. or denoting *separation*, and νοεω *to think*.

A thought, reflection. occ. Luke xi. 17.

Διανοια, ας, ἡ, from διανοεω.

I. *Understanding, intellect, intellectual faculty.* Mat. xxii. 37. Eph. i. 18. iv. 18. Heb. viii. 10. Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. *An operation of the understanding, thought, imagination.* Luke i. 51.

Διανοιγω, from δια *through*, and ανοιγω *to open*.

I. *To open*, as the first-born doth the womb. occ. Luke ii. 23.

II. *To open*, as the ears, the eyes, the understanding, the heart. occ. Mark vii. 34, 35. Luke xxiv. 31, 45. Acts xvi. 14. Comp. Ανοιγω II.

III. *To open, explain.* occ. Luke xxiv. 32. Acts xvii. 3.

Διανυκτερευω, from δια *through*, and νυκτερευω *to pass the night*, which from νυκτερος *nightly, acting in the night*, and this from νυξ, νυκτος, *the night*.

To pass the whole night. occ. Luke vi So *Hesychius* explains διανυκτερευοντι ασυπνιαις πασαν την νυκτα, wat *the whole night.* See also *Wetstein.*

Διανυω, from δια emphat. and ανυω *to form*, which may be from the Heb. *to act, produce effects upon.*

To complete, finish entirely. occ. xxi. 7, where *Wetstein* cites from J *phon*, ΔΙΑΝΤΣΑΝΤΕΣ ΤΟΝ ΠΑ εις Σαμον ΚΑΤΗΝΤΗΣΑΜΕΝ. also *Bowyer*'s Conject. on the text.

Διαπαντος, Adv. for δια παντος *throug* χρονε *time* namely.

Always, continually. Mark v. 5. xxiv. 53. & al.

Διαπερaω, ω, from δια denoting *trans* and περαω *to pass*, from πειρω the s which see.

To pass, pass through, pass over. ix. 1. Luke xvi. 26. & al. See *We* on both texts.

The LXX have twice used this ver the Heb. עבר *to pass over.*

Διαπλεω, ω, from δια *through*, and *to sail.*

To sail through, or *over.* occ. Acts xx

Διαπονεω, ω, from δια emphat. and *to labour.*

I. *To labour, elaborate*, whence

II. Διαπονουμαι, ουμαι, Pass. *To be exer* or *fatigued by labour*, also *to be we* or *grieved at the continuance* of any occ. Acts iv. 2. xvi. 18. In the LX Eccles. x. 9, this word in the pas swers to יגע *to labour, grieve.*

Διαπορευομαι, from δια *through*, and *omαι to go.*

To go, or *pass through.* Luke vi. 1 xv. 24. & al.

Διαπορεω, ω, from δια emphat. and *to be in perplexity and doubt.* See Απορεομαι.

To doubt exceedingly, to be in great or perplexity. occ. Luke ix. 7. xx Acts ii. 12. v. 24. x. 17.

Διαπραγματευομαι, Mid. from δια em and πραγματευομαι *to negociate, gain by trading*, from πραγμα, *siness*, which see.

To gain by negociating, or *business.* Luke xix. 15.

Διαπριω, from δια *through*, and *saw, cut with a saw.*

I. *To saw through* or *asunder, to divid*

sw. In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. ישר, which see in *Heb.* and *Eng.* Lexicon, under נשר I.

II. Διαπριομαι, Pass. Figuratively, *To be cut* or *sawn*, as it were, to the heart. occ. Acts v. 33. vii. 54. See *Suicer* Thesaur. in Διαπριω.

Διαρπαζω, from δια emphat. or denoting *separation*, and ἁρπαζω *to snatch, seize.*
To plunder, spoil. occ. Mat. xii. 29. Mark iii. 27.

Διαρρηγνυμι, from δια denoting *separation*, and ῥηγνυμι *to break, tear.*
To break, tear, as a net. occ. Luke v. 6, διερρηγνυτο *was breaking*. See *Elsner* and *Wolfius*. Comp. Διαρρησσω.

Διαρρησσω, from δια denoting *separation*, and ῥησσω *to break, rend.*
I. *To break, rend*, as chains. occ. Luke viii. 29.
II. *To rend, rent*, or *tear*, as a garment. occ. Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14. For other instances of the *High Priests tearing their garments*, see 1 Mac. xi. 71, and *Josephus*, De Bel. lib. ii. cap. 15. § 2, 4.

Διασαφεω, ω, from δια emphat. and σαφεω *to manifest, declare*, from σαφης *manifest*, which perhaps from the Heb. שפה *to look round*, or *on all sides.*
To declare plainly, or *fully*. occ. Mat. xiii. 31.

Διασειω, from δια emphat. and σειω *to shake.*
To use violence to, to treat with insolent violence, or, according to *Grotius*, *To extort money*, or *goods, by force* or *violence*, which was expressed by the correspondent Latin word concutere, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ, *violently deprived of their goods.* See *Elsner*, *Wolfius* and *Wetstein* on Luke, and *Suicer* Thesaur. in Διασειω.

Διασκορπιζω, from δια emphat. or denoting *separation*, and σκορπιζω *to scatter.*
I. *To scatter abroad, strow*, as seed in sowing. occ. Mat. xxv. 24, 26.
II. *To scatter, disperse.* occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37.
III. *To dissipate, waste.* occ. Luke xv. 13. xvi. 1.

Διασπαω, ω, from δια denoting *separation*, and σπαω *to draw, pull.*
To draw, pull, or *pluck asunder*, or *in pieces.* occ. Mark v. 4. Acts xxiii. 10.

Διασπειρω, from δια denoting *separation*, and σπειρω *to sow, scatter seed.*
To disperse, scatter. occ. Acts viii. 1, 4. xi. 19.

Διασπορα, ας, ἡ, from διεσπορα perf. mid. of διασπειρω.
Dispersion. It is applied to the *dispersion* of the Jews into various and distant countries. occ. John vii. 35. Jam. i. 1. See *Macknight*, Preface to James, § 3. I, and comp. Deut. xxviii. 64. xxx. 4. Neh. i. 9. Jer. xxxiv. 17. & al.—to that of the Christian converts, whether Jews or Gentiles. occ. 1 Pet. i. 1. Comp. ch. i. 14, 18. iii. 6, with ch. ii. 10. iv. 3. v. 14, and see *Wolfius*, and *Macknight*, Pref. to 1 Pet. § 3.

Διαστελλω.
I. From δια denoting *separation*, and στελλω *to contract, repress, To separate, distinguish.* In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. Διαστολη.
II. From δια denoting *transition*, and στελλω *to send*, Διαστελλομαι, Mid. *To give in charge, to command, charge.* Mark v. 43. Acts xv. 24. In Pass. *To be given in charge, commanded.* occ. Heb. xii. 20.

Διαστημα, ατος, το, from διϊστημι *to part, separate*, which see.
Intervention, distance, space. occ. Acts v. 7.

Διαστολη, ης, ἡ, from διεσταλα perf. mid. of διαστελλω.
Distinction, difference. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διαστρεφω, from δια denoting *separation*, and στρεφω *to turn.*
I. *To turn out of the way, pervert.* See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and *Kypke* on Mat. and Luke.
II. *To pervert*, or *make crooked* the way itself. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only.

Διασωζω, from δια *through* or emphat. and σωζω *to save.*
I. *To save, preserve.* occ. Acts xxvii. 43. 1 Pet. iii. 20, where see *Wolfius*, *Doddridge*, *Wetstein* and *Macknight*.
II. *To carry* or *convey safe.* occ. Acts xxiii.

xxiii. 24. Διασωζομαι, Pass. *To be carried*, or *conveyed safe*, i. e. *To escape safe*. occ. Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. נמלט *to be delivered, escape*. And, as in Acts xxiii. 24, we have Παυλον ΔΙΑΣΩΣΩΣΙ προς Φηλικα, *Might bring* Paul *safe* to Felix; so *Raphelius* and *Wetstein* cite from *Diogenes Laert.* ΔΙΕΣΩΣΕΝ ΕΙΣ Αθηνας, *He brought him safe to* Athens;" and from *Polybius*, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ την πολιν, *They escaped to* the city." To the passages they have produced I add what *Josephus*, De Bel. lib. i. cap. 6. § 2, says of one *Antipater*, Εις την καλουμενην Πετραν ΔΙΑΣΩΖΕΤΑΙ, *He escapes to* a place called Petra;" so of *Herod*, cap. xiii. § 8, Εις το φρουριον ΔΙΑΣΩΖΕΤΑΙ, *He escapes to* the castle;" and of *Titus*, lib. v. cap. 2. § 2, Τιτος ΕΠΙ το Στρατοπεδον ΔΙΑΣΩΖΕΤΑΙ, Titus *escapes to* the camp;" where observe the V. is constructed with the preposition επι and an accusative, as in Acts xxvii. 44, where see *Wetstein*.

III. *To save*, or *deliver from some present bodily disorder, to heal, cure.* occ. Mat. xiv. 36. Luke vii. 3.

Διαλαλη, ης, ἡ, from διαλελαλα perf. mid. of διαλασσω.

A disposition, ordinance, appointment. occ. Rom. xiii. 2. Acts vii. 53, *who have received the law, εις διαλαλας αγγελων*, by, or through, the dispositions *of angels*. We read of no other *angels* being present at the giving of the law but the *material* ones, in the form of *fire, light, darkness, cloud*, and *thick darkness*. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2, *Jehovah came* מסיני from, or at, *Sinai, and his light arose* משעיר at *Seir; he shined out* מהר פארן *at mount Paran*, ואתה מרבבת קדש *and came forth* * *at Rabbath Kadesh*; מימינו אש דת למו *at his right hand* (comp. Hab. iii. 4.) *the fire* (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) *was placed*, διελαλη, or *stood, by him*, as a servant ready to execute his pleasure. comp. Ps. ciii. 20. civ. 4. So these, and particularly the *fire*, as the immediate instruments of his agency see Deut. v. 25, were properly διαγγελοι, *agents* or *ministers*; and it is worth our observation, that the accordingly render the Heb. words cited from Deut. xxxiii. 2, אש ... דת למו by Ex δεξιων αυτου ΑΓΓΕΛΟΙ μετ' αυτου, *On his right hand* the angel agents, *with him*. Through the *dispositions* or *ranges*, διαλαλιας, of these *attending agents* (see Exod. xix. 16. Deut. v. 25. Heb. xii. 18, 21.) * *on the right hand, and on the left* of Jehovah (for *spake unto them out of the* midst *of the cloud, and of the thick darkness*, Deut. v. 22.) it was that the Israelites *received the law*, which was in this manner only διαλαλεις *ordained*, Gal. iii. 19. λαληθεις *spoken*, Heb. ii. 2, δι' αγγελων *among, by*, or *with the ministry of, angels*; for it was the *Aleim*, or *Jehovah himself*, though attended indeed by his many *angels*, who *ordained* or *spake the law*. See Exod. xx. 19. Deut. iv. 32, 33. And the tremendous manifestation of *Jehovah*'s power and majesty on this occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, that *they kept it not*. See Deut. iv. 9. v. 22—26.

Διαλαλημα, ατος, το, from διαλελαλημαι, pass. of διαλασσω.

An order, commandment. occ. Heb. xi. where see *Wetstein*.

Διαταρασσομαι, Pass. from δια emphat. ταρασσομαι *to be disturbed*.

To be disturbed, or *troubled, exceed* occ. Luke i. 29, where *Wetstein Dionysius Halicarn.* using the part διαταραττομενος in this sense. So *Josephus*, Ant. lib. xiii. cap. 11. § 2, ΔΙΕΤΑΡΑΞΕΝ *greatly disturbed*.

Διατασσω, or —τω, from δια emphat. τασσω *to appoint, order*.

I. *To dispose, regulate, set in order* 1 Cor. xi. 34.

II. *To order, ordain, appoint, com* Mat. xi. 1. Luke iii. 13. viii. 55. xviii. 2. & al. On Acts see *Sue*

* Comp. *Heb.* and *Eng.* Lexicon in רבב, under רבה; and see the learned *Bate*'s Integrity of the printed Heb. Text, p. 74, 5, and his Enquiry into the Similitudes, p. 62, 3.

* So the Targum of *Jonath. Ben Uziel* on xx. 2, describing the awful delivery of th says, לכסר *a blaze of fire* flamed at his right and *a blaze of fire at his left*.

in Claudio, cap. xxv. and *Lardner's* Collection of Testimonies, vol. i. chap. 8. p. 364.

Διαΐσσομαι, Pass. and Mid. The same. Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13, *Wetstein* cites *Strabo* using the verb διειστάλκει in an active sense, *had appointed*. And thus ενετειλατο is applied, Acts xiii. 47.

Διαπλεω, ω, from δια emphat. or *through*, and πλεω *to finish*.

To continue, persevere. occ. Acts xxvii. 33, where see *Wetstein*.

Διατηρεω, ω, from δια emphat. and τηρεω *to keep*.

To keep, or *preserve carefully*, or *exactly*. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in *Theodotion's* version of Daniel, chap. vii. 28, το ρημα εν τη καρδια μου διετηρησα (Chald. מלתא בלבי נטרת) is plainly parallel. Comp. LXX in Gen. xxxvii. 11.

Διατι. Adv. from δια *for*, and τι *what?*

For what, why? Mat. ix. 14. xv. 2. & al. freq.

Διατιθημι, from δια emphat. and τιθημι *to place*.

I. Διατιθεμαι, Mid. *To dispose, appoint*. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. Διαθηκη.

II. Διαθεμενος, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr. *Pierce* would render it, *of that sacrifice which is appointed by God to pacify*; and he brings a remarkable instance from *Appian*, where διαθεμενος signifies * *pacifier*. He saith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth*. But I think if διαθεμενος be rendered, *that by which it is confirmed*, the argument will be clearer." *Doddridge*. Comp. under Βεβαιος.

Διατριβω, from δια emphat. or *through*, and τριβω *to wear, spend*, which see.

I. *To consume, wear out*. Thus sometimes used in the profane writers, but not in the N. T.

II. Both in the sacred and profane writers it denotes, *to spend* time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or such words being understood, it may be rendered, *to tarry, continue*, or the like, as John iii. 22. (where see *Wetstein*) xi. 54. & al.

Διατροφη, ης, ἡ, from διατετροφα, perf. mid. of διατρεφω *to nourish*, which from δια emphat. and τρεφω *to nourish*.

Food, nourishment. occ. 1 Tim. vi. 8.

Διαυγαζω, from δια *through*, and αυγαζω *to shine*.

To dawn, q. d. *to shine through* the darkness. occ. 2 Pet. i. 19.

Διαφανης, εος, ες, ὁ, ἡ, και το—ες, from δια *through*, and φαινω *to shew*.

Transparent, pellucid, diaphanous. occ. Rev. xxi. 21, where the *Alexandrian* and sixteen later MSS διαυγης, which reading is accordingly embraced by *Wetstein*, and by *Griesbach* received into the text, but the sense is the same.

Διαφερω, from δια denoting *transition* or *separation*, and φερω *to carry*.

I. *To carry through*. occ. Mark xi. 16.

II. *To carry through*, or *abroad, to publish throughout*. occ. Acts xiii. 49.

III. Διαφερομαι, Pass. *To be carried, driven*, or *tost different ways*, or *hither and thither*, or *up and down*. occ. Acts xxvii. 27. So in *Lucian's* Hermotimus, tom. i. p. 558, we have EN τω πελαγει ΔΙΑΦΕΡΕΣΘΑΙ, *To be tost up and down in* the sea." Comp. *Kypke*.

IV. Governing a genitive, *To differ*. occ. Rom. ii. 18. (where see *Elsner* and *Wolfius*), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. Impersonally, Διαφερει, *It maketh a difference, it is of consequence, it importeth*. occ. Gal. ii. 6; where see *Wetstein*.

V. Governing a genitive, *To excel, be of more importance*, or *value than*. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus used likewise in the profane writers, as may be seen in *Wetstein* on Mat. vi. 26.

Διαφευγω, from δια emphat. and φευγω *to fly*.

To escape. occ. Acts xxvii. 42.

Διαφημιζω, from δια denoting *dispersion*, and φημιζω *to report*, which from φημι *to speak*.

To report, or *publish abroad, to divulge*. occ. Mat. ix. 31. xxviii. 15. Mark i. 45.

Διαφθειρω, from δια emphat. and φθειρω *to corrupt*.

I. *To corrupt, spoil entirely, destroy*, in a natural

* See *Scapula* Lexic. in Διαθημι.

natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.

Διαφθειρομαι, *To be destroyed, decay, perish.* occ. 2 Cor. iv. 16, where see *Wolfius.*

II. Διαφθειρομαι, *To be corrupted,* or *corrupt,* in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see *Wolfius, Wetstein* and *Kypke.*

Διαφθορα, ας, ἡ, from διεφθορα perf. mid. of διαφθειρω, which see.

I. *Corruption, dissolution,* as of the flesh in the grave. Acts ii. 27, 31. & al.

II. *The grave, the seat of corruption,* as the correspondent Heb. word שחת likewise signifies. Acts xiii. 34, where see *Doddridge.*

Διαφορος, ε, ὁ, ἡ, from διαφερω.

I. *Different, diverse.* occ. Rom. xii. 6. Heb. ix. 10.

II. *Excellent.* In this sense, however, the positive form occurs not in the N. T.; but *Wetstein* on Heb. i. 4. cites from *Plutarch,* ΔΙΑΦΟΡΟΣ προς σωτηριαν, *Excellent* for saving."

Διαφορωτερος, Comparat. of διαφορος. *More excellent.* occ. Heb. i. 4. viii. 6.

Διαφυλασσω, or —ττω, from δια emphat. and φυλασσω *to keep.*
To keep, or *preserve carefully.* occ. Luke iv. 10.

Διαχειριζομαι, Mid. from δια emphat. and χειριζω *to handle,* which from χειρ *the hand.*
To kill, or *dispatch,* properly with the *hand.* occ. Acts v. 30. xxvi. 21. For instances of the like use of the V. in the Greek writers, see *Wetstein* and *Kypke* on Acts v.

Διαχωριζω, from δια denoting *separation,* and χωριζω *to part.*
To separate. occ. Luke ix. 33.

Διδακτικος, ε, ὁ, from διδασκω *to teach.*
Apt to teach, well qualified, and willing to teach. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακτος, η, ον, from διδασκω *to teach.*
Taught. occ. John vi. 45. 1 Cor. ii. 13. *Grotius* remarks, that in this latter passage we have διδακτοις twice joined with a genitive case signifying the *cause,* as in John vi. 45, where in like manner we read διδακτοι Θεου *taught* by God; an expression used by the LXX in Isa. liv. 13, the text referred to, for th למודי יהוה. Not that these phra *merely hellenistical,* as is eviden the following passage of *Pindar,* (ix. towards the end, cited by *Wet* 1 Cor.

Το δε φυα πρωτιστον απαν.
Πολλοι δε ΔΙΔΑΚΤΑΙΣ
ΑΝΘΡΩΠΩΝ Αρετ̣αις κλεος
Ωρσαν ὑλισθαι·

All that is natural, is best.
Many howe'er by virtues *taught*
Have aim'd to purchase glory—

Διδασκαλια, ας, ἡ, from διδασκαλος

I. *A teaching, the act* or *office of te* Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information, conve teaching.* Rom. xv. 4. 2 Tim. iii.

III. *The subject of teaching, doctri cepts, delivered* or *taught.* Mat. Eph. iv. 14. 1 Tim. i. 10. Tit. ii.

Διδασκαλος, ε, ὁ, from διδασκω *to t A teacher, master, instructer.* Se ix. 11. x. 24. Luke ii. 46. iii. 12 iii. 10. Acts xiii. 1. 1 Tim. ii. 7. i. 11, and *Campbell's* Preliminary tations to the Gospels, p. 321. &

Διδασκω, either from δαιω or δαω or *teach* (which from Heb. ירה *to* whence Ionic δασκω, and, with duplicate syllable δι, διδασκω; o may be from * δεικω *to shew,* w reduplication δι.

I. *To teach, instruct by word of mouth* iv. 23. xxviii. 20. Tit. i. 11. Col. & al.

II. *To teach, by internal and spiritu mination.* John xiv. 26. Comp. ii. 27.

III. *To teach by facts,* as *Nature,* i constitution of God in the natural *teaches us, that if a man have long is a shame to him; but if a woma long hair, it is a glory to her;* b

* This derivation may be confirmed by ob with the learned *Junius* (Etymol. Anglic. i that the Lacedæmonians for διδασκειν used as appears from a decree of their senate pr by *Barth.* lib. i. cap. 1. Artis Musicæ. To we may add, that the fut. διδαξω, aor. 1. and the derivatives διδαχη, διδακτος, &c. poin same theme διδακω, or διδαχω. Comp. *M* Dialects, p. 209. From the V. διδακω may al great probability, be deduced the Latin *d* Saxon tæcan, and Eng. *teach,* all of whic similar import. Comp. Δεικνυμι.

the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This *Milton* has remarked in his comparative description of *Adam* and *Eve*, Paradise Lost, book iv. line 301, &c.

> —*His* hyacinthin locks
> Round from his parted fore-lock manly hung
> Clust'ring, but *not beneath his shoulders broad*:
> She, *as a veil down to the slender waist*
> Her unadorned golden tresses wore
> Dishevel'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8, and see *Wolfius* on 1 Cor. xi. 14.

Διδαχη, ης, ἡ, from δεδίδαχα, perf. act. of διδασκω.

I. *A teaching, the art of teaching.* See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine, taught* or *delivered.* Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. "*Any truth of the Gospel concerning faith* or *manners.*" *Locke.* occ. 1 Cor. xiv. 6. comp. ver. 26. See *Macknight*, and on Eph. iv. 11.

Διδραχμον, ου, το, from δις, *twice*, and δραχμη *a drachm*, which see.

A didrachmon, or *double drachm*, equal to two Roman denarii, or about fifteen pence English. **Josephus* has informed us, that every Jew used to pay yearly to God a *didrachmon* into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash, 2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of Nehemiah was reduced to *one third of a shekel*, Neh. x. 32. If, according to *Josephus*'s assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew *shekel* be reckoned equal to *four Attic drachms*, *two such drachms*, or *one didrachmon*, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 K. xv. 20, makes the *shekel* equal only to *one drachm*, or 7¼ pence English; and it may be doubted whether the *shekel* was much more in value than *eleven pence* †. And if it was not, every Jew's paying of a *didrachmon* for the sacred tribute in our Saviour's time must be deemed an *increase* of the sum ordered by Moses and king Joash, even as that ordained in Nehemiah's days was a *diminution* of it. occ. Mat. xvii. 24, where observe, that the collectors of the *didrachmons*, τα διδραχμα, ask, *Does not your master pay* τα διδραχμα?" By which they do not mean that *Christ* should pay *more than one didrachmon* for himself; but either the expression is *indefinite*, or rather it intimates a question, whether he would not pay for his *disciples* also, as we find he in fact did for *Peter*; for he paid σταθηρα *a stater*, a coin equal to two *didrachmons*, or four Roman *denarii*, for himself and his Apostle *together*, ver. 27.

The LXX frequently render the Heb. שקל *a shekel* by διδραχμον; the reason of which, according to *Grotius*, is that the *Alexandrian* drachm, by which those translators constantly reckon, was *double* of the *Attic* or *common* drachm. See *Prideaux* Preface to his Connections, p. 21. 1st edit. 8vo.

Δίδυμος, ου, ὁ, from δυο ‡ *two*, by reduplication of the first syllable, and changing υ into ι.

Didymus, or *The Twin.* It has the same signification in Greek as *Thomas*, from תאם or תאום *a twin*, hath in Hebrew. Perhaps, says *Lightfoot* on John xx. 24, *Thomas* was a native of some place inha-

* Ant. lib. xviii. cap. 10. § 1. Το, τε διδραχμον εις θεον καλουμενον ὁ εκαστος ἡμων, The *didrachmon* which it was the *custom* (among the Jews) for each person to pay to God." (Comp. *Cicero*, Orat. pro L. Flacco, § 28, and *Middleton*'s Life of *Cicero*, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φερειν δε τους ὑπο ταυτην ηδη ὑπηκοους, δυο δραχμας εκαστον κατ' ενιαυτον ανα πασαν ἡμερα εις το καπιτωλιον φερειν, ωσπερ προτερον εις τον εν Ἱεροσολυμοις νεων ετελουν. *Vespasian* (after the destruction of Jerusalem) imposed a tribute on the Jews where soever residing, ordering each of them to pay *two drachms* annually into the capitol, as they formerly used to pay them into the temple at Jerusalem." Comp. *Suetonius* in *Domitian*, cap. xii. and *Lardner*'s Collection of Testimonies, &c. vol. i. p. 370.

† See *Michaelis* Supplem. and Lex. Heb. under גרה, p. 367, *Heb.* and *Eng.* Lexicon, in שקל IV.

‡ So the English *twin* is related to *two*.

bited both by the Jews and Greeks, such as was the region of *Decapolis*, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Δίδωμι and δίδω (whence εδιδε, εδιδεν, and imperat. δίδε, Luke xi. 3.), formed by reduplication from the obsolete δοω, which is perhaps a derivative from the Heb. די *sufficiency, enough*. In Mark xiv. 44, the 3d pers. sing. pluperf. δεδωκει without the ε is used for εδεδωκει, after the Ionic manner; so John xi. 57, δεδωκεισαν for εδεδωκεισαν; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic δῳη for δοιη 3d pers. sing. 2 aor. optat. in John xvii. 2, δωσῃ 3d pers. 1 fut. subjunct. Doric, used likewise by *Theocritus*, Idyll. xxvii. line 21.

I. *To give*, "*bestow, confer without price* or *reward.*" *Johnson*. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. *To give, deliver into the hands of another*. Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. *To give up, deliver*. Rev. xx. 13. 2 Cor. viii. 5, where see *Kypke* for similar expressions in the Greek writers.

IV. *To commit, intrust*. Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where *Kypke* shews that *Demosthenes* likewise uses it for *lending*.

V. Δουναι εαυτον εις—*To venture oneself into* a place. Acts xix. 31. *Polybius*, *Diodorus Sic.* and *Josephus* cited by *Wetstein*, use the same phraseology.

VI. *To give, inflict*. John xix. 3. 2 Thess. i. 8.

VII. *To give, injoin, appoint*. John vii. 22. xvii. 8.
Διδοναι εργον, Mark xiii. 34, *To appoint a work, assign a task*, as a master to his servants. *Xenophon*, in Œcon. uses the phrase in the same sense, where a mistress of a family is said, ΕΡΓΑ ταλασια θεραπαιναις ΔΙΔΟΝΑΙ, *to assign a task* of spinning, carding, &c. to her maid-servants. See *Raphelius*.

VIII. *To give, attribute, ascribe*. John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit*. Mat. xiii. 11. Mark iv. 11. (where see *Wetstein*) x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10, in the LXX. *Herodotus* applies the verb in the same sense. See *Raphelius* on Acts xiii. 35.

X. *To give, yield* fruit, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. נתן, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. Διδοναι φωνην, *To yield, utter a sound*. occ. 1 Cor. xiv. 7, 8, where *Wetstein* cites *Pindar* applying the same phrase to a person, Nem. v. line 192.

XII. *To propose, promise*. Mat. xxiv. 24. Mark xiii. 22. "Our Lord does not intend to say, that any of those false prophets would *exhibit* or *perform* great wonders. The original word is δωσουσι, *they will give:* the same word that is in the Septuagint version of Deut. xiii. 1, *If there arise among you a prophet, or a dreamer of dreams, and he* giveth *thee a sign, or a wonder*, και ΔΩι σοι σημειον η τερας, that is, *shall propose*, or *promise* some sign or wonder, as the sequel shews." *Lardner's* Large Collection of Testimonies, &c. vol. i. p. 67, where see more, and comp. 1 K. xiii. 3, 5, in LXX, and see *Kypke* in Mat.

XIII. *To place, appoint, constitute*. Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. נתן. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see *Gusset.* Commeat. Ling. Heb. p. 544.

XIV. *To place, put*. Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. נתן, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. Διδοναι εκδικησιν, *To inflict punishment*. 2 Thess. i. 8.

XVI. Διδοναι ραπισμα, *To give a slap on the face*. occ. John xviii. 22. xix. 3. So *Scapula* cites from *Plato*, Πληγας ΔΙΔΩΜΙ, *I give* strokes.

Διεγειρω, from διὰ emphat. and εγειρω *to raise, rouse*.

I. *To raise, excite*, as wind. occ. John vi.

II. *To raise*, or re... occ. Mat. i. 24. viii. 24.

III. *To stir*... 2 Pet. i.

Διελεγόμην

Διελω. See Διαιρεω.

Διενεγκω, An obsolete V. from δια *through*, and obsol. ενεγκω *to carry*.
To carry through. occ. in 1 aor. subjunct. Mark xi. 16. Comp. under Διαφερω.

Διεξοδος, ε, ἡ, from δια *through*, and εξοδος *a way out*.
An outlet, a passage outwards. Thus applied by *Thucydides* and *Dionysius Halicarn.* occ. Mat. xxii. 9. See *Scott's* Note.

Διερμηνευτης, ε, ὁ, from διερμηνευω.
An interpreter. occ. 1 Cor. xiv. 28.

Διερμηνευω, from δια emphat. and ἑρμηνευω *to explain, interpret*.
I. *To explain clearly and exactly.* occ. Luke xxiv. 27.
II. *To interpret, translate, explain,* out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5. 13, 27.

Διερχομαι, from δια *through*, and ερχομαι *to come, go*.
I. *To go,* or *pass through.* See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38.
II. *To pass over.* Mark iv. 35.
III. *To go,* or *be spread abroad.* Luke v. 15, Διηρχετο—ὁ λογος, *The report* or *rumour* was spread abroad. *Raphelius* shews that *Xenophon* applies the verb διερχομαι in like manner.

Διερωταω, ω, from δια emphat. and ερωταω *to ask, enquire*.
To enquire diligently, or *repeatedly.* occ. Acts x. 17.

Διετης, εος, ες, ὁ, ἡ, και το—ες, from δις *twice*, and ετος *a year*.
Of two years continuance, or *two years old.* Hence
Διετες, το, *The age of two years.* occ. Mat. ii. 16, where απο διετες means, I think, *from the beginning* or *entrance into their second year.* *Aristotle* uses the word in this sense, when he says, Hist. Anim. lib. ix. 5, *stags* διετεις of the second year *begin first to produce horns.* But it ... certain, that stags do this at the be- ... ning of their ... year. Further- ... ed is said ... to have ac- ... *learned* ... *e time of* ... (first) ... χρονου ... r. 16, *to* ... διετες ... time ...

them learned by accurate enquiry. But it is improbable that the *Magi*, whether they were of *Arabia* or *Persia* (comp. under Μαγος), should spend *more than a year* in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of απο διετες here given*.

Διετια, ας, ἡ, from δις *twice*, and ετος *a year*.
The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διηγεομαι, ερμαι, from δια *through*, and ἡγεομαι *to tell, declare*; which from the Heb. הגה *to bring forth, utter, words*, (though I do not find that the simple verb ἡγεομαι is used by the Greek writers in the sense here assigned; but comp. Εξηγεομαι.)
To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10. & al.

Διηγησις, ιος, att. εως, ἡ, from διηγεομαι.
A narration, history. occ. Luke i. 1.

Διηνεκης, ιος, ες, ὁ και ἡ, και το—ες, from δια emphat. or *through*, and ηνεκης *extensive, prolonged,* which from ενεγκω *to extend*, from εν *in*, and εχω *to have*.
Continual, perpetual. Hence
Διηνεκες, το, used as a substantive, Εις το διηνεκες, *For a continuance, continually.* occ. Heb. x. 1. *During life.* Heb. vii. 3. Thus used likewise by the *Greek writers.* See *Alberti, Wolfius, Wetstein* and *Macknight*. Also, *For perpetuity, for ever.* occ. Heb. x. 12, 14. In ver. 12, "connect εις το διηνεκες with what precedes: *After he had offered one sacrifice for ever,* not, *sat down for ever,* for then it would have been SITTETH DOWN for ever." *Bowyer.* But Qu. and see *Macknight.*

Διθαλασσος, ε, ὁ, ἡ, from δις *twice*, and θαλασση *a sea*.
Where two seas met, or rather, *Washed on each side by the sea,* bimaris. occ. Acts xxvii. 41. ... vol. i. p. 502, says, ... down to this day on the ... of the island of *Malta*, ... the in... La Cala ... *Paul* ...

... s ... om ... ν, ἡ ... αθω- ... *ness of* ... ication ... n sins;" ... ἱλαστηριον ... *God*, which ... om. iii. 25. ... whole

Διϊστημι, from δια denoting *separation*, and ιστημι *to stand*.
I. *To part, be separated.* occ. Luke xxiv. 51.
II. *To part, depart, remove, proceed.* occ. Acts xxvii. 28.
III. It denotes *distance* or *interval of time.* occ. Luke xxii. 59, και διαστασης ωσει ωρας μιας, *and about* the space *of one hour* after; literally, *and about one hour* separating or intervening. So *Montanus*, interstante. Comp. Διαστημα.

Διϊσχυριζομαι, from δια emphat. and ισχυριζομαι *to corroborate, confirm, affirm*, which from ισχυρος *firm, strong*.
To affirm, or *assert strongly* or *vehemently*. occ. Acts xii. 15. Luke xxii. 59, where *Wetstein* and *Kypke* shew that the Greek writers use the V. in the same sense.

Δικαιοκρισια, ας, ἡ, from δικαιος *just*, and κρισις *judgement*.
Just or *righteous judgement*. occ. Rom. ii. 5.

Δικαιος, αια, αιον, from δικη *right, justice*.
I. Of persons, *Just, acting conformably to justice and right, without any deficiency or failure.* Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said *there is not one just*. Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δικαιος in the *forensic* sense, i. e. *innocent*, or *not guilty*, of the crime whereof he was accused. Comp. Luke xxiii. 14, and see *Campbell*'s Note on Mat.
II. The Pharisees trusted that they were δικαιοι (see Luke xviii. 9. Mat. ix. 13.) not *absolutely without sin*, but *righteous of themselves by the works of the law*, i. e. they thought themselves *righteous* or *just* in the sight of God, by *their own* external, or at best partial observation of what is called the *moral* law, and by great scrupulosity and zeal with respect to the *ceremonial*; the *outward expiations* enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3, and *Doddridge* there. See also Luke xv. 7, and Bp. *Pearce* on that text.
. *Just, upright, righteous*, though not in the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7. & al. *Stockius* remarks, that δικαιος is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use χρηστος, αγαθος, καλος κ'αγαθος; and therefore he is of opinion, that we must say with *Vorstius* (Philol. cap. ii.) that in the N. T. δικαιος answers to the Heb. word צדיק, which, *according to him*, signifies not only a *just*, but also a *good, upright* man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt whether צדיק ever hath this latter sense in the Old Testament. In the two passages referred to by *Stockius*, and indeed in all others where it is applied to *men*, it seems to denote, not a *just*, but a *justified* person, one who *hath obtained justification* in the sight of God *through faith in the promised Redeemer*. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in *all* the passages of the N. T. where δικαιος has been supposed to be used for what we commonly call a *just, upright*, or *good* man, it does not more properly import a man *justified by faith, and shewing forth his faith by his works*, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δικαιος here mentioned, but by no means insisted on, will coincide with the following one.
IV. *Just* or *righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith*; (Phil. iii. 9.) or *justified through faith*, (Rom. v. 19.) *and bringing forth the fruits of righteousness* or *justification*. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.
V. Of things, *Just, right, rightcous, conformable to justice* or *righteousness*. John vii. 24. Rom. vii. 12.
Δικαιον, το, *What is just* or *right, justice*. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.
This word in the LXX most commonly

answers to the Heb. צדיק or צדק, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. Comp. Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10, and see *Heb.* and *Eng.* Lex. in צדק.

Δικαιοσυνη, ης, ἡ, from δικαιος.

I. *Justice, righteousness,* as of God, in judging the world. Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins. Rom. iii. 25, 26.

II. *Righteousness* of man, *inherent* and *proper*, which consists in *performing the commands* and *works* of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *Thus it behoveth us to fulfil* all righteousness, i. e. to perform *all the works*, and submit to *all the ordinances*, appointed by God. *Macknight*, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks that "The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin; but *as it prefigured his dying and rising again from the dead*, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6, and *Macknight* on those texts.

Mat. xxi. 32, *John came in the way* of righteousness. He was a *Nazarite* even from his mother's womb (Luke i. 15. comp. Num. vi. 3. Jud. xiii. 4. 5.), a strict observer of *legal righteousness*, and a zealous preacher of *repentance* and *righteousness* to others.

III. *Righteousness imputed* to sinful man through faith in Christ, by which his *past* sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, *as righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *Evangelical* or *Gospel righteousness* is opposed to that last mentioned, Rom. ix. 30, 31. x. 3. & al. It is several times called Δικαιοσυνη Θεϑ, *The Righteousness of God*, Rom. * i. 17. iii. 21, 22. x. 3. (comp. Mat. vi. 33.) as being that *method*, which *God* hath exhibited in the Gospel, of *man's justification*, or *being made righteous through the merits and death of Christ*, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. †: and Christ is styled *our righteousness*, as being the *procurer of righteousness to us through his merits and sufferings*, 1 Cor. i. 30.; for he is *JEHOVAH OUR RIGHTEOUSNESS*, Jer. xxiii. 5, 6, (comp. Isa. xlv. 24.): *He clothes* the church *with the garments of salvation, and covers her with the robe of righteousness*, Isa. lxi. 10; and *of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear*, Rev. iii. 18. For, further, He is *the Sun or Light of Righteousness*, שמש צדקה, Mal. iv. 2. (comp. Wisd. v. 6.) *with which* the church is represented as *clothed*, περιϐεϐλημενη *clothed all over*, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God *made Him, who knew no sin, to become sin* (or *a sin-offering*, to which the *sin* was *imputed*, or on which it was *laid*, see Lev. i. 4. iv. 4, 15. xvi. 21. Isa. liii. 6, 10, 12. 1 Pet. ii. 24.) *for us, that we might be made the righteousness of God in Him*, 2 Cor. v. 21, i. e. *righteous* in that manner which God hath ordained through faith in him. (See *Whitby* on this text.) *For as by one man's disobedience, THE many* (or multitude of mankind, Οι πολλοι) *were made* or *constituted* (κατεσταθησαν) *sinners, so by the obedience of one shall THE many* (Οι πολλοι) *be made* or *constituted* (κατασταθησονται) *righteous*. Rom. v. 19. Comp. Isa. liii. 11. 1 Cor. i. 30, 31; and on this

* See *Clark* and *Doddridge* on this text. I add from *Oecumenius* on Rom. iii. p. 269. Δικαιοσυνη Θεϑ, ἡ παρα Θεϑ δεδομενη, ἡ κατα Θεϑ δικαιωσις, και αφεσις και απολλαξις των αμαρτιων. *The righteousness of God*, that which is given by God, or justification from God, acquittal, and absolution from sins;" and from *Theodoret* on Rom. x. 3. p. 82. Θεϑ δικαιοσυνην παραπλησιως την καλα χαριν δια της πιστεως γενομενην. He calls that *the righteousness of God*, which is according to grace through *faith*.

† ΠΙΣΤΙΝ ΕΝ—*Faith in*—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.

whole subject see *Whitby*'s Discourse on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.

In Jam. i. 20, putting the effect for the cause, *the righteousness of God* seems to be used for "*the faith which God counts to men for righteousness.*" *Macknight.*

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit.* Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "*Honest industry* is fitly termed *righteousness*, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." *Macknight.* Comp. ver. 9, where *righteousness* signifies *beneficence.* This word in the LXX answers most usually to the Heb. צדק or צדקה.

Δικαιοω, ω, from δικαιος.

I. *To justify, acknowledge,* or *declare to be just* or *righteous.* Mat. xi. 19, (where see *Bowyer* and *Wolfius*) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of *God incarnate,* Εδικαιωθη εν Πνευματι, *He was justified by the Spirit,* i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were *justified,* or *proved to be true,* by the descent of the *Holy Spirit* upon him at his baptism, by those miracles which he wrought by the *Spirit* of God, by his being declared or marked out as the Son of God with power, according to the operation of the *Spirit of Holiness,* or *Holy Spirit,* by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.) and lastly, by the *Holy Spirit* shed forth on his disciples in miraculous gifts and sanctifying graces.

II. Δικαιειν εαυτον, *To justify oneself, to shew, pretend,* or *feign oneself to be just* or *righteous.* Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

III. It is most usually applied to *evangelical justification. To justify, to esteem, pronounce,* or *declare just* or *righteous,* i. e. *to acquit* or *absolve from past offenses, and accept as just to the reward of righteousness.* In this view it is plainly a *forensic* term, answering to the Heb. הצדיק, for which the LXX have used it, Deut. xxv. 1. 1 K. viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to *present justification* in this life, Acts xiii. 39. Rom. v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25. & al. or to *final justification* at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See *Suicer* Thesaur. on this word.

IV. Δικαιομαι, ωμαι, *To be,* or *continue inherently just* or *righteous,* or perhaps *in a justified state.* occ. Rev. xxii. 11. If indeed δικαιωθητω be the true reading in this text; for the *Alexandrian,* and sixteen later MSS. with several printed editions, instead of δικαιωθητω have δικαιοσυνην ποιησατω, *let him* do righteousness *still,* an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the *Syriac* in *Walton*'s Polyg. וזקוותא נעבד, *let him do righteousness,* and is accordingly embraced by *Mill* and *Wetstein,* and received into the text by *Griesbach.* It should, however, be observed, on the other hand, that the V. active δικαιοω is used by the LXX in the sense of *making just, righteous, pure, holy,* for the Heb. וכה *to cleanse, purify.* Ps. lxxiii. 13. Comp. Rom. vi. 7, where *Basil,* cited by *Suicer,* Thesaur. under Δικαιοω I. explains δεδικαιωται απο της αμαρτιας by απηλλαχται, ηλευθερωται, κεκαθαρισται παντης αμαρτιας, *is released, is freed, is cleansed from all sin.*" Comp. 1 Pet. iv. 1.

Δικαιωμα, ατος, το, from δεδικαιωμαι, perf. pass. of δικαιοω.

I. *Righteousness.* occ. Rom. viii. 4. v. 18. But in this latter text ενος δικαιωματος, as being opposed to ενος παραπτωματος, *one single act of disobedience in Adam,* seems to denote *one single righteous act,* namely, *the obedience of Christ unto death.* Comp. ver. 9, 10. Phil. ii. 8.

II. *Righteous judgement,* or *appointment.* occ. Rom. i. 32. Rev. xv. 4.

III. *Justification, a being esteemed just, a being acquitted from past offenses, and received to the reward of righteousness.* occ. Rom. v. 16.

IV. Δικαιωματα, τα, *The precepts* or *ordinances* of the law, whether *moral,* occ. Rom. ii. 26; or *ceremonial,* occ. Luke i. 6. Heb. ix. 1, 10.

V. Δι-

V. Δικαιωμαῖα, τα, *Righteousnesses.* occ. Rev. xix. 8, where it seems to include both *imputed* and *inherent righteousness* (see *Wolfius* and *Wetstein*), and to answer to the Heb. צדקות, Isa. xlv. 24.

Δικαιως, Adv. from δικαιος.

I. *Justly, conformably to justice.* occ. 1 Pet. ii. 23.

II. *Justly, honestly, without injuring any one.* occ. 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly,* jure, meritò. occ. Luke xxiii. 41.

IV. *As it is fit, proper,* or *right,* ritè, debitè. occ. 1 Cor. xv. 34, Εκνηψαῖε δικαιως, *Awake from your drunken sleep,* as it is fit you should. So *Castalio,* ut æquum est. *Arrian* and *Menander* use δικαιως in this sense, as may be seen in *Alberti* on the text.

Δικαιωσις, ιος, att. εως, ἡ, from δικαιοω. *Justification, a being esteemed,* or *adjudged just* or *righteous.* occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to κατακριμα *condemnation.*

The LXX have once used this word for the Heb. משפט *law, judgement,* Lev. xxiv. 22.

Δικαστης, ου, ὁ, from δικαζω *to judge,* which from δικη. *A judge.* occ. Luke xii. 14. Acts vii. 27, 35.

ΔΙΚΗ, ης, ἡ, from the Heb. צדק or צדיק *just,* or the fem. צדקה *justice,* the צ being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin *judex, judico,* and in the Eng. *judge, judicial, judicature,* &c. which may be from the same root צדק.

I. *A judgement, a judicial sentence.* occ. Acts xxv. 15.

II. *Judicial punishment, vengeance.* occ. 2 Thess. i. 9. Jude ver. 7.

III. *Vindictive justice,* of which the heathen made a * goddess. In this sense it is used by the pagan inhabitants of *Melita* or *Malta,* Acts xxviii. 4.

Δικτυον, ου, το, *Eustathius* deduces it from δικω *to cast, cast down,* which seems an evident derivative from the Heb. דחה *to impel, thrust forth.*

* See *Pole* Synops. *Alberti, Wetstein* and *Bowyer* on Acts, *Bochart.* Opera, vol. iii. 371, 2. the *Orphic* Hymn to ΔΙΚΗ, and *Hesiod* Op. et Dies, lin. 218, &c. 254, &c.

A net for fishing. Luke v. 4, 5. John xxi. 6. & al.

Διλογος, ου, ὁ, ἡ, from δις *twice,* and λογος *speech.*

Double-tongued, varying, or *deceitful in one's words.* occ. 1 Tim. iii. 8. So *Chrysostom* explains διλογες by ὑπουλους, δολερους, *deceitful, fraudulent;* and *Theodoret,* by ἑτερα μεν τωῖῳ, ἑτερα δε εκεινῳ λεγονῖας, *saying one thing to this man, and another to that.*

Διο, a conjunction, from δια *for,* and ὁ (neut. of ὁς) *which.*

For which, wherefore, therefore. See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

Διοδευω, from δια *through,* and ὁδευω *to journey.*

To journey, travel, or *pass through.* occ. Luke viii. 1. Acts xvii. 1.

Διοπερ, A conjunction from διο, and περ an emphatic particle.

Wherefore truly, wherefore by all means, or *especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13.

Διοπετες, ους, ους, το, from Διος (gen. of Δις or Ζευς) *Jupiter,* and πιπτω (obsol.) *to fall. An image which fell from Jupiter,* αγαλμα being understood. occ. Acts xix. 35. So *Numa* persuaded the Romans, that a certain shield *fell from heaven,* to which *Plutarch,* in Numa, p. 68, E, applies the same word ΔΙΟΠΕΤΗΣ, as he also doth (Parall. p. 309, F) to the famous Trojan *Palladium,* or image of *Pallas* which protected Troy, and was supposed to have *fallen from heaven;* and *Euripides,* speaking of the image of *Diana Taurica,* says, Iphig. in Taur. line 86,

Λαβειν τ' αγαλμα Θιας, ὁ φασιν πθαῖ
Εις γυ; ἐι νεως ἁγιαν πιστειν απο.

And th' image of the Goddess take, which *fell,* They say, *from heav'n* into this holy fane.

And afterwards calls it ΔΙΟΠΕΤΕΣ ΑΓΑΛΜΑ, *the image which fell from Jupiter.* So *Herodian,* lib. i. cap. 35. edit. *Oxon.* calls *the image of the mother of the gods,* ΑΓΑΛΜΑ ΔΙΟΠΕΤΕΣ. Comp. also *Wetstein* on Acts.

In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26, of

teaching that they were no gods *which were made with hands*; and he had thence inferred, that there was danger that the *Great Diana of the Ephesians*, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the *Ephesian Diana, and to the image which fell down from Jupiter*, and consequently was *not made with hands;* and that therefore Paul and his companions were *not blasphemers of the goddess.*

Διορθωσις, ιος, att. εως, ἡ, from διορθοω *to correct, amend*, which from δια emphat. and ορθοω *to make right*, which from ορθος *right.*

An amendment, reformation. occ. Heb. ix. 10.

Διορυσσω, from δια *through*, and ορυσσω *to dig.*

To dig, or *break through*, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. *Thucydides* uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τους κοινους τοιχους, *digging through* the party-walls. *Xenophon* in Conviv. Εδοξεν μη τις με την οικιαν ΔΙΟΡΥΞΑΣ—I was afraid that some one *digging through* (i. e. breaking into) my house—" And *Aristophanes*, Plut. 565, ΚΑΕΙΠΤΕΙΝ και τας τοιχης ΔΙΟΡΥΤΤΕΙΝ. Comp. *Kypke* on Mat. 6.

In the LXX it answers to the Heb. חתר *to dig through*, Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διορυγμα does to the Heb. מחתרת *a digging through*, Exod. xxii. 2. Jer. ii. 34.

Harmer, in his Observations, vol. i. p. 175—8, remarks a peculiar propriety in the expression of *digging through houses*, Job xxiv. 16, by observing, that the *Arabians, Egyptians*, and inhabitants of *Damascus*, still build of mud and slime, or of unburnt brick, and that their walls are of a *great thickness.*

Διοσκαροι, ων, οι, from Διος (gen. of Δις, or Ζευς) *Jupiter's*, and κουρος *a young man.*

Castor and *Pollux, Jupiter's sons* by *Leda*, according to the fabulous mythology of the heathen. They were usually represented under the form of *two young men* armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated on horseback*, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See *Wetstein.*

Διοτι A conjunction, from δια *for*, and ὁ, τι *what, which.*

1. Illative, *Wherefore, therefore.* Rom. iii. 20.

2. Causal. *For, because*, Luke i. 13. ii. 7. xxi. 28. Acts x. 20. & al.

Διπλοος, η, ον; ης, ου, ης; from δις *twice*, and πλοος a termination denoting, like πλασιον, *times* or *—fold*, from πελω *to be*, or rather from Heb. פלש in the sense of *accretion* or *accession.*

Double. occ. 1 Tim. v. 17. Rev. xviii. 6, where see *Wetstein*, and on 1 Tim. *Macknight.*

Διπλοτερον, α, το, Comparat. Neut. of διπλους, used adverbially.

Twofold more, twice as much again. occ. Mat. xxiii. 15.

Διπλοω, ω, from διπλοος.

To double. occ. Rev. xviii. 6, where see *Daubuz.* Comp. Jer. xvi. 18, and *Lowth* there.

Δις, Adv. from δυο *two.*

Twice, two times. Mark xiv. 30. & al. On Luke xviii. 12, we may observe, that *Herodotus*, lib. ii. cap. 37, uses a similar phraseology. Αριστα—ΔΙΣ ΤΗΣ ΗΜΕΡΗΣ εκαστης—και ΔΙΣ εκαστης ΝΥΚΤΟΣ.

Διστασω, from δις *twice (two ways)*, and στασω *to stand.*

To doubt, waver. It is a figurative word, taken either from a person *standing where two ways meet*, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the *tremulous motion* of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and *fix* the beam. The French verb *balancer* very exactly answers to διστασειν in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see *Bowyer's* Conjecture.

Δισυμος, ε, ὁ, ἡ, either from δις *twice*, and στομα (in the *hellenistical* style) *an edge*, (comp. Στομα V.); or rather from δις *twice (two ways)* and τομος *cutting, sharp*, from τετομα perf. mid. of τεμνω

* See *Montfaucon* Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

to

cut; for *Elsner* on Heb. iv. 12. cites om *Euripides* Orest. line 1303, ΔΙΣ-ΤΟΜΑ ξαστὰ, swords *cutting on both des*, or *two-edged*; and from his *Helena*, ne 985, ΔΙΣΤΟΜΟΝ ξιφος *a two-edged* vord.

laving two edges, two-edged, or *cutting both sides*. occ. Heb. iv. 12. Rev. i. 16. . 12. So Ecclus. xxi. 3.

he LXX use the word in the same nse for the Heb. פיות *edges*, Prov. v. 4; or פיפיות *several edges*, Ps. cxlix. 6; and or שני פיות *two edges*, Jud. iii. 16.

χιλιοι, αι, α, from δις *twice*, and χιλιοι *thousand*.

wo thousand. occ. Mark v. 13.

ιχα, from δια denoting *separation*, and ιζω *to filter, percolate, strain*, which om ὑλη *matter*, also *dregs*, or perhaps om the Heb. חלץ *to loose, disengage*.

separate from liquor by filtering, to ain off. So Vulg. excolantes. occ. Mat. iii. 24, where see *Boxyer's* Conject. d *Gentleman's Magazine* for January 79, p. 26. The text alludes to a cus-n the Jews had of *filtering* their wine, - fear of swallowing any insect forbid-n by the law as unclean. * *Maimonides*, his *Treatise of forbidden meats*, cap. i. . 20, affords a remarkable illustration our Saviour's proverbial expression: Ie who *strains* wine, or vinegar, or ong drink, says he, and eats the *gnats, flies*, or *worms*, which he hath *strained* , is whipped." That the Jews used to *rain* their wine appears also from the X version of Amos vi. 6, where we d of ΔΙΥΑΙΣΜΕΝΟΝ οινον, *strained filtered* wine.

ιχα, from διχα *severally, separately*, ich from δις *twice*.

divide, set at variance. occ. Mat. 35.

στασια, ας, ἡ, from διχα *separately*, d στασις *a faction, sedition*.

separate faction, division, separation. c. Rom. xvi. 17. 1 Cor. iii. 3. Gal. 20.

τομεω, ω, from διχα *separately, in two*, d τεμνω perf. mid. of τεμνω *to cut*.

o cut in two or *asunder*. If this word understood in its primary and literal se, it must denote that most horrible punishment of *being cut in sunder whilst alive*, by which there is a tradition that the prophet *Isaiah* suffered; and to this the Apostle is thought to allude, Heb. xi. 37, επριστηθησαν *they were sawn asunder*. There are many instances in ancient writers, of this manner of executing criminals (see *Wetstein* on Mat. xxiv. 51. and Comp. 1 Chron. xx. 3.), and it is still practised by some nations, particularly by the western *Moors* in *Barbary*, as we are assured by Dr. *Shaw*†. But in the N. T. Διχοτομεω seems rather to denote,

II. Figuratively, *To scourge with the utmost severity, to cut asunder*, as it were, *by scourging*. occ. Mat. xxiv. 51. Luke xii. 46‡. This seems the true sense of the word in these passages; for *scourging* was usually inflicted upon idle and negligent servants among the Jews (see Ecclus. xlii. 5.) and in Matthew the servant is represented as *surviving* his punishment; and in the verse following the text of Luke, express mention is made of the *many stripes* with which the wicked servant should be *beaten*, δαρησεται πολλας. Comp. Δερω.

Διψαω, ω, from διψα *thirst*, which may be from the Heb. רבש *adhesiveness, clamminess*, as of the tongue and fauces in thirst. See Lam. iv. 4. Ps. xxii. 15, or 16. John xix. 28.

I. *To be dry* or *athirst, to thirst*. Mat. xxv. 35, 37, 42, 44. & al.

II. *To thirst* in a *figurative* sense, *to desire ardently*. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Isa. xli. 17. lv. 1. Ps. xlii. 2. lxiii. 1, in the LXX, and see *Campbell's* Note on Mat. v. 6, and *Wolfius* on John vii. 37. The Greek writers likewise use διψαω for *vehement desire*. Thus *Xenophon*, Ουτως εγω υμιν ΔΙΨΩ χαριζεσθαι, So much do I *thirst* to oblige you." Cyropæd. lib. iv. ad fin. In *Josephus* De Bel. lib. i. cap. 32. § 2. Διαφευξεται δ' εδεις ΔΙΨΗΣΑΣ τ' ουμον αιμα, No one (says *Herod*) shall escape who *thirsts for* my blood;" where observe the V. is followed by an accusative, as in Mat. But in lib. iv. cap. 11. § 4, he says,

* See *Buchart*, vol. iii. 565.

† Travels, p. 254, 2d edit. Comp. *Harmer's* Observations, vol. iv. p. 468.

‡ See *Whitby* and *Doddridge* on these texts.

says, the emperour *Vitellius* was ΔΙΨΩΝ *αἱματος ευσενης, thirsting for* noble blood;" thus joining *διψων* with a genitive, according to the more usual Greek construction. Comp. under Πειναω. In *Homer*, Il. iv. line 171, *πολυδιψιον*, from *πολυς much*, and *διψος thirst*, means *much desired* or *longed for*.

III. *To be athirst, thirsty, unsatisfied.* occ. John iv. 14. vi. 35. Rev. vii. 16.
See *Suicer* Thesaur. on this word.

Διψος, εος, ους, το. See Διψαω.
Thirst. occ. 2 Cor. xi. 27.

Δισψυχος, ου, ὁ, ἡ, from δις *twice*, and ψυχη *the mind*.
Double-minded, having the mind divided, or *having*, as it were, *two minds tending opposite ways.* occ. Jam. i. 8. iv. 8.

ΔΙΩΓΜΟΣ, ου, ὁ, from δεδιωγμαι, perf. pass. of διωκω.
Persecution, hostile prosecution. Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11.

Διωκτης, ου, ὁ, from διωκω.
A persecutor. occ. 1 Tim. i. 13.

ΔΙΩΚΩ, plainly from the Heb. רדף *to press upon, distress.* See Joel ii. 8. Jud. ii. 18. in Heb.
To press upon, pursue, prosecute, and that whether in a bad, an indifferent, or a good sense.

I. *To prosecute, persecute, pursue with repeated acts of enmity.* Mat. v. 10, 11, 12. x. 23. Acts xxvi. 11. & al. freq.

II. *To follow after.* Luke xvii. 23.

III. *To follow*, or *press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining.* Rom. ix. 30, 31. Phil. iii. 12, 14, where comp. *Wolfius*, *Kypke* and *Macknight*, & al.

IV. *To follow after, endeavour after*, in order to practise, or exert. Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1.

Δογμα, ατος, το, from δεδογμαι perf. pass. of the old verb δοκω, the same as δοκεω, *to think good, determine, decree.*
A decree, ordinance, whether divine, occ. Eph. ii. 15. Col. ii. 14, where see *Whitby* and *Macknight*, and comp. Acts xvi. 4;—or human, occ. Luke ii. 1. Acts xvii. 7.

Δογματιζω, from δογμα, ατος.
To decree, impose a decree or *ordinance*; whence in the pass. Δογματιζομαι, *To have decrees* or *ordinances imposed upon one, to be subject*, or *submit, to or*
occ. Col. ii. 20, where see *Wets*
Kypke.

ΔΟΚΕΩ, or obsol. ΔΟΚΩ, fron
רוץ *to look, observe, consider.* So
ΔΩΚ used as the name of a
watch-tower, 1 Mac. xvi. 15.

I. *To think, imagine, judge.* Mat. vi.
xvii. 9. John v. 39. & al. fre
1 Cor. vii. 40, *Wolfius* remark
the V. δοκω imports not an u
opinion, but conviction and kno
as John v. 39. So in *Xenophon* C
at the end of the proœm. Ησθησ
ΚΟΥΜΕΝ, expresses *assurance*, no
See *Hutchinson's* Note, and *M*
on 1 Cor. vii. 40.

II. *To think proper, determine, be*
occ. 1 Cor. xi. 16. Comp. Ma
Phil. iii. 4. So the profane writ
ΔΟΚΩ μοι ποιησειν τοδε, *I think*
or *determine* to do this." See S
Lexic. and *Wolfius* on 1 Cor. xi.

III. *To seem, appear, be thought*, or
Mat. xvii. 25. xviii. 12. xxii. 4
xvii. 18. xxv. 27.

IV. Δοκει, Impers. *It seemeth good*,
videtur, visum est. Acts xv. 22,
34. Δοκουν, το, particip. pres. neu
seemeth good. occ. Heb. xii. 10.

V. It imports *dignity* or *eminence.*
Δοκουντες, οι, *Persons of eminence, reputation.* Gal. ii. 2, 6. *Euripides*
clid. line 897, and Troad. i. 608.
dian, lib. vi. cap. 1. and *Xeno*
Hiero use this particle in the san
(see *Grotius*, *Elsner* and *Kypke*,
ii. 2.); and the Apostle expl
meaning, ver. 6, by δοκουντων ε
those who appeared *to be somewh*
who really were *eminent, consi*
Comp. ver. 9, and under Τις Il
phylact explains Τοις δοκουσι, Gal.
τοις μεγαλοις, τοις ενδοξοις, *the gr*
eminent; adding, ουκ αναιρει το εινα
αλλα την κοινην απανταων ψηφον τι
does not deny their being (i. e. wh
seemed), but declares the comm
frage of all."
And in the like view I think, and
a mere expletive, it is joined with
αρχειν *to rule*, Mark x. 42, as it
in the Greek writers with other
expressive of *dignity* or *authority*. S
tctus Enchirid. cap. 51, speaks, "

ΤΠΕ

ΥΠΕΡΟΧΗι ΔΟΚΟΥΝΤΩΝ, of those who *are elevated* in rank or dignity." *Herodian*, lib. vii. cap. 15, των—πρωτευειν ΔΟΚΟΥΝΤΩΝ, who *were* the principal persons." *Josephus*, De Bel. lib. i. cap. 5. § 3. & al. οἱ ΠΡΟΤΥΧΕΙΝ ΔΟΚΟΥΝΤΕΣ, those who *were most eminent*." And lib. iv. cap. 3. § 12, he has the very phrase ΤΩΝ ΑΡΧΕΙΝ ΔΟΚΟΥΝΤΩΝ. Comp. *Kypke* in Mark.

Δοκιμαζω, from δοκιμη.

I. *To try, prove, assay*, as refiners do metals by *fire*, in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So *Isocrates* to *Demonicus*, cap. 12, Το μεν γαρ ΧΡΥΣΙΟΝ εν τω ΠΥΡΙ ΔΟΚΙΜΑΖΟΜΕΝ, τους δε φιλους εν ταις αλυχιαις διαγινωσκομεν. For *we try gold in the fire*, and distinguish our friends in adversity." *Ovid* has expressed the same thought, Trist. lib. i. eleg. 4. line 25, 6,

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.

See *Wolfius*. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμαζειν for the Heb. בחן *to try, prove*, and in the last, for the Heb. מצרף. See also Wisd. iii. 6. and Ecclus. ii. 5.

II. *To try, prove*, as oxen, whether they will bear the yoke. Luke xiv. 19.

III. *To try, prove, examine*. 1 Cor. iii. 13. xi. 28, where see *Wetstein*. 2 Cor. viii. 8. xiii. 5. 1 Thess. v. 21. 1 John iv. 1. 1 Tim. iii. 10, where see *Macknight*.

IV. *To prove, experience*. Rom. xii. 2. Eph. v. 10.

V. *To discern, distinguish*. Luke xii. 56. (Comp. Mat. xvi. 3.) See Rom. ii. 18. Phil. i. 10.

VI. *To approve, like*. Rom. i. 28. 1 Cor. xvi. 3. 1 Thess. ii. 4. The profane writers use the V. in this sense, as may be seen in *Wetstein* on Rom. i. 28, and on 1 Cor. xvi. 3. I add from *Xenophon*'s Memorab. lib. i. cap. 2. § 4. Το μεν αν υπερεσθιοντα υπερπονειν απεδοκιμαζε, το δε ισα ἡ ψυχη δεχεται, ταυτα ικανως πονειν ΕΔΟΚΙΜΑΖΕ. He *(Socrates)* disapproved of a person's, who had eaten immoderately, labouring excessively, but *approved* of digesting moderate food by labour,"

VII. *To allow, choose*. Rom. xiv. 22, where see *Wetstein*.

Δοκιμη, ης, ἡ, from δοκεω *to approve*.

I. *Proof, trial*, properly of metals by fire, to examine their purity. So *Symmachus* uses ΔΟΚΙΜΗΝ αργυριου, proof *of silver*, Ps. lxvii. or lxviii. 31.

II. *Proof*, as of our faith by afflictions and patience. occ. Rom. v. 4. 2 Cor. viii. 2. (comp. under Δοκιμαζω I.)—or of other things or persons. occ. 2 Cor. ii. 9. ix. 13. xiii. 3. Phil. ii. 22.

Δοκιμιον, ου, το, from δοκιμος.

A proof, criterion, test, that by which any thing is proved or *tried*, as faith by *afflictions*. occ. Jam. i. 3. 1 Pet. i. 7. See *Wolfius* and *Wetstein* on both texts, and comp. 1 Pet. iv. 12.

The LXX use this word, Prov. xxvii. 21, for the Heb. מצרף *a refiner's crucible*.

Δοκιμος, ου, ὁ, ἡ, from δοκεω *to approve*.

I. *Proved, tried*, as metals by *fire*. In this sense it is used by the LXX for the Heb. מזקק *refined*, 1 Chron. xxviii. 18. xxix. 4; for מהור *pure, purified*, 2 Chron. ix. 17; for מופז *solid*, 1 K. x. 18.

II. *Proved, approved*, as acceptable men in the *furnace* of adversity. (See Ecclus. ii. 5.) occ. Jam. i. 12. Comp. Rom. xvi. 10.

III. *Approved, accepted*. occ. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19.

Δοκος, ου, ἡ, from δεκεσθαι, Ionic, for δεχεσθαι, *to receive*, because in building *beams* are *received* at their ends into other pieces of timber. So the Heb. name קרה or קורה, to which δοκος several times answers in the LXX, is from the V. קרה *to meet*.

A beam, or *rafter* in building. But in the N. T. it is only used figuratively, for a *great fault*, or *vice**, according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δολιος, ια, ιον, from δολος.

Deceitful. occ. 2 Cor. xi. 13.

Δολιοω, ω, from δολιος.

To use deceit. occ. Rom. iii. 13, where observe εδολιουσαν, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the 3d pers. plur. imperf. according to the Bœotic or

* See *Stockii* Clavis on the word, and *Pole* Synops. and *Wetstein* on Mat. vii.

Doric

Doric dialect for εδολιωσαν. Verbs of a similar form in the imperf. and 2d aor. are very common in the LXX. Thus Exod. xiv. 9, we have συροσαν for ευρον; Deut. i. 24. ηλθοσαν for ηλθον; ver. 25. ελαβοσαν for ελαβον. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under *Alexander*, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from *Maittaire*'s Dialects some other instances of the 3d pers. plur. imperf. of *contracted* verbs being formed in—σαν, like εδολιωσαν.

1st. then, of verbs in αω, we have in the LXX εξεννωσαν, Gen. vi. 4; εωσαν, Jer. xxxiv. 10.

2dly,—In εω, καλενοωσαν, Exod. xxxiii. 8; επηξονωσαν, Num. i. 18; ωκοδομωσαν, Neh. iv. 18; επωιωσαν, Job i. 4.

3dly,—In οω, ηνομωσαν, Ezek. xxii. 11.

Δολος, ου, ὁ, from δελω *to take with a bait*, which see under Δελεαζω.

Deceit, fraud, guile, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, αλλ' υπαρχων πανουργος δολῳ υμας ελαβον, *but being crafty I caught you* by guile, seems plainly an *objection* or *insinuation* put by the Apostle into the mouth of his *opposers*.

Δολοω, ω, from δολος.

To corrupt, falsify, falsare. occ. 2 Cor. iv. 2, where observe, that *Wetstein* cites *Lucian*, in Hermotim. applying the V. to vintners *adulterating wine*; and comp. 2 Cor. ii. 17, and under Καπηλευω.

Δομα, ατος, το, from δεδομαι, perf. pass. of διδωμι *to give*.

A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

Δοξα, ης, ἡ, from δοκεω *to seem, think, esteem*.

I. *Esteem, glory, honour*, as of men. Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.

Δοξαι, αι, *Dignities*, an abstract term used for the concrete. occ. 2 Pet. ii. 1 ver. 8. In which both texts *I* Obs. Sacr. lib. iv. cap. 9. § 36, Δοξας of the Gentile, i. e. the *magistrates*, but *Whitby* on 2 Pe (whom see,) of the *angelical po angels*.

II. *Glory, honour, praise*, as of Go ii. 14. xvii. 18. Acts xii. 23 xi. 36. xv. 7. & al. freq. John *Give* glory *to God*, i. e. *Glorify* confessing ingenuously the truth. Josh. vii. 18, 19, 20, and see *D* and *Campbell* on John.

In 1 Pet. iv. 14, there "is an all Isa. xi. 2. *The spirit of glory*, whic on the persecuted disciples o in the first age, was *a spirit of* enabling them to suffer the great without shrinking, a virtue wh heathens *greatly admired*." *Me* in whom see more.

III. *Visible glory, splendour, brightn diation of light*, whether natural xv. 41. comp. Mat. vi. 29.—or s tural, Luke ii. 9. ix. 31, 32. 2 P Acts vii. 55. xxii. 11. 2 Cor Comp. John xii. 41. In Rom. i Δοξα seems to denote that *sup light, splendour*, or *glory*, consti companying the ark of the c (which is therefore called *the G* lxxviii. 61. 1 Sam. iv. 21. 22.) *Cherubim*, which are therefore s St. Paul *Cherubim* of Glory, He Comp. 1 K. viii. 10, 11.

I do not find that Δοξα is ever *light* or *splendour* by the profan writers (though *Plutarch*, in tom. i. p. 538. F. speaks of 'H νος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ, *The* Plato *shining forth)*; but very fr by the LXX, answering to the H See inter al. Exod. xxiv. 17. xl. Deut. v. 24. Isa. lx. 1, 2. T sense of the word therefore I ap to be *hellenistical*.

IV. As the divine nature in Christ O.T. styled כבוד יהוה *The Glory-* or—*of Jehovah* (see Hab. ii. xl. 5. lx. 1, 2), so in the N. T expressed, Rom. vi. 4, by της Πατρος, *the Glory of the Father the Essence*, for Christ raised from the dead, John ii. 19—21.

and by της Δοξης, Jam. ii. 1. Comp. Rev. xxi. 11, 23.

V. *The glory*, or *state of glory* and *blessedness*, reserved for true believers. See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. This is called, Rom. v. 2, Δοξης του Θεου, *The glory of God*. Rom. iii. 23, *All have sinned, και υστερουνται της δοξης του Θεου, and fall short of*, or *fail of attaining*, the glory of God, i. e. "that glory which *God* hath *appointed* for the *righteous*," *Locke*; or "the *fruition of God in glory* without a free act of justification by grace." *Whitby*. "But since John v. 44, δοξαν παρ' αλληλων *praise from one another* is opposed to δοξαν την παρα του Θεου *the praise which cometh from God*; and the *loving of* την δοξαν *the praise of men* more than την δοξαν του Θεου *the praise of God* is mentioned John xii. 43, the words δοξης του Θεου in this passage [Rom. iii. 23.] may very well be translated, *the praise* or *approbation of God*." *Macknight*.

Δοξαζω, from δοξα.

I. *To glorify, make glorious* or *honourable*, or *to cause to appear so*. John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious* resurrection of Christ, and his ascension to the right of God. John vii. 39. xii. 16.

II. *To glorify, honour, magnify, praise*. Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13.

III. *To glorify, admit to the eternal state of glory* and *blessedness*. Rom. viii. 30. Comp. under Sense I. and Δοξα V. and 1 Cor. xv. 40—43.

Δορκας, αδος, ἡ, from δορξ the same, which from δεδορκα, perf. mid. of δερκω *to see, behold*, of which see under Δρακων.

A gazelle, or *antelope*, which is very common in Greece, Syria, and Palestine, and seems to have it's Greek name from it's *fine eyes*, which in those countries are even proverbial. Οξυδερκες γαρ το ζωον και ευομματον, For it is *a sharp-sighted* and *fine-eyed* animal," says the Etymologist in Δορκας. See *Shaw*'s Travels, p. 414, and *Heb.* and *Eng.* Lexicon, under צבה V. occ. Acts ix. 36, 39.

This word in the LXX constantly answers to the Heb. צבי, or fem. צבית *an antelope*.

Δοσις, ιος, att. εως, ἡ, from δεδοσαι 2d pers. perf. pass. of διδωμι *to give*.

I. *A giving*. occ. Phil. iv. 15.

II. *A gift*. occ. Jam. i. 17.

Δοτης, ου, ὁ, from δεδοται 3d pers. perf. pass. of διδωμι *to give*.

A giver. occ. 2 Cor. ix. 7.

Δουλαγωγεω, ω, from δουλος *a servant*, or *slave*, and αγω *to lead, carry*.

To bring or *carry into servitude* or *subjection*. occ. 1 Cor. ix. 27, where *Deylingius* in *Wolfius* observes, that this is a word taken from the boxers, who *dragged off* their conquered antagonists, like *slaves*. *Longinus* uses this uncommon verb, De Sublim. sect. xliv. towards the middle, p. 246, edit. 3tiæ, *Pearce*.

Δουλεια, ας, ἡ, from δουλος *a servant* or *slave*. *Servitude, slavery, bondage*, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. Heb. ii. 15.

Δουλευω, from δουλος *a servant*, or *slave*. It is construed with a dative.

I. *To serve*, in a civil sense, as a servant, or slave. 1 Tim. vi. 2. Comp. Mat. vi. 24. Luke xv. 29.

II. *To serve, be in subjection*, in a political sense, as a conquered nation. John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to* one another, even by the reputedly *meanest* or most *servile* acts of charity. Gal. v. 13.

IV. *To serve*, or *be in bondage to*, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts. See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in *Xenophon* Apol. Socrat. § 16, we have ΔΟΥΛΕΥΟΝΤΑ ταις του σωματος ΕΠΙΘΥΜΙΑΙΣ, *serving*, or *enslaved to, the lusts of* the body;" and in *Lucian*'s Hermotimus, tom. i. p. 537, ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΗι. See more in *Wetstein* and *Kypke* on Tit. iii. 3.

"Several MSS have τω καιρω δουλευοντες for τω Κυριω δουλευοντες, Rom. xii. 11; where, setting aside other arguments alleged by *Wetstein* in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS in general, and that of *Gottingen* in particular, abbreviate very frequently Κυριω into Κω, which might be mistaken by a later transcriber

transcriber for an abbreviation of καιρῳ, which he would therefore write in the copy that he was taking; καιρῳ, on the contrary, was written at length in the ancient MSS, which a transcriber would hardly mistake for Κυριῳ. Hence we may conclude, that καιρῳ is the false reading, because this might arise through error from Κυριῳ, not Κυριῳ from καιρῳ." *Michaelis*, Introduction to N. T. vol. i. p. 284, edit. *Marsh*.

Δουλη, ης, ἡ. See Δουλος.

A female servant, a hand-maid. occ. Luke i. 38, 48. Acts ii. 18. Comp. Δουλος IV.

ΔΟΥΛΟΣ, ου, ὁ, and neut. plur. δουλα, τα, from the Heb. דל *poor, exhausted, reduced to poverty.*

I. *One in a servile state, a servant*, or *slave*. Mat. x. 24. xxi. 34, 35, 36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. ver. 16. & al.

Of the wretched condition of *slaves*, according to the laws and customs of the *Romans*, a late * learned writer gives us the following delineation.

"The common lot of *slaves in general*, says he, was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held pro nullis, pro mortuis, pro quadrupedibus, *for no men, for dead men, for beasts;* nay, were in a *much worse* state than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were *not capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever;*—were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were the proper objects of *cognation* nor *affinity*;—they could be *sold, transferred*, or *pawned* as goods, or personal estate; for goods they were, and such were they esteemed;—might tured for evidence; punished at cretion of their lord, and even *put* by his authority; together with *other civil incapacities*, which I h room to enumerate." So truly d ble was the *legal* state of these u persons under the *Roman* gove far different from that of *Hebr* vants among the Jews, as the may be easily convinced by peru Mosaic ordinances respecting the ment, Exod. xxi. 1—11, 20, 21, Lev. xxv. 39—55. Deut. xv. which will afford a striking con the heathen institutions in this And I have the rather transcril above affecting account of *slav* cording to the Roman law, bec it we shall be the better enabled into the full *meaning* and *spirit* of passages of the N. T. particularly epistles of St. *Paul*. See 1 Cor. 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. μορφ λαβων, *to have taken the form of* vant, because he truly *served* his (comp. Isa. xlii. 1. xlix. 3, 6. liii. 11.), not only in declaring to men (see Mat. xv. 24. Rom. but in submitting to the most se fices for their sakes. See Mat. x 28. Luke xxii. 27. John xiii. 13,

III. *A servant* of God, whose mir uses in declaring his will to *Moses* and the Prophets, Rev. xv. and Apostles, Acts xvi. 17. (wh *Elsner)* Tit. i. 1, who also call the in the same view, *the servants of* See Rom. i. 1. Gal. i. 10. Phil. i. i. 1. Jam. i. 1. Jude ver. 1. Re

IV. *A servant* of God, or Christ, who worships, *serves*, and obe See Luke ii. 29. 1 Cor. vii. 2 vi. 6. 1 Pet. ii. 16.—of righte who *earnestly conforms* himsel Rom. vi. 19.—of sin, who is *en* the practice of it. John viii. 3. vi. 16, 17, 19. 2 Pet. ii. 19.

Δουλοω, ω, from δουλος.

I. *To reduce to servitude* or *slaver slave*, in a civil or political sen 2 Pet. ii. 19. Acts vii. 6.

II. In pass. *To be enslaved*, or *in bo*

* Dr. *John Taylor*, Elements of Civil Law, p. 428, 9. See also *Potter's* Antiquities of Greece, book i. ch. 13. p. 56. 1st. edit. *Le Clerc's* Note on Exod. xxi. 20. *Leland's* Advantage, &c. of Christian Revelation, part ii. ch. 3, 4. vol 2. p. 44, 60. 8vo.

tive sense. occ. 1 Cor. vii. 15. 3. Tit. ii. 3.
ike one *a servant*, or *slave*, in a e sense. occ. 1 Cor. ix. 19.
To be made, or *become a servant*. m. vi. 18, 22.
ή, from δεχεσθαι *receiving*, name- uests.
·tainment, *a feast*. occ. Luke v. 13.
ιλος, ὁ, from εδραχον (*Homer* ε. line 197.) 2 aor. of δερχειν *to* ch perhaps from the Heb. דרך ·d, *go forwards*; for the *sight*, or, ilosophically speaking, the *rays* by which we *see* any object, *pro- y in straight lines*.
ις, i. e. a large kind of serpent, d from his *sight*, which is very comp. Οφις); but in the N. T. d only in a figurative sense for il, that *old serpent*. Rev. xii. 9. : al. Comp. Gen. iii. 1.
rom Chald. דרע *the arm*, or, ac- to others, from δραω (which al. דרע) *to make*, and ασσον *near*. *take fast hold on*, properly with d. occ. 1 Cor. iii. 19, where it to the Heb. לכד *to take, catch*, . 13, for which the LXX use κατ- ιχω *to take hold of*.
, ης, ἡ, from δεδραγμαι, perf. the preceding δρασσω *to hold*, *the hand*.
ν, so called according to *Eusta-* Il. iii. (whom see in *Dammi* ol. 261.) because anciently equal to six οβολοι or *bars of iron*, of ze that six of them were as many n could *clutch* in his hand, ὁσων ΔΡΑΧΘΑΙ εδυναῖο χειρ. And ie name being retained after the iron money ceased, the Attic of silver was equal to the Roman , or about seven-pence three far- f our money. occ. Luke xv. 8, 9.
An obsolete verb, derived from ntal דרם, which in Arabic de- *to proceed by close and short steps*, *rally with an accelerated pace*, as ge-hog, &c. whence the Arabic דה signifies *a hare*. דרם, in the above sense, seems a dialectical corruption of the Heb. זרם *to run violently, flow, overflow* as water, ז being changed into δ, as usual.
To run. Hence in the N. T. we have in the 2d aor. εδραμον, Mat. xxviii. 8. Mark v. 6. & al. and particip. δραμων, Mat. xxvii. 48. Luke xv. 20. & al.

Δρεπανον, ου, το, from δρεπω *to crop, cut off*, which from the Heb. טרף *to pluck, tear off*; or else δρεπανον may be derived immediately from the Heb. דרבן *a sharp instrument*, which the LXX render by δρεπανον, 1 Sam. xiii. 21.
A sickle, a reaping or *pruning-hook*. Mark iv. 29. Rev. xiv. 14. & al.

Δρομος, ου, ὁ, from δεδρομα perf. mid. of δρεμω.
A course. It properly denotes *the act of running*; and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. מרוצה; but in the N. T. it is only used figuratively for *a course of action* or *ministration*. occ. Acts xiii. 25. x. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of *running* in a race. See *Alberti*.

ΔΥΝΑΜΑΙ, most probably from the Heb. דן or דון *to judge, distribute*, whence אדון *a lord, master*.

I. *To be able, to have power*. Mat. iii. 9. ix. 28. xvii. 19. & al. freq.
Δυνασθαι ακουειν *to be able to hear*, Mark iv. 33. This phrase, *Raphelius* has justly observed, means the same as δυνασθαι βασταζειν *to be able to bear*, John xvi. 12; and he confirms this interpretation by a passage of *Arrian*, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. *Wetstein* on Mark.

II. *To be capable, have a capacity*. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50.
Our *Eng.* word *can* comprehends both the above senses.

III. *To be able*, or *capable, justly, reasonably*, or *lawfully*. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies *propriety*, or *fitness*, as Luke xvi. 2, Ου γαρ δυνησῃ ἑτι οικονομειν, *For you* cannot (i. e. with propriety) *be any longer steward*.

Δυναμις, ιος, att. εως, from δυναμαι.

I. *Power, energy, strength, ability to act*, as of God, Mat. xxii. 29. Rom. i. 20. & al.

—οῖ

quis brevibusque passibus incessit, ac ndo, ut *lepus, echinus*." *Castelli* Lexicon

—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. On 2 Cor. viii. 3, *Wetstein* cites from *Polybius* καὶα δυναμιν, and from *Plutarch* ὑπερ δυναμιν, used in the same senses as by the Apostle.

II. It is used as a *title*.

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10*.

2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) *Grotius* remarks on Luke i. 17, that as often as the word δυναμις is mentioned together with πνευμα *spirit, a power of the Spirit greater* than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see *Macknight*.
In 1 Pet. iv. 14, the *Alexandrian* and eleven or twelve later MSS after δοξης add και δυναμεως, and this reading is favoured by several ancient versions, and received into the text by *Griesbach*.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69, in which passages the expressions of *sitting at the right hand of power*, or *of the power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that *royal sceptre*, which was in the *right hand* of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by *Vitringa*, Observ. Sacr. lib. ii. cap. 4, 5.

III. *Abundance*, as vis, *power*, is used in Latin, and חיל in Heb. Job xxxi. 25. Ezek. xxviii. 4, and *power* vulgarly in English. occ. Rev. xviii. 3.

IV. *Force, import*, of a language. 1 Cor. xiv. 11.

V. Δυναμεις, εων, αι, Attic, for δυναμιες, ιων, αι, *Angelical powers, angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21.

VI. Δυναμεις, αι, *Mighty*, i. e. *miraculous, powers*. Mat. xiv. 2. Mark vi. 14, Αι δυναμεις ενεργουσιν εν αυτῳ, *Th* mighty, or miraculous, powe *in him*.

VII. Δυναμεις, αι, *mighty*, i. e. *m works*, or *miracles*, effected by natural and divine *power*. Ma xi. 20, 21. xiii. 58. Acts xix. 1 xii. 28. Gal. iii. 5. Heb. ii. 4. Heb. vi. 5.

Δυναμοω, ω, from δυναμαι.
To make strong or *powerful, to s*
Pass. Δυναμουμαι, ωμαι, *To be ened*. occ. Col. i. 11.

Δυνας-της, ου, ὁ, from δυναμαι.
A mighty, or *powerful one*.

I. *A potentate, a sovereign*, spoke occ. Luke i. 52.—of God. oc vi. 15. Comp. 2 Mac. xii. 15. x Ecclus. xlvi. 5.

II. *A man of power, though not so great man, a grandee*. occ. Acts

Δυναλεω, ω, from δυναλος.
To be powerful. occ. 2 Cor. xiii

Δυναλος, η, ον, from δυναμαι.

I. In an active, or neuter sense, *mighty, able, strong*. Luke i. 49 Acts vii. 22. Rom. iv. 21. xv.

II. Δυναλον, το, used as a substanti Rom. ix. 22.

III. In a passive sense, *Possible, being done*. Mat. xix. 26. Ma Acts ii. 24. xx. 16. & al.

Δυνω, from δυω, which see.
To go off, or *set*, as the *sun*. iv. 40.

ΔΥΟ, att. ΔΥΩ, οι, αι, τα, from t דו *two*, which perhaps from He *cient*.
A noun of number, *Two*. M xviii. 16. xxi. 31. xxiv. 40, 41 & al. freq. In the N. T. δυο i the nom. gen. and accus. of al and the inspired penmen, ra should seem) than express a w *dual form* (of which there are n in the N. T. or in the LXX the Old), employ the poetic δυ for the dative of δυο. Mat. vi. 2. & al. Δυσι however is used *dides* †, as well as by the LX 13. See *Wetstein* on Mat. vi. xvi. 13.

ΔΥΣ,
A particle used only in *compo*

* See *Allix*'s Judgment, p. 133, 4. and *Enfield*'s Hist. of Philos. vol. ii. p. 101—163.

† See *Maittaire*'s Dialects, p. 3

is the opposite to *ευ well*, and denotes *badly, grievously, hardly, difficultly*, and may be derived from the Heb. דוה *to be weak, faint, languid, sick*, which last is sometimes the import of *δυς*, as in *Δυσενϊεια*, below.

Δυσβαστακτος, ε, ὁ, ἡ, from *δυς hardly*, and *βαστακτος borne, carried*, which from *βασταζω to bear, carry*.

Hardly borne or *carried, grievous to be borne*. occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. נטל *burdensome*. Prov. xxvii. 3.

Δυσεντερια, ας, ἡ, from *δυς* denoting *illness* or *sickness*, and *εντερον a bowel, intestine*, which from *εντος within*."

A dysentery, "*a diarrhœa*, or *flux*, wherein the stools are mixed with *blood*, and the *bowels miserably tormented with gripes**," *a bloody flux*. occ. Acts xxviii. 8.

Δυσερμηνευτος, ε, ὁ, ἡ, from *δυς hardly*, and *ἑρμηνευτος explained*, which from *ἑρμηνευω to explain*.

Hardly, or *with difficulty, explained, hard to be explained*. occ. Heb. v. 11.

Δυσκολος, ε, ὁ, ἡ, from *δυς* importing *difficulty*, and *κολον food*, a derivative from the Heb בלה, which in the reduplicate form בלכל signifies, *to nourish, support with food*.

I. Properly, *Difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult* or *disagreeable*. occ. Mark x. 24, where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling* and *mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious worldling.

Δυσκολως, Adv. from *δυσκολος*, which see. *Hardly, with difficulty*. occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24.

Δυσις, εως, ἡ, from *δυω* or *δυνω to go off, set*, as the sun, or solar light.

I. *The going off*, or *setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. Δυσεις, ων, αἱ, *The setting* of the sun. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al.

III. *The western parts* of the earth or heavens where the sun *sets, the west*. occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 K. xviii. 43—46, and *Shaw's* Travels, p. 329, to which I add from Mons. *Volney's* Voyage en Syrie, tom. i. p. 297, "*L'ouest & le sud-ouest*, qui regnent [en Syrie & Palestine] de Novembre en Fevrier, sont, pour me servir de l'expression des Arabes, *les pères des pluies, The west* and *south-west* winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, *the fathers of showers*."

Δυσνοητος, ε, ὁ, ἡ, from *δυς hardly*, and *νοητος understood*.

Hardly understood, hard to be understood. occ. 2 Pet. iii. 16.

Δυσφημια, ας, ἡ, from *δυς badly*, and *φημη fame, report*.

Evil report, infamy. occ. 2 Cor. vi. 8.

ΔΥΩ, *δυνω*, or *δυμι*, perhaps from the Heb. דוח or דוה *to thrust, impel*.

It seems properly to denote, in general, *to go in*, or *under*. So *Scapula*, subeo, ingredior.

I. *To go under*, i. e. the enlightened hemisphere, *to go off, set*, (subeo, ingredior, occido, *Mintert.*) as the *ἡλιος* or *solar light* doth, of which *Homer*, Il. i. line 605,

—Καλιδυ λαμπρον φαος ἡελιοιο.
The sun's resplendent *light* was set.

occ. Mark i. 32. Luke iv. 40.

In the LXX the verb is frequently used in this sense for the Heb. † בוא *to go off*.

II. *To invest, put on clothes*, i. e. *to go into*, or *under* them, as it were. Thus *Homer* says not only *δυναι τευχεα*, but *δυναι εν τευχεσι*, literally *to go into*, i. e. to put on, armour. The *simple* V. occurs not in this latter sense in the N. T. but hence *ενδυω, εκδυω*, &c.

Δωδεκα, οἱ, αἱ, τα. Undeclined, from *δυω two*, and *δεκα ten*.

Twelve. Mat. ix. 20. x. 1. & al. freq. As the Greek name is derived from *δυω two*, and *δεκα ten*, so the Eng. *twelve*, Saxon tpelf is from tpa *two*, and belifan *to leave*, i. e. *two left*, or remaining above the first *ten*. Comp. under Ἐνδεκα.

* New and Complete Dictionary of Arts.

† Comp. *Heb.* and *Eng.* Lexicon in בוא and ווש.

Δωδεκαῖος, η, ον, from δωδεκα.
The twelfth. occ. Rev. xxi. 20.

Δωδεκαφυλον, ε, το, from δωδεκα *twelve*, and φυλη *tribe*.
Twelve tribes. occ. Acts xxvi. 7. Comp. under Ιουδαιος.

Δωμα, ατος, το, q. δομημα, which from δομεω *to build*, and this from δεμω the same, which see.

I. *A house.* Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which it is well known in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely *hellenistical*, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. גג *a flat roof*; but the most usual meaning of δωμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See *Wolfius* on Mat. x. 27.) *Eustathius* however (and, I think, justly) explains δωμασι in *Homer*'s Odyss. x. line 554, to mean a *flat roof*, and *Alberti*, p. 504, shews that *Herodian* applies the N. in the same sense. It may be worth adding, that *Josephus* likewise uses it for *a flat roof*. Ant. lib. xiii. cap. 5. § 3. Των δε Ιουδαιων απο ΔΩΜΑΤΟΣ επι ΔΩΜΑ διαπηδωντων, But the Jews leaping from *roof* to *roof*—" So De Bel. lib. iv. cap. 1. § 4. αποπιπτοντες—των ΔΩΜΑΤΩΝ, falling from the *roofs*." And to illustrate what our Saviour says, Mat. x. 27, we observe that *Josephus*, De Bel. lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at *Turichææ*, αναβας επι το τειχος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high *.

On Luke v. 19, see under Αποστεγαζω.

Δωρεα, ας, ἡ, from δωρον.
A gift, a free gift. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where *Campbell*, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25.

Δωρεαν, Adv. It is properly the accusative case of δωρεα, used adverbially, q.d. κατα δωρεαν *for a gift*.

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause.* occ. John xv. 25. This seems an *hellenistical* sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52, for the Heb. חנם.

III. *In vain, without cause.* occ. Gal. ii. 21.

Δωρεω, ω, from δωρον.
Δωρεομαι, ουμαι, Mid. and Pass. *To give freely.* occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20.

Δωρημα, ατος, το, from δεδωρημαι perf. pass. of δωρεομαι. *A gift, a free gift.* occ. Rom. v. 16. James i. 17.

Δωρον, ε, το, from the obsolete V. δοω *to give*, which see under Διδωμι.

I. *A gift*, of God to man. occ. Eph. ii. 8.

II. *A gift, present*, of man to man. occ. Rev. xi. 10.

III. Most usually, *A gift*, or *offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11, where see *Suicer* Thesaur. in Δωρον. On Mat. xxiii. 18, we may observe that *Josephus*, in his 1st book against *Apion*, § 22, expressly mentions the oath by the *Corban* or Δωρον, as peculiar to the *Jews*, and observes from *Theophrastus*, that their *Tyrian* neighbours were by their own laws prohibited from using it. Comp. Κορβαν below.

* See *Shaw*'s Travels, p. 207. *Busbequii* Epist. Turc. iii. p. 150, l. "The houses (says Dr. *Russell*) consist of a ground floor, which is generally arched, and an upper story which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

E.

Ε, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but it's form is that of the Samaritan or Phenician *He* turned to the right hand; and there is little doubt but it's ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *E psilon* (Ε ψιλον) i. e. **E** *slender*, or *short*, to distinguish it from their Η *Eta* or **E** *long*, just as they called their Ο Ο μικρον, or *small*, in contradistinction to their long Ο named Ω μεγα, or *great*. See *Thomassinus*'s Preface to his *Glossarium Heb.* p. 87.

ΕΑ. Interj.

It may be understood as a natural exclamation of *indignation* or *grief*, like *Ah! Hah!* as it is often used by the Greek writers (see *Wetstein* and *Raphelius*), and thus *Grotius* makes it parallel to the Heb. particles הה, אהה; or else it may be taken as the 2d pers. sing. imperative of the V. εαω *to suffer, let alone*. So the Vulg. renders it in Luke sine, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

Εαν, A conjunction, from αν, or immediately from the Heb. אם *if*, to which this word, when used in the LXX, generally answers; or else εαν may be from the Chald. הן *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. הן *behold*, to which it corresponds in the LXX of Job xl. 23, or 18.

1. Conditional, *If, on condition that, supposing that.* Mat. iv. 9. vii. 10. viii. 2. & al. freq.
2. Concessive, *Though, although.* 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.
3. Repeated, Εαν—Εαν *Whether—or.* Rom. xiv. 8.
4. *When.* 2 Cor. v. 1. 1 John iii. 2. John xii. 32, where see *Whitby* and *Doddridge.* So *Clement*, 1 Cor. § 44, ΕΑΝ κοιμηθωσιν, *When* they were dead."
5. Indefinite, answering to the Eng.—*soever*, and Lat. —cunque. See Mat. v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. Αν 2. That this use of εαν is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in *Zeunius*'s edition of *Vigerus*, De Idiotismis, cap viii. sect. 6. reg. 14. p. 516.
6. Εαν μη, *If not, unless, except.* Mat. v. 20. Rom x. 15. *But*, in an adversative sense. Gal. ii. 16. Comp. Ει μη under Ει 8.

Εαντερ, A conjunction, from εαν *if*, and τερ emphat. perhaps from the Heb. מאר *glorious.*

If indeed, if truly. occ. Heb. iii. 6, 14. vi. 3.

Εαυτου, ης, ου, A pronoun wanting the nominative case, and compounded of the Ionic εο, for ου, *of his own*, and αυτω *him.*

I. *Himself, herself*, or *itself.* See Mat. xii. 26. ix. 21.

This pronoun is properly of the *third person*, but is sometimes used for the *second*, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thess. v. 13, and *Wolfius* there; and for the *first*, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as *Schmidius* hath shewn on Mat. iii. 9. (see *Pole* Synops.); and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9, eleven MSS, three of which ancient, read σεαυτον. See *Mill* and *Wetstein.*

II. It sometimes denotes a person's *home.* Thus John xx. 10, προς εαυτους *to their own home.* So Luke xxiv. 12, απηλθε προς εαυτον, *he went* to his own home."

See *Griesbach*. Thus the French say, chez *eux*. Comp. under Προς III. 1.

III. Plur. *One another*. See Eph. iv. 32. Col. iii. 16. Jude ver. 20.

Εαω, from εω *to send*, which from היה in a Hiph. sense, q. d. *to cause to be*, in a place namely. Comp. Ειμι *to go*.

I. *To permit, suffer*. Mat. xxiv. 43. Luke iv. 41. & al. Luke xxii. 51, Εαΐε ἑως τουτο, "*Let this suffice—Let pass what is done—Enough of this—No more of this.*" *Campbell*, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. *Diodati* renders Luke xxii. 51, as if there was a comma after εαΐε, "Lasciate, non più; *Have done, no more.*" But *Kypke*, whom see, "thinks that the words, εατε ἑως τουτο were spoken to the men who were about to carry off Christ as a prisoner, and translates them *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After εατε is to be understood με, *leave* me *at liberty*. comp. Acts v. 38, and LXX in Exod. xxxii. 9. Jud. xi. 37. Job vii. 16; after τουτο supply χρονο. *Polybius* likewise uses ἑως τουτο elliptically for *so long*." Comp. *Doddridge*.

II. *To let go, let fall*. occ. Acts xxvii. 40. Comp. under Περιαιρεω II.

Ἑβδομηκοντα, οι, αι, τα, Indeclinable, from ἑβδομος *the seventh*, and ηκοντα or κοντα the *decimal* termination.

Seventy, i.e. *seven tens*. *Martinius*, Lexic. Etymol. ingeniously explains the etymology of the Latin triginta *thirty*, by tres (tria) *geniti* per denarium, *three* begotten by *ten*, so derives the Latin *decimal* termination—ginta from genitus, and in like manner perhaps the Greek terminations —αχοντα, —ηκοντα, and —κοντα may be from קנה or infin. קנת *to acquire, get* occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομηκοντακις, from ἑβδομηκοντα, and ἑξ *six*.

Seventy-six. occ. Acts xxvii. 37.

Ἑβδομηκοντακις, Adv. from ἑβδομηκοντα, and κις, the numeral termination, which see.

Seventy times. occ. Mat. xviii. 22, Ἑβδομηκοντακις ἑπτα, *seventy times seven*. It is an *hebraical* or *hellenistical* phrase for *a number of times however great*. *Seven* itself is in Hebrew the number of *sufficiency*, and *seven times* is used for *often* (see Prov. xxiv. 16.); *seventy times seven* therefore is an *infinite*, or *indefinitely great, number of times*. Comp. Gen. iv. 24, in the LXX, where ἑβδομηκοντακις ἑπτα occurs in this sense.

Ἑβδομος, η, ον, from ἑπτα *seven*, the tenues π and τ being changed into their respective mediæ β and δ. Comp. Ογδοος.

Seventh. John iv. 52. Jude ver. 14. & al.

Ἑβραϊκος, η, ον, from Ἑβραιος.

Hebrew. occ. Luke xxiii. 38.

Ἑβραιος, αια, αιον, from Heb. עברי, of which presently.

An Hebrew, a native Jew, in opposition to Ἑλληνιστης, or one who had been converted from Heathenism to Judaism. (Comp. Ἑλληνιστης.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5, Ἑβραιος ἐξ Ἑβραιων, *an Hebrew of*, or *from Hebrews*, i. e. descended from *Hebrews*, or *native Jews*, both by the father's and mother's side. *Josephus*, the Jewish historian, who himself tells us in his *Life*, § 1. that he was of a *sacerdotal* family, and by his mother related to the *Asamonian* race, is by *Eusebius* (Demons. Evang. lib. vi. cap. 18. p. 291. edit. *Colon.*) styled Ἑβραιος ἐξ Ἑβραιων. Comp. *Kypke*.

Ἑβραιος is in the LXX constantly used for, and is plainly derived from, עברי *an Hebrew*, which word may need some explanation. The V. עבר then signifies *to pass, pass through, remove* from one place to another; and * *Shem* the progenitor of the holy line is called, Gen. x. 21, אבי כל בני עבר *the father of all the children* (not *of Eber* his great grandson; for how was he more the father of them than of his other descendants? but) *of passage* or *pilgrimage*—The father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in *Canaan*, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly*. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of *Abraham*, in particular, it is written, Gen. xii. 6, that עבר,

* See the learned *Bate's* Appendix to his *Enquiry into the Similitudes*, p. 397.

he

he passed through the land, and during his *pilgrimage* from one place to another in the land of promise, *wherein he sojourned, as in a strange country*, the epithet עברי, that is, the *pilgrim* or *sojourner* (LXX περάτης *passenger*), formed as נכרי *a stranger*, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11 iii. 18.

Ἑβραῖς, ίδος, ἡ. from the same as Ἑβραιος. *Hebrew*. It is applied only to the *Hebrew language*. Comp. Διαλεκτος. occ. Acts xxi 40. xxii. 2. xxvi. 14.

A strange notion, originally derived from the * *Jewish Rabbins*, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the *Hebrew* language ceased to be vernacular among the Jews; and it is pretended that they brought back the *Chaldee*, or *Babylonish*, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not *Hebrew*, but *Syriac*, or *Syro-Chaldaic*. But,

1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies: especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,

2dly. † It appears from *Scripture*, that *under the captivity* the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what meaneth Esth. viii. 9, where we read that the decree of *Ahasuerus*, or *Artaxerxes Longimanus*, was written unto every province according to the writing thereof, and unto every people after their language, *and to the Jews according to their writing, and according to their language?* (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to *Prideaux* (Connect. pt. i. book 5.), *five years after* Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

3dly. "*Ezekiel*, who prophesied during the captivity to the *Jews* in *Chaldea*, wrote and published his prophecies in *Hebrew*." *Leland*'s Reflections on Lord *Bolingbroke*'s Letters, p. 229, 3d edit. where see more.

4thly. "The prophets who flourished *soon after* the return of the Jews to their own country, namely *Haggai* and *Zechariah*, prophesied to them in *Hebrew*, and so did *Malachi*, who seems to have delivered his prophecy * about an *hundred* years after that event. Now if *Chaldee* was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the *body of the people*, in *Hebrew*, and did not, as *Daniel* and *Ezra* have sometimes done, use the *Chaldee* language? It is, I think, by no means sufficient to answer, with Bishop *Walton*, that they did this because the rest of the sacred books were written in *Hebrew*; for if there were any force in this reason, it would prove that *Daniel* also and *Ezra* ought to have written in *Hebrew only*.

5thly. *Nehemiah*, who was governour of the Jews about a *hundred years after* their return from Babylon, not only wrote his book in *Hebrew*, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of *Ashdod*, of *Ammon*, and of *Moab*, and that their children could not speak יהודית *the Jews' language*, but spake a mixed tongue. Now † יהודית is *Hebrew*,

* See *Walton* Prolegom. III. § 24.

† See *Jenkin* on the Christian Religion, vol. i. page 197, 3d edit.

* See *Prideaux* Connect. pt. i. book 6. an. A. C. 428.

† If any one should be so unreasonable as to con-

brew, as appears from *all* the other passages wherein it occurs, namely 2 K. xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of *Nehemiah*, that the *children* of *some* Jews, who had taken foreigners for wives, could not speak *pure Hebrew*, if *that* tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer*, to whom I am greatly indebted in the above observations) *this very text of* Nehemiah, I think, refutes the received supposition of the *Hebrew* being lost in the Babylonish captivity."

6thly It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term *Hebrew* to signify a different language from that which the *Grecizing* Jews denoted by that name; but the language which those Jews called *Hebrew* after the Babylonish captivity, was not *Syriac*, or *Chaldee*, but the same in which the law and the prophets were written. This appears from the prologue to Ecclus. which, according to *Prideaux*, was penned by the grandson of *Jesus* about †132 years before Christ; for he there observes, that "the same things uttered in *Hebrew* (ΕΒΡΑΪΣΤΙ λεξομενα) and translated into another tongue, have not the same force in them; and not only these things (this book of Ecclesiasticus), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken *in their own language*."

Lastly. It may be worth adding, that *Josephus*, who frequently uses th pressions τὴν ΕΒΡΑΙΩΝ διαλεκτον. λαν τὴν ΕΒΡΑΙΩΝ, ΕΒΡΑΪΣΤΙ. *language in which Moses wrote* (see al. Ant. lib. i. cap. 1. § 1, 2. lib. x. cap. 1. § 2.) tells us, De lib. vi. cap. 2. § 1, that towar conclusion of the siege of Jerusal addressed not only John, the con der of the Zealots, but τοις *the (Jewish) multitude* who were him, ΕΒΡΑΪΖΩΝ *in the Hebrew t* which was therefore *the common lan* of the Jews at that time, *i. e.* forty years after our Saviour's Comp. Ant. lib. xviii. cap. 7. § 10. On the whole, I conclude that th did not exchange the *Hebrew* f *Chaldee* language at the captivity that the terms Ἑβραῖς, Ἑβραϊκος, σι, in the N. T. denote* not th *riac*, or *Syro-Chaldaic*, but the *H* language, commonly so called; t I readily grant that this language, cially as spoken by the *Galilean* Mark xiv. 70. Mat. xxvi. 73, and Γαλιλαιος), had in our Saviour' deflected from its ancient puri particularly appears, I think, fro words Αϱϱα, Ακελδαμα, Βοανεϱϱες Ϝοβα, which see in their proper pla As to the language in which the a *Syriac version* is written, that som coincides with the language whic Saviour spoke, and sometimes not. *Raka*, Mat. v. 22, *Talitha kumi*, v. 41, and *Corban*, Mark vii. preserved in that version. But the first words of our Saviour's do cry, Mat. xxvii. 46. Mark xv. 3 there represented by *Ail, Ail, lem Boanerges*, Mark iii. 17, is explain *Beni Roma*; *Golgotha*, Mat. xxv Mark xv 22. John xix. 17, is exp by *Gegultha*; *Gabbatha*, John xi by *Gepiptha*; and *Akeldama*, Acts is interpreted by *Qurith dem.*

Ἑβραϊστι, Adv. See Ἑβραϊς.

In Hebrew, in the Hebrew languag John v. 2. xix. 13, 17, 20. Rev. (N. B.) xvi. 16. So *Josephus*,

tend, that יהודית in this text of *Nehemiah* means not *Hebrew* but *Chaldee*, the language pretended to be then spoken by the *Jews*; I answer, that the *Chaldee* language is in Scripture not only always called by other names once לשון כשדים *the language of the Chaldees*, Dan. i. 4; and usually ארמית *Aramitish* (see inter al. Ezra iv. 7. Dan. ii. 4.), but that under the latter appellation it is also expressly *contradistinguished* from יהודית, or *Jewish*, in 2 K. xviii. 26. Isa. xxxvi. 11.

* *Spearman*, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See *Prideaux* Connect. pt. ii. book v. an. A. C. 132.

* See this point more particularly proved learned *Spearman*, On the LXX, letter v. an *Walton*'s Prolegom. xiii. 5.

lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says, that *Rabshakeh* spake to the Jews Ἑβραϊστι, *In Hebrew.*

Ἐγγιζω from ἐγγυς.

To approach, come, or *draw near.* It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25.

In Luke xviii. 35, "a distinction [or comma] should have been placed after ενλον, thus: *But it came to pass, as he drew near* (viz. *to Jerusalem*), *at Jericho, a blind man,* &c." *Markland* in *Bowyer's* Conject. where see more; and with this *great* critic I agree, notwithstanding the *unusually confident* remarks in *Campbell's* Note. Comp. Εις I. 14.

Ἐγγραφω, from εν *in* or *on,* and γραφω *to write.*

To ENGRAVE, or *write in* or *on.* occ. 2 Cor. iii. 2, 3.

Ἐγγυος, ου, ὁ, from ἐγγυη *a pledge,* or *pawn,* so called from being lodged* εν γυοις *in the hands* of the creditor.

A sponsor, surety. occ. Heb. vii. 22. See *Wolfius.* This word occurs not in the LXX, but they use the N. Ἐγγυη for the Heb. ערבה *suretyship, joining with another in contract,* Prov. xvii. 18; and the V. mid. ἐγγυαομαι, *to make oneself a surety,* for the V. ערב, Prov. vi. 1. xvii. 18; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28, we have the N. ἐγγυος.

ΕΓΓΥΣ, Adv. from the Heb. נגש *to approach,* with ה prefixed.

Governing a genitive, *Near, nigh,* of place. John iii. 23. vi. 19.—of time. Mat. xxiv. 32. xxvi. 18.—of state, Eph. ii. 13, 17. Heb. vi. 8.

Ἐγγυτερος, α, ον, Comparat. from ἐγγυς.

More near, nearer. occ. Rom. xiii. 11.

ΕΓΕΙΡΩ, from Heb. העיר Hiph. of ער *to raise, raise up,* ע being, as usual, changed into γ. The LXX have in several passages used ἐγειρω for the Heb. הֵעִיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitively, *To raise up,* as a person from the ground. Acts x. 26. Ἐγειρομαι, Mid. *To raise up oneself, rise up,* from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. Ἐγειρομαι, Pass. The same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up,* as children to Abraham, a prophet, &c. See Mat. iii. 9. Luke vii. 16. Mat. xxiv. 11, 24.

III. Ἐγειρομαι, Pass. *To rise up,* in hostility. Mat. xxiv. 7.

IV. *To rouse,* or *raise, from sleep.* Mat. viii. 25. Pass. *To be roused, awake,* or *rise, from sleep,* and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. Ἐγειρομαι, Mid. The same. Eph. v. 14.

V. *To raise up,* as a person lying sick. Mark i. 31, Ἐγειρομαι, Pass. and Mid. *To be raised,* or *rise up,* as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12.

VI. *To rouse,* or *raise up,* the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where *Kypke* shews that *Lucian* frequently uses the phrase ναον εγειρειν for *building a temple,* and that *Josephus* applies the V. to *restoring, rebuilding,* as it signifies in John. Pass. *To be raised up,* from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 K. iv. 31, for the Heb. קוץ *is awakened.*

Ἐγερσις, ιος, att. εως, ἡ, from ἐγειρω.

Resurrection, resuscitation, being awakened, as it were, from the sleep of death. occ. Mat. xxvii. 53.

Ἐγκαθετος, ου, ὁ, ἡ, from εν *in,* and καθιημι *to let down, set in ambush.*

A lier in wait, one who lets himself down, as it were, or *crouches* in some secret place to spy, listen, catch, or hurt. So *Hesychius* explains ἐγκαθετοι by ενεδρευοντες *persons lying in wait* or *ambush*; and *Suidas,* ἐγκαθετος by δολιος *deceitful,* καταλασκοπος *a spy. Josephus,* however, plainly uses this word for a person *suborned* for a particular purpose, De Bel. lib. ii. cap. 2. § 5, where *Antipater* accuses *Archelaus* as μετα την Ἡρωδου τελευτην ΕΓΚΑΘΕΤΟΥΣ ὑποπεμψας (*mittendos* subornavit, *Hudson*) τους παρειθησονλας αυτῳ το διαδημα, after Herod's death *suborning* persons to put the diadem on his

* *Dupert* from *Eustathius* in *Theophrast.* Charac. Eth. p. 406. and *Damm* Lexicon, col. 62, 65.

his own head." And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοι δ' ησαν ΕΓΚΑΘΕΤΟΙ παρα των τυραννων τοις περος τον δημον προφηται. Many prophets were then *suborned* by the tyrants (and sent) to the people." So the learned *Hudson*, "*Multi autem tunc a tyrannis* subornati sunt *ad populum prophetæ*." occ. Luke xx. 20, which text *Wolfius* remarks that *Jos. Scaliger* has not improperly rendered "*Observato eo*, subornarunt *qui se justos simularent*, Having watched him they *suborned* some who should feign themselves just men." Comp. *Kypke*.

The LXX use the phrase εγκαθετος γινομαι for the Heb. ארב *to lie in wait*, Job xxxi. 9.

ΕΓΚΑΙΝΙΑ, ων, τα, from εν *in* or *at*, and καινος *new*.

The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of it's *purification* and *renovation*, as it were, after it had been polluted by heathen idolatries and impurities. Of the institution of this feast by *Judas Maccabeus*, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8, and *Josephus*, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see *Whitby*, *Doddridge*, and *Campbell*.

In the LXX this N. answers to the Heb. חנכה *a religious dedication*. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

ΕΓΚΑΙΝΙΖΩ, from εν *in* or *at*, and καινος *new*. *To handsel*, in a religious sense, *to dedicate, consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the *dedication* of the temple by *Solomon*, 1 K. viii. 64. 2 Chron. vii. 5, answering to the Heb. חנך. Comp. Deut xx. 5. 1 Mac. iv. 36

ΕΓΚΑΛΕΩ, ω, from εν *into*, and καλεω *to call*.

I. With a dative of the person, *To summon into a court of judicature, to call to a judicial account*, in jus vocare, *to indite, implead*. occ. Acts xix. 38. Εγκαλεομαι, ουμαι, Pass. *To be called to a judicial account*. occ. Acts xix. 40.

II. With a dative of the person, *To accuse, lodge an accusation against, object a crime to*. occ. Acts xxiii. 28. Εγκαλεομαι, ουμαι, Pass. *To be accused*. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by κατα, and a genitive of the persons accused, occ. Rom. viii. 33.

ΕΓΚΑΤΑΛΕΙΠΩ, from εν *in*, and καταλειπω *to forsake, desert*.

"This word, says *Leigh*, is particularly *emphatical*. Καταλειπω is *to leave, forsake*; but this is more, it is *to forsake* a person *in* the utmost distress, *to leave him plunged in* the deep mire." *Josephus* uses it in this *emphatical* sense for *forsaking in time of danger* or *distress*. Vit. § 4. De Bel. lib. iii. cap. 7. § 15, and lib. iv. cap. 1. § 5.

I. *To forsake*, or *desert* a person *in* distress, persecution, calamity, or the like. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5.. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have εγκατελιπες for the Heb. עזבת *hast thou forsaken*? Comp. Σαβαχθανι. See also Ecclus. xxiii. 1.

II. *To forsake*, or *desert*, as the christian assemblies, *in* persecution. occ. Heb. x. 25.

III. *To leave remaining, to reserve* some faithful *in* the midst of apostasy. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. השאיר *to leave remaining*.

ΕΓΚΑΤΟΙΚΕΩ, ω, from εν *in, among*, and κατοικεω *to dwell*.

To dwell among. occ. 2 Pet. ii. 8.

ΕΓΚΕΝΤΡΙΖΩ, from εν *in*, and κεντριζω *to prick, make a puncture*, which from κεντρον.

To insert by making a puncture or *small opening, to ingraff*. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually* done in the natural world, that *a branch of a wild olive-tree should be grafted into a good olive-tree*, though a branch of the good be sometimes grafted into the wild *. This latter, † *Pliny* says, was formerly practised in *Africa*; and *Kolben*, in his Natural History of the Cape of Good Hope, vol. ii. p. 278, tells us, that "long ago some *garden-olive* slips were

* See *Pole* Synops. in Rom. xi. 17, and *Burkitt* on Rom. xi. 22—24.

† Nat. Hist. lib xvii. cap. 18. "*Africa peculiare quidem in* oleastro *est* inserere (oleam)."

carried

carried to the Cape from Holland, and *grafted on the stocks of the wild olives* at Constantia, a seat so called in the Capian colony." *Theophrastus*, cited by *Wetstein* (whom see), takes notice of both the above-mentioned modes of grafting olives.

Εγκλημα, ατος, το, from εγκεκλημαι perf. pass. of εγκαλεω *to accuse*.

An accusation. occ. Acts xxv. 16. xxiii. 29. where *Kypke* cites *Demosthenes*, *Appian* and *Lucian* using the phrase ΕΓΚΛΗΜΑ ΕΧΕΙΝ for εγκαλεισθαι *to be accused*. So in the text εγκλημα εχοντα is equivalent to the preceding εγκαλουμενον.

Εγκομβοομαι, ωμαι, Mid. from εν *in*, and κομβοω *to gather*, or *tie*, *in a knot*; and hence in 1st aor. mid. *to clothe*, which V. is derived from the N. κομβος *a knot*, and this perhaps from the Heb. כמז *to gather into a roundish form*, and as a N. כומז *some circular ornament*. See *Heb.* and *Eng.* Lexicon in כמז.

To clothe, properly *with an outer ornamental garment tied closely upon one with knots*. occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Œcumenius* explains εγκομβωσασθε by ενειλησασθε, περιβαλεσθε, *invest*, *clothe yourselves*. 2dly, Εγκομβωμα denotes *an outer* or *upper garment*. Thus *Longus*, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away το εγκομβωμα *his outer garment*, ran away naked (i. e. as 1 Sam. xix. 24. Isa. xx. 2.) 3dly, The word imports *ornament*. So *Suidas* interprets κομβωματα by καλλωπισματα *ornaments*. *Theodotion* uses εγκομβωματα for some *female ornaments* (Heb. קשרים *fillets* or *ribbands*), Isa. iii. 20. And in this view *Epicharmus* applies the V. κομβεσθαι, Ει γε μεν ὁτι καλως κεκομβωται, But if because *he is well dressed*." So γολυσασθαι, by which *Hesychius* expounds εγκομβωσασθαι, signifies not only *to clothe* but *to adorn*. 4thly, Εγκομβεσθαι imports being *tied closely with knots*. So in *Hesychius* εγκομβωθεις is the same as δεθεις *bound*, *tied with knots*; and * *Gloss. Albert* interprets εγκομβωσασθε not only by ενειλησασθε, περιβαλεσθε (as *Œcumenius* above), but also by [illegible]γειλασθε *draw tight*, contrahite. *Theodorus* likewise says, την σπωμιδα [illegible]ην ενεκομβωσαμην, *I tied my cloak* at the top*." On the whole then this beautiful and expressive word εγκομβωσασθε used by St. Peter implies, that the humility of Christians, which is one of the most *ornamental* graces of their profession, should constantly *appear* in all their conversation, so as to *strike the eye of every beholder*; and that this amiable grace should be so *closely connected* with their persons, that no occurrence, temptation, or calamity should be able to *strip* them of it. *Farit Deus!*

Εγκοπη, ης, ἡ, from ενεκοπον, 2 aor. of εγκοπτω.

An hindrance. occ. 1 Cor. ix. 12.

Εγκοπτω, from εν *in*, and κοπτω *to strike*.

To interrupt, *hinder*. occ. Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18; and, according to the reading of almost all the ancient, and many modern MSS, Gal. v. 7. Comp. under Αναχοπτω. And in 1 Pet. iii. 7, the *Alexandrian*, and many later MSS, and several printed editions, have εγκοπτεσθαι, which reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. The compliment intimated by *Tertullus* to *Felix*, in Acts xxiv. 4, is of the same cast with that of *Horace* to *Augustus*, Epist. i. lib. 2. lin. 3, 4.

——*In* publica commoda *peccem*,
Si longo sermone morer tua tempora——

To make a long discourse, and waste your time,
Against the *publi: good* would be a crime.
CREECH.

Εγκρατεια, ας, ἡ, from εγκρατης.

Self-government or *moderation with regard to sensual pleasures*, *temperance*, *continence*. occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.

* In Append. cited by *Stockius*.

* See the Commentators in *Pole's* Synops. to whom, and particularly to the learned *Gataker*, I am principally indebted for the above exposition of the word. See also *Suicer* and *Wetstein*; but *Sibranda* in *Wolfius*, whom see, contends that κομβος, κομβωμα and εγκομβωμα in the Greek writers properly refer to the dress of *girls*, *shepherds*, and *slaves*, which is fastened with a *knot*; and so interprets εγκομβωσασθε in St. Peter, as *in itself* implying not *ornament* but *humility*. The French translation has, "Soiés parés par dedans *d'humilité*, Be ye inwardly adorned *with humility*."

Εγκρα-

ΕΔΑΦΟΣ, εος, ους, το, from the Heb. דרך *to thrust, push, impel.*

The ground, whereon things *rest*, and against which they are *impelled* in falling, or, more philosophically speaking, towards which they are *impelled* by the pressure of the expansion whether in resting or falling. occ. Acts xxii. 7.

Ἕδρα ας, ἡ, from ἑδεμαι, 2d fut. of ἑζομαι *to sit*, which perhaps from the Heb. חזה *to settle.*

A seat, or *sitting*. It occurs not in the N. T. but is here inserted on account of its derivatives.

Ἑδραιος, αια, αιον, from ἑδρα.

Settled, steady, steadfast. occ. 1 Cor. vii. 37. xv. 58. Col i. 23.

Ἑδραιωμα, ατος, το, from ἑδραιοω *to establish*, which from ἑδραιος.

A support, stay, ground. occ. 1 Tim. iii. 15.

Ἐθελοθρησκεια, ας, ἡ, from ἐθελω *to will*, and θρησκεια *religion, worship.*

Voluntary worship, performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning, but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ ἐν ΘΡΗΣΚΕΙΑι των ἀγγελων, and must therefore be understood in a bad sense, and is well rendered by our translators *will-worship* Comp. under Θρησκεια II.

ΘΕΛΩ, or ΕΘΕΛΕΩ, from Heb. התיאל the Hith. (if it occurred) of the V. יאל *to resolve, determine.* The learned *Damm*, Lexic. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of *Homer* have θελω, εθελω ought to be replaced.

To will, be willing, resolve. Mat. ii. 18. xvii. 12. xxiii. 37. & al. See under Θελω.

Ἐθιζω, from εθος *custom.*

To accustom. Εθιζομαι, pass. *To be accustomed.* or *customary.* occ. Luke ii. 27.

Ἐθναρχης, ου, ὁ, from ἐθνος *a nation*, and αρχω *to govern.*

An Ethnarch, or *governour of a nation.* occ. 2 Cor. xi. 32, where it plainly means a *deputy*, or *subordinate governour.* Thus *Lucian*, Macrob. tom. ii p. 639, uses it as a title inferiour to Βασιλευς, Ασανδρος—ανθ' ΕΘΝΑΡΧΟΥ Βασιλευς αναδρεσθεις. So *Josephus*, De Bel. lib. ii. cap. 6. § 3. As to the historical difficulty in 2 Cor. xi. 32, of Damascus being then subject to king *Aretas*, see *Wetstein*, *Wolfius*, and *Marsh*'s Translation of *Michaelis*'s Introduct to N. T. vol. i. p. 55.

Ἐθνικος, η, ὁ, from ἐθνος.

An Heathen, a Gentile, a man of an heathen nation. occ. Mat. vi. 7. xviii. 17.

Ἐθνικως, Adv. from ἐθνικος.

Heathenishly, after the manner of the Heathen or *Gentiles.* occ. Gal. ii. 14.

ΕΘΝΟΣ, εος, ους, το, perhaps from the Heb. * אתן *strong.*

I. *A nation, a people.* Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26, in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation.*

II. *Christians*, in general, are styled *an holy nation* by St. Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al freq.

III. Εθνεα, ων, τα, plur. in the N. T. frequently signifies *the Heathen* or *Gentiles*, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11 iii. 6. & al. freq. This is an *hellenistical* sense of the word, in which it is very often used by the LXX for the Heb. גוים *the nations, the heathen*; but in the N. T. it often also denotes or includes the *believing* or *Christian Gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. & al.

It may not be amiss to observe, that our Eng. *Heathen* is from the Greek Εθνη.

Ἐθος, εος, ους, το, from εθω.

Custom, usual practice, or *manner.* Luke i. 9. ii. 42. John xix. 40. Acts xxv. 16. & al.

ΕΘΩ, Probably from the Heb. אתה *to come.*

To use, be accustomed, be wont, whence perf. mid. attic εωθα, and pluperf. εωθειν. occ. Mat. xxvii. 15. Mark x. 1. Εωθος, το, particip. perf. mid. attic neut. *What was customary* or *usual.* occ. Acts xvii. 2. Luke iv. 16, Και κατα το εωθος

* Εθνος is used for a *troop* or *company* by *Homer*, Il. iii. line 32,

Αψ δ' ἑταρων ες ΕΘΝΟΣ ιχανζετο.—
Back he retreated to a *troop* of friends.

So Il. vii. line 115. & al.

αὐλῳ, *According to his custom.* So LXX, Num. xxiv. 1.

EI, A conjunction, perhaps from the Heb. היה *to be*, or אי *whether?* See Sense 6. below.

1. Conditional. *If*, q. d. *it being that.* Mat. iv. 3. v. 29. & al. freq.
2. *Since.* Rom. viii. 31.
3. Concessive, *Though, although.* 2 Cor. xiii. 4. So Ει και, *Although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. & al. freq
4. Implying the event, *That.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where *Whitby* takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called *hellenistical*, and supposed to be taken from the like use of the Heb. particle אם *if*, to which in the LXX ει indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 K. i. 51. But it may be observed, that the purest Greek writers have used ει in the same manner. Of this *Raphelius* on Acts xxvi. 8, has produced instances from *Polybius* and *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 3. from *Demosthenes* and *Isocrates*; to which I add from *Plato*, Phædon § 23. p. 207. edit. *Forster*, Δειν δε προσαπο δειξαι εἰι, ΕΙ και επειδαν αποθανωμεν ηδεν ηττον εσται η πριν γενεσθαι, But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born;" and from *Josephus*, De Bel. lib. v. cap. 11. § 6. και πολλα τες σραλιωτας φαυλισας, ΕΙ κραιενιες των πολεμιων τειχων κινδυνευσι τοις ιδιοις, and severely upbraiding the soldiers, *that* being in possession of the enemies walls, they were exposed to danger in their own." Thus the learned *Hudson* renders it, "*Multumque increpatis militibus* quòd, *cum hostium muros obtinuissent, in suis periclitarentur.*" So lib. i. cap. 26. § 2. τω μεν ονειδειζων ΕΙ—upbraiding him *that*—*illi quidem exprobrans* quòd—*Hudson*. *Raphelius* has well shewn in his Annotation on Mark xv. 44, that εθαυμασεν ει in that text means *he wondered* that, and does *not* imply that Pilate had any *doubt* whether Jesus *were* dead, but that he was surprised that he was dead *so soon*. To the passages alleged by that learned writer, where *Herodotus* and *Xenophon* use θαυμαζειν ει in this sense, we may add *Xenophon*'s Memorab. lib. i. cap. 1. § 13. where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of *Socrates*, ΕΘΑΥΜΑΖΕ δε, ΕΙ μη φανερον αυτοις εστιν, ὁτι ταυτα α δυναται ανθρωποις ευρειν, *He wondered that* it was not manifest to them, that it was impossible for men to discover these things." The reader may find other plain instances of the like application of the phrase in *Josephus*, Ant. lib. xiv cap. 7. § 2. and De Bel. lib. i. cap. 10. § 2. and Cont. Apion. lib. ii. § 37, and will meet with many more in reading the best Greek writers. Comp. *Kypke*.
5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle אם and to the correspondent *hellenistical* use of ει by the LXX. See *Whitby* on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3. both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—
6. Of interrogation or doubt, *Whether, if.* Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 4.
7. Of wishing, *O if! O that!* O si! Luke xix. 42. Comp. Luke xii. 49 xxii. 42. Ει is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but *Raphelius* shews that *Herodotus*, *Polybius*, and *Homer* (to whom I add *Lucian* in Prometh. tom. i. p. 118.) have applied it in the same manner. Comp. *Vigerus* De Idiotism. cap. viii. sect. 6. reg. 1. in Ει, and *Kypke* on Luke xix. 42. But perhaps both in Luke xix. 42. and xxii. 42, there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after ει and εαν. Comp. under Καν 1. On Luke xii. 49, see *Campbell*.
8. Ει μη, *If not*, i. e. *unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. *But*, in an adversative sense. Mat. xii. 4. Mark xiii. 32. Luke

Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. Ει δε μη, *But if not, otherwise.* John xiv. 2.

10. Ει δε μηγε, *But if not truly, otherwise truly.* Mat. vi. 1. ix. 17; on which last text observe, that *Xenophon* applies ει δε μη in the same manner, as referring to the *sense*, not to the words, in Cyri Exped. lib. iv. p. 271. edit. *Hutchinson*, 8vo, who, in Note 4, shews that the phrase is thus used also by *Demosthenes*, *Thucydides*, *Ælian*, and *Dio Chrysostom*.

Ειγε, A conjunction, compounded of ει *if*, and γε *truly*.

1. *If indeed, if truly.* occ. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly.* occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See *Doddridge* on the two latter texts.

Ειδος, εος, ους, το, from ειδω to *see*.

I. *The act of seeing, sight.* occ. 2 Cor. v. 7.

II. *The object of sight, form, appearance.* occ. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. Exod. xxiv. 17, in the LXX, where, as in many other places of that version, ειδος answers to the Heb. מראה *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also Num. xii. 8, in Heb. and LXX. *Campbell*, whom see, understands John v. 37—ειδος, &c. to the end of ver. 38, *interrogatively*, and refers ειδος to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and φωνην to the voice which was then heard *from heaven*.

ΕΙΔΩ and **ΕΙΔΕΩ**, from the Heb. ידע *to feel, perceive, know*, to which it frequently answers in the LXX.

I. *To perceive*, or *know* with the outward senses, particularly with the *sight*, *to see*. Mat. ii. 2, 9, 10. & al. freq.

II. *To perceive with the eyes of the mind, to know, perceive, understand.* See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In John iii. 3, *Campbell* renders it *discern*, see his Note. On Acts xxiii. 5, comp. *Wetstein* and *Wolfius*, and see *Marsh*'s Translation of *Michaelis*'s Introduct. to N. T. vol. i. p. 51.

III. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35, 36, 37. Rev. xviii. 7. Such expressions are very common in Heb. and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. xxvi. 72, 74. Mark xiv. 71. Comp. 2 Cor. xii. 2.

V. *To know, esteem, regard.* 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own.* Mat. xxv. 12. 2 Thess. i. 8.

VII. *To know how*, implying both *knowledge* and *inclination*. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65.

VIII. *To see, consider.* Acts xv. 6.

IX. *To see, converse with.* Luke viii. 20. (Comp. Mat. xii. 47.) *Thucydides* and *Lucian* use ιδειν in this sense. It is then an Attic application of the verb. See *Wolfius* and *Wetstein*.

Ειδωλειον, ου, το, from ειδωλον.

An idol's temple. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Esd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ασταρτειον for the *temple of Ashtaroth*, or *Astarte*; in 2 Mac. xii. 26, Ατεργατειον for the *temple of Atergatis*; and in the heathen writers, Μουσειον for the *temple of the Muses*; Βακχειον—*of Bacchus*; Βενδιδειον—*of Bendis*, i. e. *Diana*, &c. Comp. *Wetstein* in 1 Cor. That it was the custom of the ancient Heathen to *feast in the temples of their idols*, *Elsner* on 1 Cor. viii. 10, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the *Shechemites*, Jud. ix. 27. Comp. also Jud. xvi. 23, 25, with *Josephus* Ant. lib. v. cap. 8. § 12; and see Amos ii. 8. 3 Mac. iv. 16, and *Wolfius* and *Kypke* on 1 Cor. viii. 10.

Ειδωλοθυτον, ου, το, from ειδωλον *an idol*, and θυω *to sacrifice*.

Somewhat sacrificed, or *offered in sacrifice to an idol.* Acts xv. 29. 1 Cor. viii. 1, 4. & al. This word is also used in § 5 of the Treatise concerning the Maccabees, printed at the end of *Hudson's Josephus*; where it is said that *Antiochus* commanded his soldiers to force the Hebrews ΕΙΔΩΛΟΘΥΤΩΝ—αποφαγεσθαι to taste *meat offered to idols*.

Ειδωλολατρεια, ας, ἡ, from ειδωλον *an idol*, and λατρεια *worship*, which see.

Idolatry,

Idolatry, worship of idols or *false gods, idol-worship.* occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3.

Ειδωλολάτρης, ου, ὁ, from *ειδωλον an idol,* and λάτρις *a servant, worshipper.* Comp. under Λατρευω.

An idolater, a servant, or *worshipper of idols.* 1 Cor. v. 10. Eph. v. 5. & al.

Ειδωλον, ου, το, from *ειδος a form, appearance.*

I. *An image,* or *representation,* whether corporeal or mental, of some other thing. Thus *Herodotus* and *Xenophon* (Memor. Socrat. lib. i. cap. 4. § 4.) use *ειδωλα* for *statues* of men, *Plato* sometimes for *universal ideas,* or *conceptions of the mind,* and *Longinus* (De Sublim. § ix. p. 46. edit. 3tiæ, *Pearce)* for a *poetical image.* In *Homer* *ειδωλον* is used for the *shade,* or *aërial vehicle* of a departed soul or mind, and is distinguished both from the body and the soul. Comp. Il. xxiii. lin. 103, 104. with Odyss. xi. lin. 600, 601, and see *Pope*'s Note on the former passage, and *Lucian* on the latter, in Dial. Diog. et Hercul. tom. i. p. 262. *Plato* also applies it in this sense, Phædon, § 30. where consult *Forster*'s Note. See further *Homer*'s application of this word, Il. v. line 449. Odyss. iv. line 796. *Hesychius* explains *ειδωλον by ὁμοιωμα a similitude, εικων an image, σημειον a sign, χαρακτηριον σκιοειδες a shadowy representation,* or *delineation.*

II. In the N. T. *An idol,* or *image* set up to be *worshipped for God,* and that whether intended as a *representative of the true God,* as * Acts vii. 41; or *of a false one,* Acts xv. 20. 1 Cor. xii. 2. Rev. ix. 20.

III. *A false god, usually worshipped by an image.* See 2 Cor. vi. 16. 1 Thes 1 John v. 21. St. Paul says, viii. 4. (comp. ch. x. 19) that *an nothing in the world,* which surel not mean *absolutely nothing* (whet an *idol* be understood the *image* its the *sun, moon, air, Cæsar,* or &c. sented thereby), but "*nothing of a* for the Apostle proves that an *nothing,* because there is no *God* bu as *Whitby* remarks; or, to use the of the truly learned and excellent *vint,* "*Idols* may be somewhat as *material part,* for so they are som brave works of men's hands, stat gold, &c. sometimes excellent w God himself, as sun and moon, & as to their other *formal being* excellency, which might require *worship,* they are *nothing at all which fond worshippers are pleased ceive of them.*" Comp. Isa. x Hab. ii. 18, 19. and Ουδεις II. S *Suicer*'s Thesaur. in Ειδωλον, and *l* Cur. Philolog. on 1 Cor. viii. 4.

In the LXX this word answers m to the Heb. עלם *an image,* פסל a *a graven image,* and to עצבים *el images,* but also to בעלים *ruling* and to אלהים *gods, saviours.*

Εικη, Adv. from *εικω to yield.*

I. *Rashly, without sufficient cause.* oc v. 22, where it plainly implies *y* or *giving way to* an evil passion. Col. ii. 18. So *Homer expressly u* ΚΕΙΝ θυμῳ for *yielding* to one' or passion. See Il. ix. lin. 109, 11 Il. xxiv. line 43. Odyss. v. line 1

II. *In vain, to no purpose.* occ. Rom. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. sense also is implied a *being overc yielding to* opposition and difficul Gal. iii. 4, see *Elsner* and *Wolfiu*

Εικοσι, οι, αι, τα, Indeclinable.

The number *twenty.* As *δεκα te* rived from δεχεσθαι, Ionic *δεκεο hold, contain,* so *εικοσι* may be d from *εχω,* 2d aor. *ειχον to have,* as containing many numbers u Luke xiv. 31. & al. freq.

Εικοσιπενλε, Indecl. from *εικοσι* an *five.*

Twenty-five. occ. John vi. 19.

* The *Heathenish idolatry of worshipping the host of heaven,* &c. is in the immediately following verses mentioned as *distinct* from that of the *calf;* and it is evident from the history, Exod. xxxii, that this latter was intended as a representative of *Jehovah;* for not only *the people said* of it (ver. 4.) *These be thy gods* (Aleim) *which brought thee up out of the land of Egypt,* but *Aaron* also (ver. 5.) *built an altar before it,* and *Aaron made proclamation and said, To-morrow* is a feast to JEHOVAH: And the similar *idolatry* of the *golden calves* set up by *Jeroboam* in Dan and Bethel is likewise in a very clear and striking manner *distinguished* from the worship of *Baal,* or *the sun,* 2 K. x. 28, 29, 31. In short, the worship of the *calves* was *Arian,* that of *Baal,* or *the sun,* was *Heathenish, idolatry.* Comp. 1 Cor. x. 7.

† In his *Depth and Mystery of the Roma* p. 69.

Εικοσιτέσσαρες, οι, αι, declined as τεσσαρες, from εικοσι, and τεσσαρες *four*. *Twenty-four*. occ. Rev. v. 8, 14.

Εικοσιτρεις, ις, ας, declined as τρεις, from εικοσι, and τρεις *three*. *Twenty-three*. occ. 1 Cor. x. 8. where see *Wolfius*, *Whitby*, and *Doddridge*.

ΕΙΚΩ, from the Heb. יקה *to obey, submit*. *To yield, submit*. occ. Gal. ii. 5.

ΕΙΚΩ, from the Chald. חיך, *as, like as*, or from the Heb. היה, *to be*, and כ *like as, like*, which two words are in the Heb. Bible often joined to this sense. *To be like, resemble*. occ. Jam. i. 6, 23.

Εικων, ονος, ἡ, from εικω *to be like, resemble*.

I. *A corporeal representation, an image*, as of a man made of gold, silver, or &c. occ. Rom. i. 23.—of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. *Herodian*, lib. i. cap. 27, uses the word in this latter view, Νομισμαΐα—εκ̓ιστυπωμενα την εκεινου ΕΙΚΟΝΑ, Money struck with his *image*."

II. *An image, resemblance, likeness*. See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenour of the Apostle's argument, to be used Heb. x. 1, for the *essential* or *substantial form* of a thing, that is, for the *very thing itself*, as opposed to its σκια *shadow*, or *delineation*; so it is parallel to σωμα *the body*, or *substance*, which the Apostle elsewhere opposes in like manner to its σκια, or *shadow*, Col. ii. 17. And accordingly the Syriac version explains εικονα, Heb. x. 1, by קיומא *the substance*, and *Chrysostom* by την αληθειαν *the truth*, or *reality*. (See Αληθεια II.) Comp. Rom. viii. 29. and see *Wolfius* on Heb. x. 1. and *Suicer*'s Thesaur. in Εικων III.

Ειλικρινεια, ας, ἡ, from ειλικρινης. *Sincerity, purity*. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Ειλικρινης, εος, ους, ὁ, ἡ, from ἑιλη, or ἑλη *the shining* or *splendour of the sun* (which from Heb. חל *to shine*), and κρινω *to judge, discern*. *Sincere, pure, unsullied, without*, or *free from, spot* or *blemish*, properly to such a degree *as to bear examination in the full splendour of the solar rays*. In this view the word in the N. T. is generally understood to relate to the *lives* or *wills* of Christians, and the learned *Elsner* has shewn that it is sometimes applied in this view by the Greek writers: but since in St. Paul it seems to refer to δοκιμαζειν *discernment*, and is by St. Peter joined with διανοιαν *understanding*, the learned critic just mentioned takes it to import that *clearness* or *perspicuity of mind* or *understanding*, by which one is able to *see* all things *evidently*, and proceed without mistake. So ειλικρινης may be rendered *clear, clearly discerning, of clear judgement* or *discernment*, i. e. spiritually, in all things both of christian faith and practice. *Elsner* shews that the Heathen writers in like manner apply ειλικρινεια, ειλικρινως, and ειλικρινες to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So *Clement* in his 1st Epistle to the Corinthians, § 32: Ει τις καθ' ἑν ἑκαστον ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΕΙ—If any one shall distinctly and *accurately consider*." But in Phil. i. 10, as the being ειλικρινεις seems to be distinguished from δοκιμαζειν, as the consequence from the antecedent, and refers to the *persons*, and as it does not appear that *a man* is ever denominated ειλικρινης in respect of his *understanding*, *Kypke* adheres to the common interpretation of ειλικρινεις, by *sincere, sound, faultless*, and adds two or three instances of this application by the Greek writers.

ΕΙΛΙΣΣΩ. It is generally derived from ἑιλεω *to turn, roll*, or *whirl round*, (verso, circumago, *Scapula.*); but I apprehend it should rather be deduced from the Heb. עלם *to move quickly*. Comp. Ἑλισσω.

I. *To roll* or *whirl round*. So *Aratus*, in *Aristotle*, applies this word to the *apparent motion* of the stars *rolling round* the earth; and in *Homer*, Il. xxiii. line 309, we have

Οισθα γαρ ου περι τερμαθ' ἑλισσεμεν· (for ἑλισσειν)—
For well thou know'st to *whirl* around the goal.

Comp. line 466.

II. In the N. T. *To roll up*, as a scroll. occ. Rev. vi. 14.

Ειμι, from εω *to be*, which from Heb. היה the same; but the σ, which we find in some of the deflections of ειμι, as in εις, εσι, εσμεν, εσω, ισθι, &c. seems to be communicated to them from the Heb. יש *is, are*.

I. *To*

I. *To be, exist, have existence,* or *being.* John i. 1, 2, 10. viii. 58. Heb. xi. 6. & al.

II. And most generally, *To be,* denoting the *quality, state, condition* or *situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq.

III. *To be, to happen.* Mat. xiii. 40, 49. xvi. 22. Mark xiii. 4.

IV. *To be reckoned,* or *reputed.* Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7.

V. *To signify, denote, represent figuratively* or *symbolically.* Mat. xiii. 37, 38, 39. & al. Comp. Mat. xxvi. 26, 28.

VI. *To mean, import.* Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession* or *property.* Mat. vi. 13, Σου εστιν, *Of thee* is, i. e. *thine* is. So with a dative, Luke ix. 13, Ουκ εισιν ἡμιν, There are not *to us,* i. e. we *have* not. See Luke viii. 42. But, Mark xi. 24, the fut. εσται imports the *obtaining* somewhat asked, εσται ὑμιν, they shall be *unto you,* i. e. ye *shall have* or *obtain* them. *Raphelius* on this text produces a similar passage from *Arrian* De Exped. *Alexand.* ii. 14, 16. Ὁ, τι γαρ αν παιθης εμε, ΕΣΤΑΙ ΣΟΙ; For, whatever you ask of me, *you shall obtain* or *have.*" Comp. *Elsner.*

VIII. Ουκ ειμι, *Not to be,* i. e. *alive, to be dead.* occ. Mat. ii. 18. This is not only an *hebraical* and *hellenistical* phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by *Elsner, Raphelius, Alberti, Wolfius,* and *Wetstein;* to which I add from *Homer,* Il. vi. line 130, 1, 139, 40, ΟΥΔΕ—δην ΗΝ, *Nor lived* he long." Comp. Il. ii. lin. 641, 2. So *Virgil,* Æn. vi. lin. 869, 70.

Ostendent terris hunc tantum fata, neque *ultra*
Esse *sinent.*

IX. Ειμι εις—*To be for,* i. e. *to become.* Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely *hellenistical* expression, and in the LXX often answers to the Heb. —היה ל. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under Γινομαι I.

Ειμι.

To go. This sense of the V. seem dently derived from *ειμι to be;* the respondent verbs to which latter other languages often import *motio* for instance, the French *être,* and *to be.* Thus the French say *Je suis dans un moment,* I *am* with, i. e. to, you in a moment; *Je l'etois l'autre jour,* I *was,* or *went,* to se the other day; and the Eng. I *a* London, i. e. I am *going* thither, & The simple V. *ειμι, to go,* occurs the N. T. though some have take this sense, John vii. 34, 36, but i inserted on account of it's comp and derivatives.

Ενεκεν the same as ἑνεκεν (which see) ing inserted according to the attic d *On account of.* occ. 2 Cor. vii. 12, 1

Ειπερ, A conjunction, from *ει if,* an *truly.*

1. *If truly, if indeed.* occ. Rom. viii. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. 1 Pet. ii. 3.

3. *Although, indeed.* occ. 1 Cor. viii.

Ειπως, from *ει if,* and *πως any how, means.*

If by any means. occ. Acts xxv Rom. i. 10. xi. 14. Phil. iii. 11.

Ειρηνευω, from ειρηνη *peace.*

To have peace, be at peace, be pea occ. Mark ix. 50. Rom. xii. 18. xiii. 11. 1 Thess. v. 13. It is u the LXX in the same sense, answe the Heb. השלים.

Ειρηνη, ης, η, from *ειρειν* (εις) *iv com into one,* or *together* (see Eph. ii. 17.); and *ειρω,* in this sense of *co ing, joining,* may be derived from רעה *a companion,* and as the V. in *to associate oneself. Peace, freed cessation from enmity* in general.

I. *Peace* temporal, and that whether and political, as Luke xiv. 32. A 20.—or private, Heb. xii. 14. iii. 11.

II. *Peace* spiritual, i. e. with God a own consciences through Christ. v. 1. John xiv. 27. xvi. 33. Rom where see *Macknight,* & al. freq.

III. It is used as a *personal title* of (comp. 1 Cor. i. 30.), *the Prince of* (Isa. ix. 6.) Eph. ii. 14. Comp. Col.

I

IV. In an *hellenistical* sense it denotes *any*, or *all kind of*, *happiness*, or *well-being*. See Rom. ii. 10. Jam. iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence

V. It is used as a *wish of happiness* and *welfare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26.— and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שלום; and it may be worth adding, that the old Heb. compliment, שלום לך *peace* be *to thee*, is still retained in the East with only a slight variation.

VI. Ειρηνην διδοναι, *To give*, or *grant peace*. occ. John xiv 27, where *Raphelius* shews that *Polybius* uses this Greek phrase for *giving* or *granting peace* in a political sense, and that in a like view he applies απολειπειν ειρηνην *to leave peace*, which corresponds to αφιεναι ειρηνην of the Evangelist.

Ειρηνικος, η, ον, from ειρηνη.
Peaceable, *peaceful*. occ. Heb. xii. 11. Jam. iii. 17.

Ειρηνοποιεω, ω, from ειρηνη *peace*, and ποιεω *to make*.
To make peace. occ. Col. i. 20.

Ειρηνοποιος, ε, ὁ, from ειρηνοποιεω.
A peace-maker, i. e. not only between man and man, but between man and God. So *Theophylact* explains ειρηνοποιοι by ὁι ἑτερους διαλλαττοντας καὶ καταλλασσομενοι,—ὁι δια διδασκαλιας τους εχθρους του Θεου επιστρεφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God." See more in *Suicer*'s Thesaur. on the word. occ. Mat. v. 9.

ΕΙΡΩ, from the Heb. יהה *to shew*, *teach*, *inform*.

I. *To say*, *tell*. It is used in the present tense by *Homer*, Odyss. ii. line 162. Od. xi. line 136. Od. xiii. line 7. but in the N. T. only in the 1 fut. ερω. Mat. vii. 4, 22. & al. freq. Comp. Ἐρεω.

II. *To say*, *command*, *order*. Mat. xiii. 30. xvii. 20.

III. *To say*, *ask*. Mat. xxi. 25.

ΕΙΣ, μια, ἑν.
A noun of number, *One*. It is by some derived from the V. ειμι *to be*, q. d. *a*, i. e. one, *being* or thing. But may it not be better deduced from the Heb. איש *a being*, or rather perhaps (on account of it's *aspirate* breathing) from הוא *that which is*? Comp. Μια.

I. *One*. Rom. iii. 10. & al. freq. John x. 30, *I and the Father are* (not εις *one person*, but) ἑν *one thing*, as the word is accordingly rendered by many translators cited in *Campbell*'s Note. 1 Cor. x. 17, *Because the Bread (is)* one, i. e. the memorial of one and the same thing, namely the body of Christ broken for us, *we*, *being many*, *are* one *body* (of Christians); *for we are all partakers of the one bread*. See *Bowyer*'s Conject. and especially Dr. *Bell*, On the Lord's Supper, p. 77, 81, 182. 2d edit.
On Luke x. 42, see under Χρεια I.

II. It denotes *unanimity* or *consent*. Acts iv. 32, where see *Wolfius* and *Suicer*'s Thesaur. under Εις I. 4. Απο μιας (γνωμης, or βαλης, namely) *With one consent*. Luke xiv. 18, where see *Elsner* and *Wetstein*.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. אחד, used in like manner; yet this application is not *merely hellenistical*; for in *Polybius* we meet with this expression, εν τῃ ΜΙΑι και εικοστῃ βιβλῳ, i. e. as we also say in English, in the *one* and twentieth book; and in *Herodotus*, lib. v. we read τῳ ΕΝΙ και τριακοστῳ (ετει namely) in the *one* and thirtieth year, for τῳ πρωτῳ, &c. See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One*, *one only*, unicus. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a *merely hellenistical* or *hebraical* sense of εις, conformable to the similar use of the Heb. אחד one; yet *Kypke* on Mat. viii. 19. produces *Euripides*, *Plutarch*, *Lucian* and *Dionysius Halicarn.* applying the masc. εις, and fem. μια in like manner. So εις τις *a certain one*, Mark xiv. 47, 51, is used in the same sense by the Greek writers, as by *Homer* Il. i. line 144, ΕΙΣ ΤΙΣ αρχος ανηρ *Some certain* chief man, and by *Arrian* (see *Raphelius*),

phelius), and *Lucian*, tom. i. p. 670. ΕΙΣ ΤΙΣ *μεν αυλων—A certain one* of them. Comp. Luke vii. 19.

VI. Εἷς *και ἕτερος, One* and *another*, Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII Εἷς *και εἷς, One and the other*, for *εἷς μεν—ἕτερος δε*, or *ὁ μεν—ὁ δε*. Mat. xx. 21. xxiv. 40, 41. That this use of *εἷς* is agreeable to the *hebrew* and *hellenistical* idiom cannot be disputed. See 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that *Aristotle*, as cited by the learned *Hoogeveen* on *Vigerus* De Idiotism. cap. i. reg. 4, applies the word in the same manner, when he says, Δυο *τα λογον εχοντα*, ΕΝ *μεν ᾧ θεωρουμεν τα τοιαυτα των ονλων, ὧν αἱ αρχαι μη ενδεχονται αλλως εχειν*, ΕΝ *δε γε, ᾧ τα ενδεχομενα*. There are two parts of which reason consists *(Duas animæ rationalis partes, Hoogeveen)*; *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies." I add from *Pindar*, Nem. vi. line 1,

ΕΝ *ανδρων*, ΕΝ *θεων γενος*.
One is the race of men, *another* that of the Gods.

So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11, Οἰκοδομειτε *εἷς τον ἑνα*, Edify *one another*. For similar expressions in the Greek writers see *Kypke*.

VIII. Εἷς *καθ' εἷς, One by one*. occ. Mark xiv. 19. John viii. 9. Ὁ *δε καθ' εἷς*—And *each one in particular*—occ. Rom. xii. 5. If *καθ'* in these expressions be put for the preposition *κατα*, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative *ἑνα*. Some therefore regard *καθ' εἷς* as an *Hebraism*, and remark that *εἷς* is here used as if it were undeclined, like *Hebrew* nouns It may seem, however, from *Lucian*'s producing *καθ' εἷς* in his * *Solœcista*, that, though not indeed a pure *Attic* phrase, yet it was sometimes used among the Greeks themselves in his time, as it certainly is by *Eusebius*, Præp. Ev. X. 1. Hist. Eccl. X. 4. See *Wetstein* Var. Lect. on Mark. But *Beza*, and after him other learned men, and particularly *Blackwall*, Sacred Classics, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that *καθ'* should be taken not as a preposition, but as a contraction of the two particles *και εἶτα and then*; so that *εἷς καθ' εἷς* might be strictly rendered *one* and then *one*, or *another*; and *ὁ—καθ' εἷς one* or *this*. and then *one* or *another*. And true indeed it is that the purest *Attic* writers often put *καἶτα* for *και εἶτα*; and *Blackwall* cites from *Aristophanes καθ'* applied in the same manner before an *aspirate* breathing. But still neither of the phrases *εἷς καθ' εἷς*, nor *ὁ—καθ' εἷς*, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of *Beza* and *Blackwall*, yet that of the latter seems on their principles still less defensible. We do indeed meet with *ὁ καθ' εἷς* for *each one* in the 3d book of Maccabees, chap. v. 22, and in several of the later *Christian* Greek writers, but I believe in none of the ancient classic authors. On the whole therefore it seems most just and reasonable to say, that *καθ' εἷς*, as used by the sacred penmen, is either an *hebraical* or *hellenistical* expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See *Bowyer*'s Conject. on Mark, and comp. under Ἰδιωτης.

Εἰς, A preposition. It generally implies *motion*, so may probably be derived from *εω*, or *ειμι*, *to go*.

I. Governing an Accusative,

1. *Into*. Mat. ii. 13, 14. & al. freq. Acts xvi. 40, Εισηλθον *εις την* Λυδιαν, *They entered* into Lydia's house." *Alberti* on the place proves this a pure and elegant Greek phrase, by citing from *Aristophanes*. Plut. line 237,

Ην *μη γαρ* ΕΙΣ ΦΕΙΔΩΛΟΝ ΕΙΣΕΛΘΩΝ *τυχω*.
For if I happen to *enter into the house of a miser*."

* ΛΟΥΚ. Ει *παρ* ΚΑΘ' ΕΙΣ *λαβοιμι σε παριοντα*; ΣΟΛ. Εοικασι γε. ΛΟΥΚ. Ὁ *δε* ΚΑΘ' ΕΙΣ *πως παρεζηλθε*; *Luc.* What? Does *καθ'* (solecism) escape you as it passes? *Sol.* So in truth they seem to do. *Luc.* But how could ΚΑΘ' ΕΙΣ (for *each*) miss you? *Lucian* Solœcist. tom. ii. p. 984. E. edit. Bened.

And

And line 242,

Ην δ' ΕΙΣ παρακλην' ΑΝΘΡΩΠΟΝ ΕΙΣΕΛΘΩΝ τινα.

If I happen to *enter into the house of an extravagant fellow.*"

And from *Lysias*, ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ τον εμον, *Entering into my father's house.*" See also *Wolfius* on the text. But, after all, observe that in Acts many of the best MSS read not εις, but προς. See *Wetstein*, *Bowyer*, and *Griesbach*.

2. *To, unto.* Mat. xv. 24. xvii. 4. John xi. 31, 32. & al. Comp. John xiii. 1. Eph. iii. 19; where see *Raphelius* and *Wolfius*.
3. *Among.* Luke xxiv. 47. John vi. 9. Rom. xv. 16.
4. *On, upon.* Luke xv. 22. John viii. 6.
5. *At, on*, applied to something lately preceding. Luke xi. 32.
6. *Towards, with respect to.* Rom. xvi. 19, twice. 1 Pet. iv. 9. Luke vii. 30, where see *Campbell's* Note.
7. *Before, in the presence of.* Acts xxii. 30.
8. *For, on account of.* Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. Comp. Rom. xvi. 6.
9. *Of, concerning.* Acts ii. 25. xxv. 20. 2 Cor. xii. 6. Eph. v. 32, where *Raphelius* shews that *Herodotus* and *Pausanias* use the preposition in this sense. And so do several other Greek writers cited by *Kypke* on Acts ii. 25.
10. *Against*, Mat. xviii. 21. Luke xii. 10; on which latter text observe, that *Xenophon* uses εις in the same sense, Memor. Socrat. lib. iii. cap. 14. § 4. Νομισας ὁ νεανισκος ΕΙΣ ΑΥΤΟΝ ειρησθαι τα λεχθεντα—The young man thinking that these things were spoken *against him.*"
11. *Through*, or *by.* Acts vii. 53. Comp. Mat. xii. 41. Luke xi. 32. Philem. ver. 6.
12. *In order to.* Rom. i. 17. xvi. 26.
13. Of time, *For.* 1 John ii. 17. & al.
14. It is used for Εν *In, at.* Mat. ii. 23. Mark i. 9. ii. 1. John i. 18. Acts viii. 40. xxv. 15. & al. We need not have recourse to the *hebraical* or *helenistical* idiom to account for this application of the word, since the purest Greek writers have used it in the same sense, as may be seen in *Pole* Synops. on Mat. ii. 23, in *Raphelius* and *Wetstein* on Mark ii. 1, Luke i. 20, in *Blackwall's* Sacred Classics, vol. i. p. 150, 8vo. and in *Hutchinson's* Note 3, on *Xenophon*, Cyri Exped. lib. ii. 163, 8vo.
15. *For, as.* 1 Cor. iv. 3, Εις ελαχιστον εστι. *Wolfius* says that εις is here pleonastical after the Hebrew idiom, and for proof cites the Heb. לכעש, Hag. i. 9. *Anacreon*, however, applies εις in a very similar manner, Ode xiv. line 15,

——Ε.Ρ' ἀνὴρ
Αβακει ΕΙΣ βρέφος.

Then (Cupid) threw himself upon me *for*, or *as*, an arrow.

So *Lucian*, Pseudom. tom. i. p. 877, Ουδ' ΕΙΣ πλειον απεθησαυριζεν, Nor did he lay it up *for*, or *as*, a hoard or treasure." Comp. Acts viii. 23, where see *Alberti*, *Wolfius*, and *Doddridge*.

II. With an infinitive verb, and the neut. article το, it may be rendered,

1. *For, for to.* 1 Cor. xi. 22.
2. *That, to the end* or *intent that.* 1 Cor. x. 6. Eph. i. 12. 2 Thess. i. 5. Comp. chap. ii. 6.
3. *So that.* Rom. i. 20. 1 Thess. ii. 16. Heb. xi. 3.

III. In composition εις retains the sense of *into*, or *in*, as in the following words.

Εισαγω, from εις *into, in*, and αγω *to bring*. *To bring in, introduce*, whether really, as Luke ii. 27. & al. or figuratively, as Heb. i. 6.

Εισακουω, from εις *in*, and ακουω *to hear*. *To let words sink into one's ears*, as it were, (comp. Luke ix. 44.), q. d. *to hear in.*

I. *To hear, listen*, or *attend favourably.* occ. Mat. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7.

II. *To hear, hearken to obediently.* occ. 1 Cor. xiv. 21. *Raphelius* has observed, that *Herodotus* uses the V. in the same sense.

Εισδεχομαι, from εις *in*, and δεχομαι *to receive*. *To receive into*, namely, favour or communion, *to receive.* occ. 2 Cor. vi. 17.

Εισδρεμω, from εις *in*, and obsol. δρεμω *to run*, which see. *To run in.* An obsol. verb, whence in the N. T. we have εισδραμουσα particip. fem. sing. 2 aor. occ. Acts xii. 14. Comp. Εισερχω.

Εισειμι, from εις *in, into*, and ειμι *to go*.
To go, or *enter, into*. occ. Acts iii. 3. xxi. 18, 26 Heb. ix. 6.

Εισελευθω, from εις *in, into*, and ελευθω *to come*.
To come, or *enter, in*. An obsolete verb, whence in the N. T. we have 2d aor. (by syncope) εισηλθον, infin. εισελθειν, particip. εισελθων, 1st fut. mid. εισελευσομαι, perf. mid. Attic. εισεληλυθα. Jam. v. 4. See under Εισερχομαι.

Εισενεγκω, from εις *in, into*, and the obsolete ενεγκω *to bring, lead*, which from הנהג the Hiph. of Heb. נהג the same.
To bring in, lead into. An obsol. V. used in the N. T. in the 1st and 2d aorist. occ. Mat. vi. 13. Luke v. 18, 19. xi. 4. 1 Tim. vi. 7, where comp. Eccles. v. 15.

Εισερχομαι, from εις *in*, and ερχομαι *to come*. It borrows most of its tenses from εισελευθω.

I. *To come in, enter*, in whatever manner. See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30 Heb. ix. 12. x. 5.

II. *To enter into the possession of*. occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27.

III. *To happen*. Luke ix. 46.

IV. Εισερχεσθαι και εξερχεσθαι, *To go in and out*. John x. 9. Acts i. 21. It is an *Hebrew* phrase for *familiar conversation*, or *performing the usual actions of life*, or, according to *Wolfius*, for *executing a public office*. Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX. and ! εκπορευομαι II.

Εισκαλεω, ω, from εις *in*, and καλεω *to call*.
To call or *invite in*. occ. Acts x. 23.

Εισοδος, ου, ἡ, from εις *in*, and ὁδος *a way*.
A way in, or *into, an entrance, a first coming*. occ. Acts xiii. 24. 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11.

Εισπηδαω, ω, from εις *in*, or *into*, and πηδαω *to leap*, which perhaps from the Heb. פרד *to separate, free*.
To leap, spring, or *rush, in*. occ. Acts xiv. 14. xvi. 29 *Alberti* has remarked that this is an emphatical V. used by the Greek writers to express *violent exertion on sudden emergencies*.

Εισπορευομαι, from εις *in*, and πορευομαι *to go*.

I. *To go*, or *enter, in*. See Mark i. 21. xi. 2. Luke xi. 33. Acts iii. 2. Mat. xv. 17. Mark iv. 19.

II. Εισπορευομαι και εκπορευομαι, *To go in and out*; an *Hebraism* denoting *familiar conversation*, or the *executing of a public office*. occ. Acts ix. 28. Comp. Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Εισερχομαι IV.

Εισ-τρεχω, from εις *in, into*, and τρεχω *to run*.
To run in. Comp. Εισδρεμω.

Εισφερω, from εις, *in*, or *to*, and φερω *to bring*.
To bring to, or *into*. occ. Acts xvii. 20. Heb. xiii. 11. Comp. Εισενεγκω.

ΕΙΤΑ, An Adv. of time or order, from the Heb. עת *time, season*.
Then, afterwards. Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, *Alberti* and *Raphelius* understand εἶτα to denote an animated interrogation, like the Latin Itane? Itane verò? *What then?* And they cite *Aristophanes, Demosthenes* and *Ælian* applying it in this manner. But Qu? whether the common interpretation, *Further, furthermore*, quod accedit, as εἶτα often signifies, is not better?

Εἴτε, A conjunction, from ει *if, whether*, and τε *and*.
1. *And if*. 1 Cor. xiv. 27.
2. *Whether*, repeated εἴτε—εἴτε, *whether—or*. 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where *Kypke* produces *Dionysius Halicarn. Demosthenes*, and *Josephus* repeating ειτε in the same manner. So *Plato*; see *Vigerus* De Idiotism. p. 515. edit. *Zeunii*, Lips. 1788.

Εἰωθειν and **Εἰωθος**. See under Εθω.

ΕΚ before a consonant, **ΕΞ** before a vowel. A preposition, derived perhaps from the Chald. הך *to go*, which from the Heb. הלך the same.

I. Governing a Genitive,

1. It denotes *motion from* a place, *Out of, from*. Mat. ii. 15. viii. 28. xxviii. 2. Mark i. 29. & al.

2. *Out of, of, from*, in almost any manner. See Mat. i. 3, 18. ii. 6. iii. 9. v. 37. xiii. 47. xxvi. 21. John xiii. 4. Rom. ii. 8. On Acts x. 45. xi. 2. Rom. iv. 14, 16, we may observe, that the Greek writers in like manner say, οἱ ΕΚ τῆς περιτομῆς for *the peripatetics*, οἱ ΕΚ τῆς στοας for *the stoics*; and on Tit. ii. 8.

Wetstein

Wetstein cites *Sextus Empir.* several times using Οἱ ΕΞ ΕΝΑΝΤΙΑΣ (γνωμης or χωρας namely) for *opponents* or *opposites*. Τινες, or τινας, *some*, is understood before εκ or εξ. Luke xi. 49. xxi. 16. John xvi. 17. Acts xxi. 33. & al. An ellipsis usual in the Attic writers. See *Bos* Ellips. in Τις.

3. *From*, or *by*. Mat. xii. 37. xv. 5. John vi. 65. Rom. i. 4.

4. Of time, *From, ever since*. Mat. xix. 20. Acts ix. 33. So *Xenophon*, Cyropæd. lib. vi. p. 341. edit. *Hutchinson*, 8vo. ΕΚ πολλου a long time since," καιρου being understood. But εκ δευτερου means *the second time*, so Vulg. secundò; εκ τριτου, *the third time*. Vulg. tertiò. See Mat. xxvi. 42, 44. Acts x. 15. xi. 9. *Raphelius* on Mat. xxvi. 42, cites *Polybius* using the phrase εκ δευτερου. To whom we may add *Lucian*, Amores, tom. i. p. 1067. *Josephus*, Ant. lib. xx. cap. 4. § 4. and cap. 5. § 2.

5. Of price, *For*. Mat. xx. 2.

6. Of place, *At*. Mat. xx. 21, 23. & al. *Raphelius* shews that *Herodotus* uses the preposition in this sense, and so do the LXX frequently for the Heb. particle ב. Comp. (inter al.) Exod. xiv. 20. 2 Sam. xvi. 6. 1 K. xxii. 19. 2 Chron. iii. 16. iv. 8, in the LXX and Heb.

7. *In*. It is sometimes equivalent to εν. Thus Luke xi. 13, Ὁ πατηρ ὁ ΕΞ ουρανου, means (Your) *Father who is* in *heaven*. Comp. Mat. vii. 11. But see *Bowyer* and *Campbell* on Luke. In 2 Cor. v. 2, το ΕΞ ουρανου answers to ΕΝ τοις ουρανοις ver. 1, and refers, as *Raphelius* observes, to that *celestial glory* with which our bodies shall hereafter be clothed. The excellent critic just mentioned (whom see) shews, that both in *Xenophon* and *Herodotus* εκ or εξ is sometimes equivalent to εν. To the examples he has produced from *Herodotus*, I add from lib. i. cap. 62, Αθηναιων δε οι ΕΚ του αστεος, But those of the Athenians who were *in* the city—" and from *Josephus*, Ant. lib. xiii. cap. 2. § 1. Οι ασεξεις και φυλακες ΕΚ της ακροπολεως, λιαν εδεισαν, The impious, and deserters who were *in* the citadel (*qui* in *arce erant. Hudson*) were greatly terrified." Comp. 1 Mac. xiii. 49. The learned *Zeunius*, in his edition of *Vigerus* De Idiotism. p. 601. Lips. 1788, remarks, that "εκ is elegantly used for εν, if any thing is so done *in* a place, that the same regard is had to another place." For examples he refers to *Homer*, Il. xix. line 375, *Polyb.* ii. 10. *Thucyd.* vi. *Anacreon*, Ode xxiv. line 10.

II. In composition it signifies,

1. *Out, out of, from, off*, as εκβαλλω *to cast out*, εκτινασσω *to shake off*.

2 Intenseness, as εκθαμβεω *to terrify exceedingly*; but this perhaps ultimately coincides with the preceding sense.

III. Before the syllabic augment of compound verbs the κ in εκ is changed into ξ, for the sake of sound, as in εξεπετασα from εκπεταω.

Ἑκαστος, η, ον, "παρα το ἑκας, ὁ μη πωλας, οἱον κεκωρισμενος. from ἑκας *far, far off, not near*, as being *separated*, or considered as *distinct* from others; says the Etymologist: But *Eustathius* in *Dammi* Lexic. col. 2610. observes more particularly, "that ἑκαστος is the *superlative* of ἑκας, by syncope for ἑκασταλος: for unity, adds he, remains as it were *rolled up* (συνελιγυλισμενη) by itself; the number two *recedes* from it in two parts, whence the comparative ἑκατερος *both* is spoken of *two*; *three, four*, &c. *recede* still further; hence to these is applied the superlative ἑκαστοι, which denotes a multitude *far removed* (ἑκας ουσαν) from unity, and *divided* in itself."

Each, every one; separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers, and in the N. T. joined, when singular, with verbs plural, as Mat. xxvi. 22, *They began to say unto him* ἑκαστος αυτων, namely, *each one of them*. Phil. ii. 4, Μη τα ἑαυτων ἑκαστος σκοπειτε, *Regard not ye*, i. e. each one of you, *your own things*." Comp. Mat. xviii. 35. Acts ii. 6. 8.

Ἑκαστοτε, An adv. of *time*, from ἑκαστος *each*, and ὁτε *when*.

Always, q. d. *each when, at every time*. occ. 2 Pet. i. 15.

Ἑκατον, οι, αι, τα. Indeclinable.

A noun of number, *An hundred*, perhaps from ἑκας *far* (which from χαζω *to recede*, see under Κακος) because *far removed* from unity, or the beginning of numbers. Mat. xiii. 8. & al. freq. *Herodotus*, lib. i. cap. 193, says that the country about *Babylon* was so fertile as

constantly to produce *two hundred*, and sometimes *three hundred* fold.

Ἑκατονταετής, ους, ες, ὁ, ἡ, from ἑκατὸν *a hundred*, and ἔτος *a year*.
Of an hundred years, an hundred years old. occ. Rom. iv. 19.

Ἑκατονταπλασιων, ονος, ὁ, ἡ, και το—ον, from ἑκατὸν *a hundred*, and πλασιων, which is used only as a *numeral termination*, answering to -plex in Latin, and *-fold* in Eng. and may be derived from the Heb. מלא denoting *accretion*, or *accession*.
An hundred-fold, centuplex. occ. Mat. xix. 29. Mark x. 30.

Ἑκατονταρχης, ους, ὁ, from ἑκατὸν *an hundred*, and αρχω *to command*.
A centurion, a Roman military officer commanding an hundred men. Acts x. 1. & al.

Ἑκατονταρχος, ου, ὁ.
The same as ἑκατονταρχης, which see. Mat. viii. 5. & al. freq.
The LXX have frequently used this word in the plur. for the Heb. שרי מאות *captains of hundreds.*

Ἐκβαλλω, from εκ *out*, and βαλλω *to cast, drive.*

I. *To cast out*, as with the hands. Acts xxvii. 38.

II. *To cast*, or *pull out*. Mat. vii. 4, 5. Mark ix. 47.

III. *To cast out, eject*, as the excrements. Mat. xv. 17.

IV. *To cast out, reject, despise, contemn.* occ. Luke vi. 22, where *Kypke* shews the V. is thus used by *Arrian, Josephus, Dionysius Halicarn. Demosthenes* and *Plutarch*; and he here explains ονομα by *authority, credit, credibility*, and produces *Josephus* applying the N. in the like sense. But comp. *Campbell.*

V. Ἐκβαλλειν εξω, *To cast out*, of the synagogue and congregation namely, *to excommunicate*, John ix. 34, 35. Comp. Rev. xi. 2, and see *Vitringa* there.

VI. *To cast* or *drive out, to expel.* See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John ver. 10. On Mat. xii. 27, see *Whitby*; and comp. Ἐξοπωσης below.

VII. *To send out*, or *forth*. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VIII. *To send away, dismiss.* Mark i. 43. Jam. ii. 25.

IX. *To bring out* or *forth, to produce.* Mat. xii. 35. xiii. 52. Luke x. 35. *Raphelius* cites *Polybius* using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that *Herodotus*, lib. vi. cap. 69, uses the phrase ΕΚΒΑΛΛΕΙΝ επος for *uttering* an expression.

Ἔκβασις, ιος, att. εως, ἡ, from εκβαινω *to go out, escape, happen*, evadere, evenire, which from εκ *out*, and βαινω *to go*.

I. *A way out, a way to escape.* occ. 1 Cor. x. 13.

II. *An event, end.* occ. Heb. xiii. 7.

Ἐκβλεω, ω, from εκ *out*, and obsol. βλεω *to cast*, which see.
To cast out. An obsol. V. whence in the N. T. Mark xvi. 9, we have 3d pers. sing. pluperf. act. εκβεβληκει, Ionic for εξεβεβληκει, 1st aor. pass. εξεβληθην, 1st fut. εκβληθησομαι.

Ἐκβολη, ης, ἡ, from εκβεβολα perf. mid. of εκβαλλω.
A casting out. occ. Acts xxvii. 18, where εκβολην ποιεισθαι, literally, *to make a casting out*, signifies to lighten a ship, by *throwing out*, or *heaping overboard*, the wares with which she is laden. *Wetstein* cites the same phrase from *Dio Chrys.* the LXX have also used it in the sense of *throwing overboard*, Jon. i. 5, where it answers to the Heb. השיל *to cast forth.*

Ἐκγαμιζω, from εκ *out*, and γαμιζω *to give in marriage*, which from γαμος *marriage.*
To place out in marriage, nuptui **collocо**, *to give in marriage*, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38.

Ἐκγαμισκομαι, Pass. from εκ *out*, and γαμισκω *to give in marriage*. Comp. Ἐκγαμιζω.
To be given in marriage. occ. Luke xx. 34, 35.

Ἔκγονα, ων, τα, from εκ *from*, and γενος perf. mid. of γινομαι *to be born.*
Descendants, grand-children. occ. 1 Tim. v. 4, where the Eng. translation renders it *nephews*, which, at the time that translation was made, signified * *grand-children*, or *descendants however distant*, but is now no longer commonly used in either of these senses.

Ἐκδαπαναω, ω, from εκ *out*, or *entirely*, and δαπαναω *to spend.*

* See *Johnson's* English Dictionary in *Nephew.*

To

To spend entirely, expendere. occ. 2 Cor. xii. 15.

Εκδέχομαι, from εκ *out*, and δεχομαι *to look, expect*, which see.

I. *To look out for, to expect.* occ. John v. 3. 1 Cor. xvi. 11. Heb. xi. 10. See the Eng. translation of the two latter passages. On John v. 3, 4, observe that the words at the end of ver. 3, εκδεχομενων την του ὑδατος κινησιν, were originally wanting in the *Alexandrian*, and another ancient MS, as they still are in a third ancient, and another later one; and that all the 4th verse was likewise wanting in the second MS just mentioned, as it also is in the *Vatican*, *Cambridge*, and another later MS, that in three later MSS it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, *Griesbach* marks all the words beginning with εκδεχομενων in the third, to νοσημασι at the end of the fourth verse, as what ought *probably* to be omitted.

II. *To expect, wait for.* occ. Acts xvii. 16. 1 Cor. xi. 33. 1 Pet. iii. 20.

Εκδηλος, ε, ὁ, ὁ, from εκ *out*, and δηλος *manifest*.

Manifest, evident. occ. 2 Tim. iii. 9.

Εκδημεω, ω, from εκδημος *one who is absent*, or *hath travelled, from his own people or country*, which from εκ *out of, from*, and δημος *a people*.

I. *To be absent from one's own people, to be abroad*, in this sense, *to travel*. Thus it is used in the Greek writers.

II. In the N. T. *To be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. *Socrates* in *Plato*'s Phædon. § 12, calls his *departing out of this life* ΑΠΟΔΗΜΙΑ. See *Campbell*'s Prelim. Dissertat. to the Gospels, p. 239.

Εκδιδωμι, from εκ *out*, and διδωμι *to give*.

To let out, i. e. *to set to farm*. occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. *Plato* uses this word. See *Wetstein* on Mat.

Εκδιηγεομαι, εμαι, from εκ *out*, or intensive, and διηγεομαι *to recount*.

To recount, rehearse, or *relate particularly*, enarro. occ. Acts xiii. 41. xv. 3.

Εκδικεω, ω, from εκ intens. and δικη *vengeance, punishment*.

I. With an accusative of the person, *To avenge, revenge*. occ. Luke xviii. 3, 5. Rom. xii. 19. Rev. vi. 13. xix. 2.

II. With an accusative of the thing, *To avenge, punish*. occ. 2 Cor. x. 6.

Εκδικησις, ιος, att. εως, ἡ, from εκδικεω.

I. *Avengement, vengeance, revenge*. Luke xviii. 7, 8. xxi. 22. Rom. xii. 19.

II. *Punishment*. 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person namely. See *Macknight* on the two latter texts.

Εκδικος, ε, ὁ, ἡ, from εκδικεω.

An avenger. occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. εκδικος may be considered as an adjective, and joined with διακονος, *a* vindictive *minister* (see *Bowyer*); or rather, as Bishop *Pearce* conjectured (Epist. Altera ii. §), and as four MSS cited by *Wetstein*, and six by *Griesbach*, read, εις οργην should be placed before εκδικος, and joined with διακονος, *a minister for wrath*, as just before διακονος—εις το αγαθον, *a minister for good*.

Εκδιωκω, from εκ *out*, or intens. and διωκω *to persecute*.

To persecute violently, expel, or *drive away by persecution*. occ. Luke xi. 49. 1 Thess. ii. 15.

Εκδοτος, ε, ὁ, ἡ, from εκδιδωμι *to deliver up*. *Given*, or *delivered up*. "In *Polybius* and *Herodian*, εκδοτοι are those who are *delivered up* to the enemy, to be treated according to their pleasure." *Stockius*. occ. Acts ii. 23. See also *Raphelius*, *Wolfius*, *Kypke*, *Wetstein*, and *Bowyer*.

Εκδοχη, ης, ἡ, from εκδεχομαι *to look for, expect*, which see.

A looking for (Eng. trans.), *expectation*. occ. Heb. x. 27.

Εκδυω, from εκ *out*, and δυω *to clothe*.

To unclothe, divest, strip off, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30.—of the body. occ. 2 Cor. v. 4.

ΕΚΕΙ, An Adv. of place, perhaps from the Chald. הך *to go*, and ה postfixed *to, towards*, or from the Chald. הכא *here*.

1. *There, in that place*. Mat. ii. 13, 15. & al. freq.

2. *Thither, to that place*. Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers. as may be seen in *Elsner*, *Kypke* and *Wetstein*, Var. Lect. on Mat. ii.

Εκειθεν, An Adv. of place, from εκει *there*, and the syllabic adjection * θεν denoting *from a place*.
From thence. Mat. iv. 21. v. 26. & al. freq.

Εκεινος, η, ο, A pronoun demonstrative, from εκει *there*, and ὁς (frequently used for ὁ or αὐτος) *that*, or *he*.
That, that there (as we say), or as French celui-là, *He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. Jam. iv. 15.

Εκεισε, An Adv. of place, from εκει *there*, and † σε a syllabic adjection denoting *at a place*.
There, at that very place. occ. Acts xxi. 3. xxii. 5.

Εκζητεω, ω, from εκ *out*, or intensive, and ζητεω *to seek*.
I. *To seek out*, or *diligently* in order to *obtain*. occ. Heb. xii. 17.—or *to know*. occ. 1 Pet. i. 10.
II. *To seek diligently*, or *earnestly after*, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase εκζητειν Θεον for the Heb.—בקש or דרש את יהוה. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2.
III. *To require*, or *exact severely*. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. בקש or דרש. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Εκθαμβεω, ω, from εκ *out*, or intensive, and θαμβεω *to amaze, astonish*.
To amaze, astonish exceedingly, whence Εκθαμβεομαι, ουμαι, Pass. *To be amazed, astonished exceedingly*, either with *wonder*, or *fear, to be terrified out* of one's senses, or wits, as we say, *to be astounded*, or *confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15,—εξεθαμβηθη "*was struck with astonishment*; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.);" *Doddridge*'s Paraphrase, whom see, as also *Whitby*.

* This syllable, as also θι of the same import, seems a derivative from the Heb. נטה *to decline*, the ה being dropt as usual.
† This syllabic adjection, as also ζι, and perhaps δι, may be derived from the Heb. זה *this*.

Εκθαμβος, ε, ὁ, ἡ, from εκ *out*, or intensive, and θαμβος *amazement*.
Amazed, astounded, astonished exceedingly. occ. Acts iii. 11.

Εκθετος, ε, ὁ, ἡ, και το—ον, from εκτιθημι *to put out, expose* a child, which see.
Exposed, cast out, abandoned. occ. Acts vii. 19.

Εκκαθαιρω, from εκ *out*, and καθαιρω *to purge*.
To purge out, purge, cleanse. occ. 1 Cor. v. 7. 2 Tim. ii. 21.

Εκκαιω, from εκ *out*, or intensive, and καιω *to burn*.
To burn, be violently inflamed, exardere. occ. Rom. i. 27, where see *Wetstein*; and observe, that an authentic and striking comment on this passage of St. Paul may be found in *Virgil*'s 2d Eclogue, where the poet, describing his unnatural lust for *Alexis*, in the strongest terms, even uses the very words ardeo and uro *burn, inflame*, to express the violence of his abominable passion, line 1,

Formosum Pastor Corydon ardebat *Alexin*,

line 68,

Me tamen urit *amor.*

How painful and horrid is it to think, that a man of *Virgil's elegant* and *improved* understanding should be given up to a mind so undiscerning, and to such vile ‡ affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in *Leland*'s Advantage and Necessity of the Christian Revelation, pt. ii. ch. 3. p. 49, &c. and ch. iv.

‡ Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mons. Bayle in his Dictionary, Art. VIRGIL, Note (*E.*), where see more. In his *Bucolicks* "he (*Virgil*) relates very criminal passions, but that is no proof that he was tainted with them. *The passion for boys was not less common in the Pagan times than that for girls*, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without it's being a sign that he related his own adventures, or approved the passions he mentioned."
p. 61.

p. 61, &c. and ch. viii. p. 126, &c. and ch. xi. p. 183, 8vo. Comp. also *Juvenal*'s IId Satire.

Εκκακεω, ω, from εκ *out*, and κακος *bad, weak, faint-hearted.*

To faint, fail, flag, to give out, as we say. occ. Luke xviii. 1, where see *Kypke* and *Wetstein*. 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13.

Εκκεντεω, ω, from εκ intens. and κεντεω *to stab.*

To stab, or *pierce deeply*. occ. John xix. 37. Rev. i. 7.

In several places of the LXX it answers to the Heb. דקר *to pierce, stab*; and, according to *Aldus*'s edition, even in Zech. xii. 10, where *Aquila, Symmachus* and *Theodotion* have likewise εξεκεντησαν.

Εκκλαζω, from εκ *out*, and κλαζω *to break.*

To break out, or *off*. occ. Rom. xi. 19, 20.

Εκκλειω, from εκ *out*, and κλειω *to shut.*

To shut out, exclude. occ. Rom. iii. 27. Gal. iv. 17.

Εκκλησια, ας, ἡ. It seems to be derived from εκκαλειν *to call out*, though the learned *Mintert* chooses to deduce it from the Heb. קהל *an assembly*, for which the LXX have very frequently used Εκκλησια.

I. *An assembly of the people, called out* by the civil magistrate. In this sense it is used by the * Greeks, and particularly by the † Athenians, and thus it is applied, Acts xix. 39. Hence

II. *An assembly of the people*, though *not* thus lawfully *called out*. occ. Acts xix. 32, 40.

III. *A general assembly* of the Israelitish people. occ. Acts vii. 38. Comp. Heb. ii. 12. See *Doddridge* on Acts vii. 38, and comp. Exod. xix. 17, &c. xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. *A church of God*, i. e. *an assembly*, or *society of men called out* of mankind by the word of God. In this view it denotes

1. *The universal Christian church militant*, that is, *the whole society of Christians* wheresoever dispersed, or howsoever distressed, throughout the world. Mat. xvi. 18. Eph. v. 23, 25, 27. Col. i. 18, 24.

2. *The universal church triumphant, and glorified.* Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular church*, though consisting of *several congregations*. Acts viii. 1. (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8. & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of *angels* or *bishops*, and that each of these churches was therefore reckoned as *one*, because governed by *one* ruler, how many soever were the *particular congregations* it contained.

4. *A particular* or *single congregation* of Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2.

5. *The place where such a congregation assembled.* Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned *Jos. Mede*'s Works, fol. p. 319. & seqt. and *Wolfius* on 1 Cor. xi. 22.

In the LXX this word almost constantly answers to the Heb. קהל, which denotes in like manner *an assembly*, or *congregation*, and is often applied to the *general assembly* of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 K. viii. 14, 22, 55, 65.

Εκκλινω, from εκ *out*, and κλινω *to incline.*

I. *To go out of the way, decline, deviate.* occ. Rom. iii. 12.

II. With απο following, *To decline from, avoid.* occ. Rom. xvi. 17. 1 Pet. iii. 11.

Εκκολυμβαω, ω, from εκ *out*, and κολυμβαω *to swim.*

To swim out, or *away*, occ. Acts xxvii. 42, where *Kypke* quotes *Polybius* repeatedly using the V. in the same sense.

Εκκομιζω, from εκ *out*, and κομιζω *to carry.*

To carry out, i. e. of the city or town: For the ‡ Jews used not to bury within the walls of their towns. So among ‖ the *Athenians* and *Romans* there were even laws to forbid that practice. *Elsner* shews

* See *Pollux*, lib. viii. *Mintert, Leigh*, &c.

† Who, besides their κυριαι εκκλησιαι *stated assemblies*, had also their συλλογαι, which were *called together* by their military officers, or civil magistrates. See *Potter*'s Antiquities of Greece, book i. ch. 17.

‡ See *Josephus*, De Bel. lib. v. cap. 13. § 7.

‖ See *Dupont* on *Theophrast.* Eth. Char. p. 470. edit. *Needham*, and *Potter*'s Ant. of Greece, book iv. ch. 7.

that

that εκκομιζειν is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from *Lucian*, Contemplant. tom. i. p. 340. Τον γειτονα δε τον ΕΚΚΟΜΙΖΟΝΤΑ το παιδιον εκ ὁρᾳ. But he does not look at his neighbour who is *carrying out* his child *to be buried.*" See also *Suicer's* Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. Mat. xxvii. 60. John xix. 41.

Εκκοπτω, from εκ *out*, and κοπτω *to smite, cut.*

To cut off.

I. *To cut off*, or *down*, as a tree. Mat. iii. 10. vii. 19. Luke xiii. 9.

II. *To cut out*, or *off*, as a branch from a tree. Rom. xi. 22, 24.

III. *To cut off*, as the hand or foot. Mat. v. 30. xviii. 8.

IV. *To cut off, prevent.* occ. 2 Cor. xi. 12.

V. *To hinder, render ineffectual.* occ. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Εκκρεμαμαι, from εκ *from*, and κρεμαμαι *to hang.*

To hang from, or *upon.* occ. Luke xix. 48. where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So *Eunapius* in Ædes. ΕΞΕΚΡΕΜΑΤΟ των λογων, και της ακροασεως εκ ανεπιμπλατο. He *hung* on his words, and was not satisfied with hearing." The Latin writers use pendeo in like manner. Thus *Virgil*, Æn. iv. line 79,

—Pendetque *iterum narrantis* ab ore.
Again with pleasure *on* his *lips* she *hangs.*

And *Ovid*, Epist. Heroid. I. line 30,

Narrantis conjux pendet ab ore *viri.*
Th' attentive wife *hangs on* her husband's *lips.*

Pope, Epist. to Lord *Cobham*, lin. 184,

Tho' wond'ring senates *hung on all he spoke.*

See more in *Alberti*, *Suicer's* Thesaur. in Εκκρεμαμαι, and *Wetstein.*

Εκλαλεω, ω, from εκ, *out*, and λαλεω *to speak.*

To tell, utter. occ. Acts xxiii. 22.

Εκλαμπω, from εκ *out*, or emphat. and λαμπω *to shine.*

To shine forth, or *gloriously*, effulgere. occ. Mat. xiii. 43. Comp. Dan. xii. 3, where the correspondent Heb. word is הזהיר *to shine.*

Εκλανθανομαι, Mid. from εκ *out*, λανθανομαι *to forget*, which from *to lie hid.*

To forget entirely, let slip out of occ. Heb. xii. 5.

Εκλεγομαι, Mid. from εκ *out*, and *choose, select*, from Heb. לקח *to* which εκλεγομαι answers in the Prov. xxiv. 32.

I. *To choose, choose out*, "* *take b preference (out) of several things* or *proposed, to elect.* occ. Luk xiv. 7.

II. *To choose, choose out*, or *elect* a p an *office* or *employment.* occ. Luk John vi. 70. † xiii. 18. xv. 16, i. 2, 24. vi. 5. xv. 7, 22, 25. the like view it is applied, 1 Co 28, where God is said to have *ch* foolish and weak things, &c. world to confound the wise and &c. In Acts xv. 22, "Understa before εκλεξαμενους, which o ought to have been εκλεξαμενοις ξαμενη.—This change of the case l often taken notice of by learn Εκλεξαμενους is ill translated dele *chosen*, as if it were the passive ex λας. *Markland.* (Comp. ver. 25 ψανδες at the end of the verse is to Αποστολοις as if it were γρ *Bowyer's* Conject. For instances lar changes of the cases of parti the purest Greek classics, see *R* and *Elsner* on Acts xv. *Kypke*, a *stein* on Luke xxii. 20. *Vige* Idiotism. cap. vi. sect. 1. reg. Note; and comp. 1 Pet. iv. 3.

III. *To choose*, or *choose out to speci leges*, as God *chose* the ancient Is *as a nation*, to be his peculiar occ. Acts xiii. 17‡; or as he *chos* tians, *as Christians, to peculiar before the foundation of the wor*

* *Johnson's* Dictionary.

† Εγω οιδα ους εξελεξαμην, i. e. *I am well with those whom* I have chosen. (Comp. or, as *Doddridge* well paraphrases these w *know* the real character, and all the mo views and transactions of those *whom I ha* Comp. ver. 11, and ch. vi. 64, 70, and se on John xiii. 18.

‡ Comp. Deut. iv. 37. vii. 7. x. 15. xiv iii. 8. Ps. cxxxiv. or cxxxv. 4. Isa. xli. 8 xxxiii 24. in the LXX. in all which pas V. εκλεγομαι is used in this sense for Hel *choose.*

Eph. i. 4, εἶναι—ἀλλ' ἵνα ἐσμεν ἁγιοι, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as εἰς το εἶναι, ver. 12, and denoting the *end* or *design*, as it * often does both in the sacred and profane writers;) or as he hath *chosen the poor in this world, rich in faith, and heirs of the kingdom*, &c. occ. Jam. ii. 5. So, for the sake of the *elect*, i. e. the † Christians, or christian Jews, whom, *as believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. occ. Mark xiii. 20. And thus *Ignatius*, in his Address to the *Church* of the Ephesians, calls it ΕΚΛΕΛΕΓΜΕΝΗ *elected*‡.

Ἐκλείπω, from ἐκ *out*, or emphat. and λείπω *to fail*.

I. *To fail entirely, cease.* occ. Luke xxii. 32. Heb. i. 12.

II. *To fail.* occ. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world (as we say), made to himself friends of the deceitful Mammon, and also to our *failing by death*, or *dying*, in which sense it is not only used by the LXX, Gen. xxv. 8. & al. answering to the Heb. גוע *to expire*, but by *Plato, Dionysius Halicarn. Xenophon*, and others of the Greek writers, as may be seen in *Wetstein*. Comp. *Campbell*'s Note.

Ἐκλεκτός, ή, όν, from ἐκλέγομαι.

Chosen, chosen out, elect.

I. *Chosen out to a certain dignity* or *office.* occ. Luke xxiii. 35. which seems an allusion to Isa. xlii. 1, where the Messiah is called by God בחירי *my chosen*, or *elect one:* and that the ancient Jews understood this prophecy of Isaiah as relative to the *Messiah*, is apparent from the Chaldee Targum on the place, which runs thus, הא עבדי משיחא אקרבנית בחירי, *Behold my servant the Messiah! I will be near him: my chosen*—But, further, the word ἐκλεκτός in St. Luke seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity (comp. Sense IV. below), and accordingly St. Mat. ch. xii. 18, explains בחירי in Isa. xlii. 1. by ἀγαπητός *my beloved*. Comp. 1 Pet. ii. 4, 6, where at the 4th ver. ἐκλεκτὸν is opposed to ἀποδεδοκιμασμένον, *rejected, disapproved*, and at the 6th answers to the Heb. בחן *tried, proved*, in Isa. xxviii. 16.

II. Ἐκλεκτοί, οἱ, *Chosen men, picked out* for soldiers. occ. Rev. xvii. 14, where ἐκλεκτοὶ plainly answers, but in a figurative sense, to the Heb. בחורים *chosen men*, which the LXX render by the same word, Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. & al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers*, or *christians*, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9, γενος ἐκλεκτὸν *a chosen generation*, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (Comp. Exod. xix. 6. Isa. xliii. 20, 21, the apocryphal Esth. xvi. 21, and the texts cited from the O. T. in the first Note under Ἐκλέγομαι III.) occ. Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So *Clement* applies the word, 1 Ep. to the Corinthians.

§ 2,

* So ὁδὸν, Mat. xiv. 20; ὁρᾶν, Mark xiii. 15, 16; χρῆσθαι, Acts xii. 4; κλῆσιν, Acts xvii. 26; ζῆν, Acts xvii. 27; and see *Ex.*, Ellipsis on L., p. 529, 7th edit.

† See Bp. *Newton*'s Dissertations on the Prophecies, vol. ii. p. 276, 8vo. 2d edit.

‡ The reader is particularly desired to observe, that I have carefully set down every text of the N.T. wherein this important verb ἐκλέγομαι, and its two derivatives ἐκλεκτὸς and ἐκλογὴ, (which see below) occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testam. t, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real *mind of the Spirit of God* with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here *earnestly recommended*, I could never form any *critical judgment*, nor obtain any *solid satisfaction* on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by *Milton* to a part of the *fallen angels!* Par. Lost, book ii. line 557, &c.

Others apart sat on a hill retir'd,
In thoughts more elevate, and *reason'd high*
Of Providence, Fore-knowledge, Will and Fate,
Fixt-fate, Free-will, Fore-knowledge absolute,
And found no end in wand'ring mazes lost.

§ 2. "Ye contended day and night for the whole brotherhood, εις το σωζεσθαι μετ' ελεους και συνειδησεως τον αριθμον των ΕΚΛΕΚΤΩΝ αυτου, that through the mercy (of God) and a good conscience the number of his *elect* might be saved." *Wake.* In the *Martyrdom* of *Polycarp*, § 16. edit. *Russel.* ΕΚΛΕΚΤΩΝ the *elect*, or christians, are opposed to απιστων the *unbelievers* or heathen And *Ignatius*, in his Address to the *Church* of the Trallians, styles it ΕΚΛΕΚΤΗ *elect*. Comp. Συνεκλεκτος.

IV. *Chosen, accepted, approved, excellent.* Comp. under Sense I. occ. Mat. *xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 33. (Comp. ver. 28, & seqt.) Rom. xvi. 13. 2 John ver. i. 13. 1 Tim. v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare *Josephus* De Bel. lib. ii. cap. 16. § 4. towards the end, and see *Wolfius*.

Clement, in his 1st Epistle to the Corinthians, § 49, uses the word in this sense also: "By charity were *all the elect of God*, παντες οι ΕΚΛΕΚΤΟΙ Θεου, made perfect. Without charity nothing is *well pleasing*, ευαρεστον, to God." Comp. § 1. The LXX have several times applied the word in this last sense, as in Isa. † lxv. 9, 15, 23, answering to the Heb. בחירים *chosen, choice*, and in Prov. xvii. 3. Isa. xxviii. 16, to the Heb. בחן *proved, approved*.

Εκληθομαι, Depon. from εκ *out*, or intens. and **ληθομαι** *to forget* (as this V. is often used in *Homer*), from **ληθω** *to lie hid*, which see.

To let slip out of mind, to forget entirely occ. Heb. xii. 5. Comp. Εκλανθανομαι.

Εκλογη, ης, ἡ, from εκλελοφα perf. mid. of **εκλεγω** *to choose out, elect.*

I. *A choosing out*, or *election* of a person *to a certain office* or *employment.* occ. Acts ix. 15.

II. *A choosing out*, or *election* of one nation *rather than another to certain privileges and blessings.* occ. Rom. ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the *posterity* of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. and Mal. i. 2, 3, and see *Doddridge*'s Note on Rom. ix. 13. And thus in Rom. xi. 28, there was *an election* of the Jews to *be God's peculiar people* for their fathers sake (comp. Deut. iv. 7, 37. vii. 6, 7, 8. x. 14, 15.), which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See *Whitby* on Rom. xi. 28, and the following verses.

III. *An election*, or *being chosen to the blessings of the Gospel.* occ. Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4, where see *Macknight*. Also. *The persons so chosen.* occ. Rom. xi. 7. In this latter sense *Clement* applies the word to the Corinthian christians. 1 Ep. to Cor. § 29. ὁς (rather ‡ ὑς) ΕΚΛΟΓΗΣ μερος εποιησεν εαυτῳ, whom he hath made part of *the election* to himself." The expression λειμμα κατ' εκλογην χαριτος, Rom. xi. 5, means *a remnant* of Jews *reserved*, or *left, according as they were elected* or *chosen out* (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20, under Εκλεγομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. *For by GRACE they were saved through FAITH, and that not of themselves, it was the gift of God, not of works, lest any man should boast.* See Eph. ii. 8, 9.

Εκλυω, from εκ *out*, or intens. and **λυω** *to loose.*

To dissolve. Whence

Εκλυομαι, Pass. *To be dissolved, to become faint, to faint*, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb.

* See *Whitby* on these three texts of Mat. and Luke. *Theophylact*'s Note on Mat xxii. 14, seems very remarkable: Πολλους καλει ὁ Θεος, μαλλον δε παντας, ολιγοι δε εκλεκτοι· ολιγοι γαρ σωζονται και αξιοι σωθηναι παρα Θεῳ. Ὡστε του μεν Θεου το καλειν, το δε ΕΚΛΕΚΤΟΥΣ γενεσθαι, η μη, ἡμιν εστι. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but *to be chosen* (*become elect*) or not, is our's.

† On which passages compare Rom. xi. particularly ver. 5, 7.

‡ See *Davies*'s Note on the place.

xii. 3, 5. In the profane writers likewise it denotes *being faint*. See *Wetstein* on Mat. xv. 32, and *Wolfius* and *Campbell* on Mat. ix 36; in which latter text *Wetstein* and *Griesbach* for εκλελυμενοι adopt εσκυλμενοι, which is the reading of very many MSS, six of which ancient. See Σκυλλω.

It occurs in the N T. only in the above passages, but is used by the LXX in the same sense, 2 Sam. xiv. 28. 2 Sam. xvi. 14 xvii. 29. & al. for the Heb. יעף and עיף *to be tired, faint*. Comp. 1 Mac. iii. 17.

Εκμασσω, from εκ *out*, or intens. and μασσω *to wipe*, which see under Απομασσομαι.

To wipe, wipe dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii 5.

Εκμυκτηριζω, from εκ *out*, or intens. and μυκτηριζω *to mock, sneer*, which see.

To mock, or *sneer exceedingly*. occ. Luke xvi. 14. xxiii. 35.

The LXX have used it in two passages, Ps. ii. 4. xxii. 7, for the Heb. לעג *to mock, deride*; but *Kypke* on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. μυκτηριζω or it's other compounds; nor, however, produces ΜΥΚΤΗΡΙΖΩΝ or ΠΡΟΜΥΚΤΗΡΙΣΑΣ from *Aristophanes*, and ΕΠΕΜΥΚΤΗΡΙΣΑΝ from *Menander* cited by *Plutarch*.

Εκνευω, from εκ *out* and νευω *to move, tend, incline*, which may be from the Heb נטה *to move, be agitated*

I. *To decline, go aside*. So *Plutarch* De Gen. Socrat. tom. ii p. 577, B ΕΚΝΕΥΣΑΣ της ὁδου, *going out of the way*.

II. Simply, *To depart, go forth*, or *away*, in *Ælian*, and thus it seems used John v. 13. The 1st aor. εξενευσα in *Thucydides* and *Lucian* denotes *swimming out, escaping by swimming*; but is not this rather from the V. νεω *to swim*, than from νευω? See more in *Elsner, Wolfius*, and *Wetstein* on John v. 13.

The LXX have used it for the Heb. פנה *turn, turn aside*, 2 K. ii. 24. xxiii. 16; and, according to some copies, for סור *decline, turn aside*, Jud. iv. 18.

Εκνηφω, from εκ *out*, and νηφω *to be sober*.

To awake sober out of a drunken sleep, applied spiritually. occ. 1 Cor. xv. 34.

The LXX have used it in the same sense, for the Heb. יקץ *to awake*, Joel i. 5. Εκνηψατε, οἱ μεθυοντες, Awake, *ye drunken*. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So *Plutarch*, in Demosth. tom. i p. 855, B. of *Philip* who had been *drunk*, μεθυων, ΕΚΝΗΨΑΣ δε—.

Εκουσιος, α, ον, from εκων—ουσα —ον *willing*.

Voluntary, spontaneous, whence the neuter being used as a substantive κατα εκουσιον, *of freewill*, i. e. *voluntarily*. occ. Philem. ver. 14.

Εκουσιως, Adv. from εκουσιος.

Willingly, voluntarily. occ. Heb. x. 26. 1 Pet. v. 2.

Εκπαλαι, Adv. from εκ *of*, and παλαι *anciently, formerly*.

I. *Of old, in ancient times*. occ. 2 Pet. iii. 5.

II. *Of a long time*. occ. 2 Pet. ii. 3, where *Alberti, Wolfius, Kypke* and *Wetstein* shew that this compound particle εκπαλαι is used by *Josephus, Arrian*, and *Plutarch*.

Εκπειραζω, from εκ intens. and πειραζω *to try, prove, tempt*.

To try, prove, tempt, make trial or *proof of*. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9 (Comp. Num. xxi. 5.) See *Wetstein, Whitby*, and *Campbell* on Mat. iv. 7, and *Macknight* on 1 Cor. x. 9.

The LXX have used this verb for the Heb. נסה, Deut. vi. 16. Ps. lxxviii. 18.

Εκπεμπω, from εκ *out*, and πεμπω *to send*.

To send out, or *forth*. occ. Acts xiii. 4. xvii. 10

Εκπερισσος. See under Περισσος.

Εκπεταω, or **Εκπεταννυμι**, from εκ *out*, and πεταω *to open, stretch out*.

To stretch out, expand, as the hands, in *earnestly addressing* and *persuading*. occ. Rom x. 21, where see *Kypke*; and *Vitringa* on Isa. lxv. 2.

Εκπεσω, from εκ *out* or *from*, and πεσω *to fall*.

To fall off, or *from*. An obsol. V. whence in the N. T. we have 1st aor. εξεπεσα, 2d aor. εξεπεσον, infin. εκπεσειν, &c. See under Εκπιπτω.

Εκπιπτω, from εκ *from*, and πιπτω *to fall*.

I. *To fall off* or *from, to fall*. occ. Mark xiii. 25. Acts xii. 7. xxvii. 32. Jam. i. 11. 1 Pet. i. 24.

II. Governing a Genitive, *To fall off from*. occ.

occ. Gal. v. 2. 2 Pet. iii. 17. Comp. Rev. ii. 5.

III. With εις following, *To fall upon, to run foul of, be cast upon,* as a ship. *Elsner* remarks, that a ship is said (i. e. in the Greek writers) εκπιπτειν when it is *dashed against* the rocks, or *runs aground:* for the latter use of the word he quotes *Polybius* and *Aristides:* and of the former, *Herodotus,* cited by *Raphelius,* furnishes us with an example, ΕΞΕΠΙΠΤΟΝ προς τας πετρας, *They ran foul, or were dashed* against the rocks." The persons sailing are also, in the above-mentioned circumstances, said εκπιπτειν, as *Raphelius* on Acts xxvii. 26, shews from *Xenophon.* "Εκπεσειν signifies *to fall* upon any thing, contrary to your expectation and will, *by erring* and *wandering from your original course and destination.* So *Hutchinson* in *Xenoph.* Αναβ. p. 452, 8vo. on Εκπτωσις: *Eodem sensu adhibetur* εκπιπτειν, Acts xxvii. 17, 26, *nempe de navigantibus,* qui cursu proposito excussi vel in brevia incidunt vel in littus ejiciuntur." *Bryant's* Observations, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29.

IV. * "*To fall to the ground,*" i. e. *be ineffectual,* excidere. occ. Rom. ix. 6.

V. *To fail, cease, be abolished.* occ. 1 Cor. xiii. 8.

Εκπλεω, ω, 1st fut. εκπλευσω, from εκ *out,* and πλεω *to sail.*

To sail out, or *forth.* occ. Acts xv. 39. xviii. 18. xx. 6.

Εκπληρόω, ω, from εκ intens. and πληροω *to fulfil.*

To fulfil entirely. occ. Acts xiii. 32.

Εκπλήρωσις, ιος, att. εως, ἡ, from εκπληροω. *A fulfilling, accomplishment.* occ. Acts xxi. 26. Comp. Num. vi. 5, 13, in LXX, and 1 Mac. iii. 49.

Εκπλήσσω, or —ττω, from εκ intensive, and πλησσω *to strike.*

Εκπλησσομαι, Pass. *To be exceedingly struck* in mind, *to be astonished, astounded.* Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus *Plato* De Rep. I. cited by *Wetstein* in Mat. Εξεπλαγην, Hearing it, I was *astonished.*" So *Lucian,* Scytha. tom. i. p. 653. "For as soon as I arrived in your city, ΕΞΕΠΛΑΓΗΝ μεν ευθυς, I was immediately *astonished.*" *Plato* applies the simple πλησσω in like manner, Epist. 7. ΠΛΗΓΕΙΣ εἰμι τω λεχθεντι, (just as we say in English) I being *struck* with what was said."

Εκπνεω.ω, from εκ *out,* and πνεω *to breathe.*

I. *To breathe out, emit the breath.* Thus sometimes used by the profane writers.

II. *To expire, die.* occ. Mark xv. 37, 39. Luke xxiii. 46. *Sophocles* and *Plutarch* apply the V. in this latter sense. See *Wetstein* in Mark.

Εκπορευομαι, from εκ *out,* and πορευομαι *to go.*

I. *To go,* or *come out* or *forth,* spoken of persons, Mat. iii. 5. xx. 29 John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightnings and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. *To proceed,* or *come forth,* as the Holy Spirit from the Father. John xv. 26.

III. Comp. Εισπορευομαι II.

Εκπορνευω, from εκ intens. and πορνευω *to commit fornication* or *lewdness.*

To commit habitually, or *give oneself up to, excessive* or *abandoned fornication,* or *lewdness.* occ. Jude ver. 7.

Εκπίπω, ω, from εκ *out* or *from,* and obsol. πιπω *to fall.*

To fall off or *from, to fail.* An obsolete verb, whence in the N. T. we have perf. act. εκπεπτωκα. See under Εκπιπτω.

Εκπτύω, from εκ *out,* and πτυω *to spit.*

Properly, *To spit out,* thence, *To reject with disgust,* or *contempt,* respuere. occ. Gal. iv. 14, where see *Kypke* Observ. Sac.

Εκριζόω, from εκ *out,* and ριζοω *to root.*

To root out or *up, to eradicate,* properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude ver. 12.

Εκστασις, ιος, att. εως, ἡ, from εξιστημι, which see.

An ecstasy, in which the mind is for a time *carried,* as it were, *out of,* or beyond itself, and lost.

I. *Great astonishment, amazement.* occ. Mark v. 42. xvi. 8. Luke v. 26. Acts iii. 10.

II. *A sacred ecstasy,* or "* *rapture of the mind out of itself,* when, the use of the external senses being suspended, God reveals something in a peculiar manner to

* *Doddridge.*

* *Stockius.*

his

his servants the prophets or apostles, who are then *taken*, or *transported out of themselves*." occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense Εκστασις in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. תרדמה *a deep* or *dead sleep*. Excellently therefore have our translators rendered it in the Acts by the English word, *a trance*.

Εκστρεφω, from εκ *out*, and στρεφω *to turn*. *To turn out of the way, pervert*. occ. Tit. iii. 11, where see *Wolfius*.

Εκταρασσω, from εκ intense, and ταρασσω *to disturb*. *To disturb very much*, or *exceedingly*, occ. Acts xvi. 20.

Εκτεινω, from εκ *out*, and τεινω *to stretch*.

I. *To stretch out, extend*, as the hand. Mat. viii. 3. xii. 13. & al. freq. On Acts xxvi. 1, *Wetstein* cites from *Polyænus*, ΑΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημηγορησων, *He lifted up his right hand*, as going to harangue." Comp. Prov. i. 24.

II. *To cast out*, or *let down*, as an anchor from a ship. occ. Acts xxvii. 30.

Εκτελεω, ω, from εκ *out*, or intens. and τελεω *to finish*. *To finish entirely, complete*. occ. Luke xiv. 29, 30.

Εκτενεια, ας, ἡ, from εκτενης. *Intenseness*, or *continuance*. So Εν εκτενεια for εκτενως, *Intensely, instantly*, comp. Luke xxii. 44.—or *continually*, comp. Luke ii. 37. occ. Acts xxvi. 7.

Εκτενεστερον, Compar. neut. of εκτενης (which see) used adverbially. *More intensely* or *earnestly*. occ. Luke xxii. 44.

Εκτενης, εος, ες, ὁ, ἡ, και το—ες, from εκτεινω. *Continual*, or *intense*. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8. Comp. ch. i. 22.

Εκτενως, Adv. from εκτενης. *Intensely, earnestly*. occ. 1 Pet. i. 22. The LXX use this word for the Heb. בחזקה *in strength, strongly*. Jon. iii. 8. Comp. Judith iv. 10.

Εκτιθημι, from εκ *out*, and τιθημι *to put*.

I. *To expose*, as an infant, *to put* or *cast him out* to chance (as we say). occ. Acts vii. 21. *Herodotus*, lib. i. cap. 112, uses the V. twice in this sense. See also *Wetstein*.

II. *To expound, explain, declare*. occ. Acts xi. 4. xviii. 26. xxviii. 23. The Latin exponere answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages.

Εκτινασσω, from εκ *from*, and τινασσω *to shake*, which see under Απεκτινασσω. *To shake from*, or *off*. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

Ἕκτος, η, ον, from ἑξ *six*. *The sixth*. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14, with Mark xv. 25, Dr. *Macknight* thought it sufficient to observe, that St. Mark reckons by the *Jewish* account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: But that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was *best known*, viz. the form in use among the *Romans*, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. *Macknight*, in his *Fifth Preliminary Observation to his Harmony*, 1st edit. But was this indeed the manner in which the Romans reckoned their *hours*? It were easy to quote from their writers many passages which clearly prove that it was not*. But I shall only produce the well-known lines of *Martial*, lib. iv. epigr. 8.

Prima *salutantes atque* altera *despuit* hora,
Et recti rancos tertia *cantat* os,
In quintam *varios extendit Roma labores*,
Sexta *quies lassis*—&c.

"The *first* and *second hour* are engaged at the temples of the gods, the *third* exercises the hoarse pleaders, from that into the *fifth* the Romans are employed in various occupations, the *sixth* affords rest to the weary," &c.

* See *Cicero* Orat. pro Murenâ, § 13. edit. *Olivet*.—Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52.—Ad Famil. lib. vii. epist. 30. *Cæsar*. Comment. lib. iv. § 21. edit. *Clark*. and *Maittair*.. *Horat*. lib. i. sat. 5 lin. 23, 25. sat. vi. lin. 122. lib. ii. sat. 6. lin. 31. *Persius*, sat. iii. lin. 4, & Not. *Delph*. *Martial*, lib. viii. epig. 67.

The

The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sun-rise, and of the night from sun-set*. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in *Wolfius* and others. I shall mention but two: 1st. That which proposes with a few MSS to read in John τριτη *third* instead of ἑκτη *sixth* (see *Whitby* and *Doddridge*); but as that reading does not appear to be supported by sufficient authorities, (see *Mill* and *Wetstein*), this method may be rather thought cutting the knot than untying it. 2dly. The most satisfactory solution of the difficulty seems to be that stated by *Harmer*, who refers *the sixth hour* in John, not *to the time of day*, but to the immediately preceding Παρασκευη του Πασχα, *Preparation of the Paschal peace-offerings*, which he shews from Dr. *Lightfoot* might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews *about the sixth hour after this time*, according to St. John's account, and be crucified at the *third hour of the day*, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to *Harmer himself*, Observations, vol. iii. p. 130. & seq.

In John iv. 6, it does indeed seem at first sight as if the Evangelist reckoned the *hours of the day* in the manner mentioned by *Macknight*; because the *usual* time when the women in the east draw water was anciently (see Gen. xxiv. 11.) as it still is, *the evening*. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman *alone* at the well, and that therefore it could hardly have been the *usual* time of women's drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character (see ver. 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save *sinners*, and knew *her* heart.

* See *Rutherforth's* Astronomy, No. 375, 376. *Plutarch*, Quæst. Rom. p. 284.

Ἐκτος, An adv. governing a gen. from ἐκ *out*.

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under Πας IV.) 2 Cor. xii. 2, 3. With the neut. article, Το ἐκτος, *The outside*. occ. Mat. xxiii. 26.
2. *Except*, *besides*. occ. Acts xxvi. 22. 1 Cor. xv. 27.
3. Ἐκτος ει μη, *Except that*, *unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. *Lucian* often uses the same phrase; Revivisc. tom. i. p. 389. ΕΚΤΟΣ ΕΙ ΜΗ—ειη, *Unless* he be." Quom. conscrib. Hist. p. 677. E. ΕΚΤΟΣ ΕΙ ΜΗ—τις ὑπολαβοι τις, *Unless* any one should suppose —See more instances in *Wetstein* and *Kypke* on 1 Cor. xiv.

Ἐκτρεπομαι, from ἐκ *out*, *from*, and τρεπω *to turn*.

I. *To be turned out* of the way, or *aside*. occ. Heb. xii. 13. Also, *To turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See *Kypke* on 1 Tim.

II. With an Accusative following, *To turn from*, *avoid*, aversari. occ. 1 Tim. vi. 20.

Ἐκτρεφω, from ἐκ intens. and τρεφω *to nourish*.

I. *To nourish*. occ. Eph. v. 29.

II. *To nourish*, or *bring up*. occ. Eph. vi. 4. In this latter sense of *bringing up*, or *educating*, it is frequently used by the LXX, answering to the Heb. גדל. See inter al. 1 K. xii. 8, 10. 2 K. x. 6. Hos. ix. 12.

Ἐκτρωμα, ατος, το, from ἐκτιτρωσκω *to suffer abortion*, *miscarry*, which from ἐκ and τιτρωσκω *to wound*, *hurt*, and this from the simple τρωω or τρω the same, which may with great probability be deduced by transposition from the Heb. תצר *to cut*, *wound*.

An abortion, or *abortive birth*. occ. 1 Cor. xv. 8, where see *Macknight*.

In

In two passages of the LXX, Job iii. 16. Eccles. vi. 3, it answers to the Heb. נפל, of the same import, from the V. נפל *to fall, fall away.*

Εκφερω, from εκ *out*, and φερω *to bring, carry.*

I. *To bring*, or *carry out*. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. *To carry out* to burial. occ. Acts v. 6, 9, 10. Comp. Εκκομιζω. *Raphelius* shews from *Herodotus* and *Polybius*, that εκφερειν is a funereal term, as the correspondent efferre is in Latin. See also *Wetstein.*

III. *To bring forth, produce*, as the earth. occ. Heb. vi. 8. It is used in the same sense by the Greek writers. See *Wetstein.*

Εκφευγω, from εκ *out*, and φευγω *to flee.*

I. *To flee out*. occ. Acts xvi. 27. xix. 16.

II. *To escape*. occ. Luke xxi. 36. Rom. ii. 3. 2 Cor. xi. 33. Heb. ii. 3. 1 Thess. v. 3.

Εκφοβεω, ω, from εκφοβος.

To terrify. occ. 2 Cor. x. 9.

Εκφοβος, ε, ὁ, ἡ, from εκ intensive, and φοβος *fear.*

Exceedingly affrighted, terrified. occ. Mark ix. 6. Heb. xii. 21.

Εκφυω, from εκ *out*, and φυω *to produce.*

To produce, put, or *thrust forth*, as a fig-tree it's leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts εκφυῃ may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and φυλλα may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, ch. xxi. 30, uses προβαλωσι *send forth**.

Εκχεω, from εκ *out*, and χεω *to pour.*

I. *To pour out*, properly as liquids. occ. Mat. ix. 17. Mark ii. 22.

II. *To shed*, as blood. occ. Acts xxii. 20. Rom. iii. 15.

III. *To pour out, empty*, as the bowels of wrath. Rev. xvi. 1. & seqt.

IV. *To pour out, as money*. occ. John ii. 15.

V. *To pour out*, as the Holy Spirit. occ. Acts ii. 17, 18, 33. Tit. iii. 6.

Εκχυω, or εκχυνω, from εκ *out*, and χυω or χυνω *to pour.*

I. *To pour out*, as liquids. occ. Luke v. 37.

II. *To shed*, as blood. occ. Mat. xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20, where see *Wetstein* and *Kypke* Obs. Sac.

III. Pass. *To be poured*, or *gush out*, as the bowels. occ. Acts i. 18.

IV. Pass. *To be poured out*, or *shed abroad*, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.

V. Pass. *To rush*, or *run violently*, effusè ruere. So *Elsner*, who shews that not only the LXX, *Alexandr.* Jud. ix. 44. xx. 37, but *Themistius* and *Polybius* have used it in this sense, and that the latter particularly applies it to *inordinate desire.* occ. Jude ver. 11, where comp. *Kypke.*

Εκχωρεω, ω, from εκ *out*, and χωρεω *to go.*

To go, or *depart, out*. occ. Luke xxi. 21.

Εκψυχω, from εκ *out*, and ψυχω *to breathe.*

To expire, die. occ. Acts v. 5, 10. xii. 23.

Εκων, ουσα, ον, either from εικω *to yield, submit*, or immediately from the Heb. יקה *to obey.*

Willing, voluntary, spontaneous. occ. Rom. viii. 2. 1 Cor. ix. 17.

ΕΛΑΙΑ, ας, ἡ. See under Ελαιον.

The olive, -tree, and *-fruit*. See Mat. xxi. 1. Rom. xi. 17, 24. (comp. Jer. xi. 16.) Jam. iii. 12.

ΕΛΑΙΟΝ, ε, το.

I. *Oil, the expressed juice of the olive-fruit.* Luke vii. 46. x. 34. & al. On Jam. v. 14, see *Macknight.*

II. Ελαιον, αλαλλιασεως, *The oil of gladness*, denotes the *unction of the Holy Spirit*, anciently typified by *oil*, by which *unction* Jesus was *appointed* to the offices of *prophet, priest*, and *king*. Comp. under Μεσσιας. occ. Heb. i. 9, where see *Macknight*, and comp. Ps. xlv. 7. 1 K. i. 39, 40.

As in Hebrew the *olive* is called זית from זוּ *to shine*, and it's *oil* יצהר from צהר *to give light*, which every one knows *oil* is eminently capable of doing; so the * Greek names ελαια and ελαιον, the Latin *olea, oliva*, and *oleum*, the French *olive, olivier*, and *huile*, and the Eng. *olive*, and *oil*, seem to be all ultimately derived from the Heb. חל *to shine.*

Ελαιων, ωνος, ὁ, from ελαια.

Olivet, a mountain on the east of Jerusalem, so called from it's abounding in

* See *Grotius* on Mat. xxiv. 32.

* Comp. *Heb.* and *Eng.* Lex. in ז and צהר.

olive-trees. occ. Acts i. 12. *Josephus* several times mentions this mountain in his *Jewish War*; and in his Ant. lib. vii. cap. 9. § 2, he speaks of it by the name Ελαιωνος ορος, as St. Luke does; but lib. xx. cap. 7. § 6, he observes, Της πολεως ανικρυς κειμενον απεχει σταδια πεντε, It is situated opposite the city, at the distance of *five* stadia or furlongs." This passage the learned *Hudson* in his Note reconciles with Acts i. 12, where *Olivet* is said to be a Sabbath-day's journey, or *eight* stadia from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three* stadia further upon it. But comp. under Εχω XI.
The LXX have frequently used this word for an *olive-yard*, answering to the Heb. זית, as Exod. xxiii. 11. Deut. vi. 11. & al.

Ελασσων, att. —ττων, ονος, ὁ και ἡ, και το —ον, An irregular comparative, from ελαχυς *small*; if perhaps it should not rather be deduced from the Heb. חלש *to weaken, waste*.

I. *Inferiour in worth* or *dignity*, *worse*. occ. John ii. 10. Heb. vii. 7.

II. *Inferiour in age*, *younger*. occ. Rom. ix. 12. 1 Tim. v. 9, where the Neut. ελαττον agrees with χρημα understood. See *Wetstein* and *Bowyer*.

Ελαττονεω, ω, from ελαττον, το, *less*.
To have too little, *to lack*. occ. 2 Cor. viii. 15, which is a citation of Exod. xvi. 18, where in the LXX ηλαττονησεν answers to the Heb. החסיר *wanted*, *lacked*.

Ελαττοω, ω, from ελαττων.

I. *To make lower*, or *inferiour*. occ. Heb. ii. 7, 9. The 7th ver. is a citation of the LXX version of Ps. viii. 6, and as well as the Heb. ותחסרהו מעט מאלהים, may be literally rendered, Thou madest him *a little while* inferiour to (as in Eng. Marg.) *the Aleim*, i. e. to the *material* Aleim, or *agents of nature*, called by the LXX and the Apostle αγγελοι *angels*.

II. Ελαττουμαι, ωμαι, Pass. *To be lessened*, *decrease*. occ. John iii. 30.

Ελαυνω, from ελαω the same, whence it borrows several of it's tenses.

I. *To drive*, *impel*. occ. Jam. iii. 4. 2 Pet. ii. 17. Luke viii. 29.

II. *To row*, i. e. *drive* or *impel* a ship or boat with oars. In the profane writers the accusative N. for *a ship* or *ships* is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. Mark vi. 48. John vi. 19, where see *Elsner*, *Wolfius* and *Kypke*.

Ελαφρια, ας, ἡ, from ελαφρος.
Lightness, *levity*, *inconstancy*. occ. 2 Cor. i. 17.

Ελαφρος, α, ον, q. ελαφερος, from ελαφος *a stag*, which may be either from Heb. אלף *an ox*, which it doth in some degree resemble, (comp. under Ελεφαντινος) or from איל *a stag*, and יגף *active*, *nimble*.
Light, *not grievous*. occ. Mat. xi. 30. 2 Cor. iv. 17. As to the former passage we may observe, that *Lucian* has the phrase ΖΥΓΟΝ ΕΛΑΦΡΟΝ. De Merc. Cond. tom. i. p. 470, and that in the latter text the neuter adjective το ελαφρον is used substantively for ελαφρια *lightness*.

Ελαχιστος, η, ον, Superlat. of ελαχυς *small*, which from the Heb. חלק *to part*, *divide*. *Smallest*, *least*, in size, quality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see *Wetstein* and *Campbell*) 1 Cor. iv. 3. xv. 9.

Ελαχιστοτερος, α, ον, An unusual Comparative formed from the Superlat. ελαχιστος. *Less than the least*. occ. Eph. iii. 8. It is a very strong and emphatical word. *Grotius* on the text cites from the Greek *poets* several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the *prose* writers. Thus *Thucydides* IV. 118, has καλλιωτερον, *Strabo* πρωτιστον, *Xenophon* Hel. I. εσχαλωλαλος, and *Sextus Empir.* IX. p. 627, ελαχιστολαλω. So in Lat. minimissimus, postremior, postremissimus. See *Wetstein* on Eph. iii. 8, and comp. Μειζοτερος.

ΕΛΑΩ, ω, from the Heb. הלא *to cast off*, or *to a distance*.
To drive, *impel*, as a ship with oars. occ. John vi. 19. *Homer* often uses this V. in a poetic form, as Il. v. line 366, Μαστιξεν δ' ΕΛΑΑΝ, He whipt to *drive* them, i. e. the horses, and applies it to a ship either with or without νηα. See Odyss. xii. lin. 47, 55, 109, 124. Comp. Ελαυνω II.

Ελεγξις,

Ελεγξις, ιος, att. εως, ἡ, from ελεγχω.
A reproof. occ. 2 Pet. ii. 16.

Ελεγχος, ου, ὁ, from ελεγχω.
I. *Conviction, evident demonstration* or *manifestation.* occ. Heb. xi. 1. So *Theophylact* on the place, Ελεγχος, τουτ' εστι δειξις, φανερωσις αδηλων πραγματων· ποιει γαρ ταυτα βλεπεσθαι τω νω ημων ως παροντα Ελεγχος, that is, the *shewing* or *manifestation* of things not seen; for it (faith) makes them *to be seen* by our mind as if they were present." So the *Syriac* version renders ελεγχος by גלינא *the manifestation;* and *Chrysostom*, from this expression, Ελεγχος α βλεπομενων, observes, Η πιστις τοινυν εστιν οψις των αδηλων φησι, και εις την αυλην τοις ορωμενοις φερει πληροφοριαν τα μη ὁρωμενα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are." See *Suicer*'s Thesaur. under Πιστις, vol. ii. col. 734. 1st edit.
II. *Conviction of errour, refutation.* occ. 2 Tim. iii. 16.

ΕΛΕΓΧΩ, perhaps from the Heb. לקח *instruction, doctrine*, with ה prefixed.
To demonstrate, shew by evident and convincing reasons.
I. *To convince.* John xvi. 8, (where see *Campbell*'s Note.) Tit. i. 9.
II. *To convict.* John viii. 9, 46, (where see *Campbell*'s Note.) Jam. ii. 9.
III. *To manifest, make manifest, discover.* John iii. 20, where ελεγχθη answers to φανερωθη in the following verse. So the learned *Elsner* interprets the word in this text, and in Eph. v. 13, and shews that the Greek writers use it in the same sense, as for instance, *Artemidorus*, Oneirocrit. lib. i. cap. 68. p. 57. Τα κρυπτα ΕΛΕΓΚΕΙ, *Manifests* hidden things." Comp. *Wetstein* on Eph.
IV. *To reprove, rebuke*, by words. Mat. xviii. 15. Luke iii. 19. Tit. i. 13.—by afflictions, Heb. xii. 5. Rev. iii. 19.

Ελεεινος, η, ον, from ελεος.
Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ελεεινοτεροι is used for the superlative ελεεινοταιοι. So *Anacreon*, Ode xlvi. line 3,

ΧΑΛΕΠΩΤΕΡΟΝ δε ΠΑΝΤΩΝ, for
ΧΑΛΕΠΩΤΑΤΟΝ δε ΠΑΝΤΩΝ.
But the *hardest* (case) *of all.*

Comp. under Μειζων.

Ελεεω, ω, from ελεος.
I. *To pity, have pity*, or *compassion upon.* Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see *Wolfius* Cur. Phil. Κυριε ελεησον—*Lord have mercy*—Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity, it was used also by the Heathen. Thus in *Arrian*, Epictet. lib. ii. cap. 7. Τον Θεον επικαλεμενοι δεομεθα αυτου, ΚΥΡΙΕ ΕΛΕΗΣΟΝ, In our invocations of God we intreat him, *Lord have mercy*—" This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under Ψυχη VII.
Ελεεομαι, ουμαι, Pass. *To be pitied, obtain pity* or *mercy.* Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. & al.
II. *To shew mercy, perform acts of mercy* or *pity.* Rom. xii. 8, where see *Macknight.*

Ελεημοσυνη, ης, ἡ, from ελεημων.
I. *Pity, compassion.* So in *Callimachus*'s Hymn to Delos, lin. 151, 2, *Latona* speaks to the river *Peneus*,

—Μη συγ' ιμειο παθης κακον ειγεκα, της δε
Αντ' ΕΛΕΗΜΟΣΥΝΗΣ———

Nor shalt thou suffer ill on my account
For this *compassion*———

II. In the N. T. *A work of mercy*, particularly *almsgiving.* Mat. vi. 1, 2, 3, 4. Also, *The alms itself*, or *money given to the poor.* Luke xi. 41. xii. 33. Acts iii. 2. & al. Hence the Latin ecclesiastical writers use the word *eleemosyna*, whence by a corruption our English *alms.*
Though several learned men, as *Mill*, *Doddridge*, Bp. *Pearce*, and *Campbell* (whom see) have thought that in Mat. vi. 1, δικαιοσυνην, not ελεημοσυνην, was the true reading, yet it seems remarkable that *Griesbach* should admit the former word, which is found in *only two* Greek MSS, into the text. See *Wetstein* in Var. Lect.

Ελεημων, ονος, ὁ, ἡ, from ελεεω.
Pitiful, compassionate, merciful. occ. Mat. v. 7. Heb. ii. 17.

ΕΛΕΟΣ, ου, ὁ, and ΕΛΕΟΣ, εος, ους, το.
I. *Pity, compassion, mercy.* Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

II. *A work*, or *act*, *of mercy*. Luke x. 37. Jam. ii. 13. Comp. Mat. ix. 13. xii. 7. This word seems to be derived either from the Heb. חל *to pierce*, *wound*, or from the N. חיל *pain*, *anguish*, dropping the aspirate. Thus the correspondent Latin word misericordia (whence our Eng. *mercy*) is from miseria cordis *pain of heart*, occasioned by the sight or idea of wretchedness; and thus we say in English, that our hearts are *pierced* or *pained* with the miseries of others.

——Poor Phædra's sorrows
Pierce thro' my yielding heart, and *wound* my soul.
Smith's Phæd. and Hippol.

Ἐλευθερία, ας, ἡ, from ελευθερος.
Liberty. In the profane writers it is used for *corporal liberty*, and *freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17;—especially from *legal ordinances*, Gal. ii. 4. v. 1, 13;—joined with *freedom* from the *slavery* of sin, Jam. i. 25. ii. 12. Comp. Rom. viii. 21.

Ἐλευθερος, α, ον, from ελευθειν ὁπου ερα *going* or *coming* where one *pleases*.

I. *Free from corporal slavery*. 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al.

II. *Free from legal obligation*. occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. ix. 1, 19.

III. *Free from the slavery of sin*. occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such *as pay no sort of obedience* to it.

Ἐλευθεροω, ω, from ελευθερος.
To free, *set free*, from legal ordinances, Gal. v. 1.—from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21.

ΕΛΕΤΘΩ. An obsolete V. probably derived from עלות the infinitive of the V. עלה, which in Heb. signifies *to go* or *come up*, and in Chald. *to go* or *come in*.
To go, or *come*. From this old V. we have in the N. T. 2d aor. ηλυθον, by sync. ηλθον, imperat. ελθε, subj. ελθω, particip. ελθων, perf. mid. ηλυθα, att. εληλυθα, and pluperf. εληλυθειν. See under Ἐρχομαι.

Ἔλευσις, ιος, att. εως, ἡ, from ελευθω.
A coming, *advent*. occ. Acts vii. 52.

Ἐλεφαντινος, η, ον, from ελεφας, αντος, ὁ, *an elephant*, which from the Heb. אלף, or * Phenician אלבא, *an ox*, † to which genus many animals of *large bulk* were anciently referred. Thus the ‡ Romans called *elephants* Lucas boves *Lucanian oxen*; *oxen* on account of their *size* and *horns* (or as we less properly call these latter, their *teeth*), and *Lucanian* because they first saw them in *Lucania*, during the war with *Pyrrhus*.
Ivory, i. e. *made of ivory*, or *elephant's tusks*. occ. Rev. xviii. 12, where see *Kypke* concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

Ἐλισσω, from Heb. עלס *to move quickly*. Comp. Ειλισσω.

I. *To roll*, *roll round*. Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12.

Ἕλκος, εος, ους, το, from ἑλκω *to draw*, because it seems to *draw* or *attract* the morbid juices to the affected part.
An ulcer, *a sore*. occ. Luke xvi. 21. Rev. xvi. 2, 11.

Ἑλκοω, ω, from ἑλκος.
To ulcerate, *exulcerate*, whence, as a part. perf. pass. ηλκωμενος *ulcerated*, *ulcerous*, *full of ulcers* or *sores*. occ. Luke xvi. 20.

Ἕλκυω, from ἑλκω.

I. *To draw*, *drag*, as a net, John xxi. 6, 11.—as men before magistrates, Acts xvi. 19.

II. *To draw*, as a sword out of the sheath. occ. John xviii. 10.

III. Figuratively and spiritually, *To draw* or *persuade* to the acknowledgement and faith of Christ by the *external miraculous evidences* of his divine mission *inforced* on the soul by the *influence* and *illumination* of the *Holy Spirit*. occ. John xii. 32.

* ΑΛΦΑ—φωνικας ουτω καλειν τον ΒΟΥΝ, *Plutarch* in Sympos. lib. ix. qu. 2.

† See *Bochart*, vol. ii. 250. & seqt.

‡ So *Pliny*, Elephantos *Italia primum vidit Pyrrhi Regis bello*, & boves Lucas *appellavit in* Lucanis *visos*—Nat. Hist. lib. viii. cap. 6. And *Varro* still more accurately, A Lucanis Lucas; *ab eo quod nostri quàm maximam quadrupedem, quam ipsi haberent, vocarent* bovem; & *in* Lucanis *Pyrrhi bello primum vidissent apud hostes* elephantos, *id est*, quadrupedes cornutas (*nam quos* dentes *multi dicunt suos* cornua) Lucam bovem *appellasse*. De Ling. Lat. lib. vi.

vi. 44. Comp. ver. 65. John x. 25. xiv. 11. xv. 24. See *Jenkin*'s Reasonableness of the Christian Religion, vol. ii. chap. 32.

ΕΛΚΩ, from Heb. הדלך, Hiph. of הלך, *To cause to go* or *come*.

To draw, drag. occ. Acts xxi. 30. Jam. ii. 6.

ΕΛΛΑΣ, αδος, ἡ.

Hellas. occ. Acts xx. 2. Anciently the name of a city in *Thessaly* mentioned by *Homer*, Il. ii. line 683, and Il. ix. line 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the *Pagasean* gulf opposite the coasts of *Mysia* and *Æolis* in *Asia minor*, from which countries it was probably peopled; and it seems to have been called *Helias* from the Heb. word * הלאה *beyond*, as being *beyond* the *Ægean* sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by *Homer* named Ἕλληνες, Il. ii. line 684, by which appellation † *Thucydides* remarks towards the beginning of his first book, "*Homer* never means *all* the Grecians, but only the inhabitants of the *Phthiotis* who were commanded by *Achilles*." But in process of time the name Ἑλλας was extended to all the countries lying between *Macedonia* and *Peloponnesus*, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between *Macedonia* and Ἑλλας or *Greece*. See *Raphelius* and *Wetstein* on Acts xx. 2.

Ἕλλην, ηνος, ὁ, from Ἑλλας.

I. *A Grecian, a native of Hellas* or *Greece*. Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἑλλας.

II. *A Gentile*, who followed the religion and manners of the *Greeks*, as opposed to a Jew. John vii. 35, twice. Acts xiv. 1. (Comp. ver. 5.) xviii. 4. xix. 10. xx. 21. Gal. iii. 28. Col. iii. 11. & al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24.

III. *A Jewish proselyte descended of Grecian parents* or *ancestors*. occ. John xii. 20. See *Doddridge* on the place, and comp. Acts xvii. 4. See also *Suicer*'s Thesaur. on this word.

Ἑλληνικος, η, ον.

Grecian, Greek. occ. Luke xxiii. 38. Rev. ix. 11.

Ἑλληνις, ιδος, ἡ, from Ἑλλην.

A Grecian woman, i. e. *in religion, a Gentile*. occ. Mark vii. 26. (where see *Wetstein*) Acts xvii. 12.

Ἑλληνιστης, ου, ὁ, from Ἑλλην.

An Hellenist or *Grecian proselyte*. occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned *Wolfius*, on Acts vi. 1, that the Ἑλληνισται mean *such persons as had been converted from heathenism to judaism*. That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20, where these Ἑλληνισται are distinguished from the Ιουδαιοι or *Jews by birth*, mentioned in the preceding verse. *Doddridge* and others, who embrace the last-mentioned interpretation of Ἑλληνισται, are so sensible of the force of this passage, that, upon the authority of the Alexandrian MS, and some of the ancient versions, though opposed by almost all the other MSS, they read Ἕλληνας instead of Ἑλληνιστας; and *Doddridge* is so bold as to say, that *common sense* would require us to adopt this reading, *even if it were not supported by the authority of any manuscript at all*‡." This assertion, however, can only be supported by *supposing*, that Ἑλληνιστης *must* signify *a native, though grecizing, Jew*. But see *Wolfius* on Acts vi. 1. xi. 20. || and *Suicer*, Thesaur. in Ἑλληνιστης II.

* See Dr. *Hodges*'s Miscellaneous Reflections, p. 226. 2d edit.

† Ὅμηρος δέ γε οὐδαμοῦ τους ξυμπαντας οὑτωσι τους Ἕλληνας, οὐδ' ἄλλους ἡ τους μετ' Ἀχιλλεως ἐκ της Φθιωτιδος ὡτε καὶ βαρβαρους Ἕλληνας ὄντας.

‡ See what *Campbell* says very well on this subject in his *Preliminary Dissertations to the Gospels*, p. 639, &c. and p. 646, &c.

|| Since writing the above in the first edition, I found that *Campbell*, in his *Preliminary Dissertations to the Gospels*, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνισται mentioned in the Acts, mean not *Proselytes to Judaism*, but *those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

Ἑλληνιστι, An adv. from Ἑλλην.
In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37, Ἑλληνιστι γινωσκεις; the expression is elliptical for ἑλληνιστι λαλειν γινωσκεις; *dost thou know* (how to speak) in Greek? And so our English translation, *canst thou* speak Greek? *Xenophon* uses an elliptical phrase exactly parallel, *Cyropæd.* lib. vii. p. 409, edit. *Hutchinson*, 8vo. Τους ΣΥΡΙΣΤΙ ΕΠΙΣΤΑΜΕΝΟΥΣ, Those *who know (how to speak) in Syriac.* Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

Ἐλλογεω, ω, from εν *in, into,* and λογος *an account.*
To bring into the account, impute, reckon, charge. occ. Rom. v. 13. Philem. ver. 18.

Ἐλπιζω, from ελπις.
I. *To hope, expect with desire.* Luke vi. 34. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word μονον "merely" with *Doddridge* and *Worsley*, before ηλπισαμεν.
II. *To hope, trust, confide,* the prepositions εν, εις, and επι (this last either with a dative or accusative case) being prefixed to the object *in* or *upon* which one *hopes* or *trusts.* See 1 Cor. xv. 19. Phil. ii. 19. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10.
These are *hellenistical* phrases often occurring in the LXX, and generally answering either to the Heb. בטח ב־ אל— or על—*to trust in, to,* or *upon,* as in Jud. ix. 26. xx. 36. 2 K. xviii. 5. Ps. iv. 6; or to חסה ב־ *to hope in,* as Ps. v. 12. vii. 1. xvi. 1. & al. freq. or to יחל ל־ *to wait for,* Ps. xxxi. 25. xxxiii. 22. xxxvii. 16. cxxx. 5. Isa. li. 5. & al.

ΕΛΠΙΣ. ιδος, ἡ. It may not improbably be deduced either from the Heb. ילח *to stick, adhere,* from the *adherence* of the mind to the object of it's *hope,* or from עלח *to faint,* according to that of Solomon, Prov. xiii. 12. Comp. Ps. lxxxiv. 2. cxix. 81 *.

* We may here remark, that the cognate verb ελπομαι signifies not only *to hope,* but also *to fear;* (see *Homer* Il. xv. line 110. *Herodotus,* lib. vi. cap. 109.) So the N. Ελπις is used in *Thucydides* for *fear.* (See *Scapula.*) And in this latter sense these words may be derived from עלח *to faint;* but when ελπομαι denotes, as it sometimes does *in Homer* (see Il. vii. lin. 199, 353, Il. xiii. line 309), *to think, be of opinion,* it may perhaps be best deduced from Heb. ילח, as denoting the mind's *adherence* or *attention* to an object.

I. *Hope, desire of some good with expectation of obtaining it.* Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10. επ' ελπιδι at the end of the verse is not found in five ancient, and three later MSS, and is accordingly ejected from the text by *Griesbach*; and instead of της ελπιδος αυτου μεταλαμβανειν, the *Alexandrian (ερ* edit. *Woide),* and another ancient, with two later MSS, read επ' ελπιδι του μεταλαμβανειν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by *Griesbach* as equal, or perhaps preferable, to the other. See *Mill, Wetstein,* Bp. *Pearce,* and *Griesbach.* On Eph. ii. 12. 1 Thess. iv. 13, see *Leland* on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.
II. *The object of hope, the thing hoped for.* Rom. viii. 24. Heb. vi. 18. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19.
III. *The foundation* or *ground of hope.* Col. i. 27. 1 Tim. i. 1.
IV. *Trust, confidence,* joined with *hope,* used with εις *in* following. 1 Pet. i. 21.
V. *Confidence, security.* occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where επ' ελπιδι answers to the Heb. לבטח *in confidence;* and in this sense of *confidence* or *security* ελπις is used several times by the LXX for the same Heb. word בטח, as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. & al.

ΕΛΥΜΑΣ, α, ὁ.
Elymas. The name of a man, signifying *a magician* or *sorcerer,* as St. Luke himself interprets it. "He was called *Elymas* in Persia, where he had learned *magism.*" *Wetstein.* It seems ultimately a derivative from the Heb. עלם *to hide,* referring to the magical *secrets* with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6, and see *Wolfius.*

Ἑλω, An obsolete V. from the Heb. אלה *to remove.*
To take, choose, whence in the N. T. we have 3d pers. 2 aor. mid. ειλετο. 2 Thess. ii. 13. and particip. 2 aor. mid. ελομενος. Heb. xi. 25. See under Αιρεω.

ΕΛΩΪ. Heb.

My God. It is plainly the Heb. אלוהי, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a *propriety* and *emphasis* beyond what has been commonly observed. For Mat. xxvii. 46, ABOUT (περι) *the ninth hour, Jesus cried out with a loud voice,* Ηλι, Ηλι, i. e. אלי, אלי, (as in Ps. xxii. 1.) My God, My God, *why hast thou forsaken me?*" the name by which he *then* addressed the Divinity referring to his *omnipresent* * *power* and *providence;* but, AT *the ninth hour* (τη ωρα τη ενναλη, Mark), when he was in the very jaws of death, he *again* cries out, Ελωϊ, Ελωϊ, Eloi, Eloi, *why hast thou forsaken me?* אלוהי, אלוהי, Thou, Jehovah, who art not only אלי *my powerful God,* but אלוהי *bound to bear together with my humanity the curse due to man for sin (for who is* אלוה *but Jehovah?* Ps. xviii. 32. comp. Gal. iii. 13.), *why hast THOU forsaken me?* I add, that in the *only* three passages (I believe) wherein אלוהי *Eloi* occurs in the Old Testament, it refers to *the sufferings of Christ,* or to *the glory which should follow.* Thus in the xviii Ps. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock,* אלוהי, ישעי, † *and let* my ALUE, *my Saviour, be exalted.* In the cxliii Ps. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *Teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.), *for thou art* אלוהי my ALUE. And in *the beloved one's song of praise* ‡, Ps. cxlv. 1, he breaketh out into this thanksgiving, *I will very highly exalt thee* אלוהי my ALUE, *the king, and I will bless thy name for ever and ever.*

* *Aquila* renders אלי, אלי, Ps. xxii. 1, by ισχυς μου, ισχυς μου, *my strong one, my strong one.*

† Thus read the unpointed editions of *Forster* at *Oxford,* and of *Leusden* at *Amsterdam,* 1701; but other editions, as *Walton's* Polyglott, and *Montanus's* printed by *Plantin,* 1572, together with *very many* of Dr. *Kennicott's* Codices, read אלוה without the ו. If this latter reading be admitted, the words must be rendered *the Aleim of my salvation,* which, it must be confessed, is most agreeable to the usual application of the N. יש which generally denotes not a *saviour* but *salvation.*

‡ So the Hebrew title calls it תהלה לדוד *a song of praise for the beloved.*

Εμαυτου, ης, ου. Gen. from εμε *of me,* and αυτε *self.*

Myself. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq.

Εμβαινω, from εν *in, into,* and βαινω *to go, come.*

I. *To go,* or *enter into,* as into a pool. John v. 4.

II. *To enter into,* or *go aboard,* a ship. Mat. viii. 23. & al. freq.

Εμβαλλω, from εν *in, into,* and βαλλω *to cast.*

To cast into. occ. Luke xii. 5.

Εμβαπτω, and —ομαι, Mid. from εν *in,* and βαπτω *to dip.*

To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26.

Εμβατευω, from εν *in,* and βατεω *to tread,* which from βαινω *to go.*

To enter, or rather, as our translation, *To intrude into;* for the word seems to imply *conceit* and *arrogance.* So *Stockius,* "*fastuosè* incedo, invado, ingero me;" and *Mintert,* "incedo, *superbè, fastuosè* incedo." *Josephus* has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says, "the shepherds durst not EMBATETEIN ΕΙΣ *avto intrude upon* it, because it was regarded as the habitation of the Deity." And *Elsner* cites a remarkable passage from *Aristides,* where he mentions *Philip* as EMBATETΩΝ ΕΙΣ τα των Ελληνων πραγματα, *intruding into,* or *impertinently meddling with,* the affairs of the Greeks." *Mintert* thinks the word alludes to the *tragical buskins* called by *Lucian* εμβαδες (read ‖ εμβατας), in which the actors *strutted aloft* upon the stage. It is also applied to *entering upon a possession.* So *Chrysostom,* EMBATETEIN ΕΙΣ την κληρονομιαν, *to enter upon the inheritance.* (See more in *Wetstein.*) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb. use it, Josh. xix. 51, και επορευθησαν EMBATETΣAI την γην, *and they went to* enter upon *the land.*" occ. Col. ii. 18. *Raphelius*

‖ See *Lucian.* Necyomant. p. 314. Quom. conscrib. Hist. p. 678. De Saltat. p. 924. tom. i.

lius on this text produces a passage from *Xenophon* in Conviv. where he uses εμβαλευειν transitively with the accusative case for *searching, scrutinizing,* or *examining into* a thing, and thus also *Chrysostom* applies the word (see *Suicer,* Thesaur.); and so *Hesychius* explains εμβαλευσας by ζητησας *seeking.* And this last *Wolfius* thinks the best sense. But is there no difference in meaning between εμβαλευειν and εμβαλευειν εις? If there is, I should prefer the first interpretation above given. But comp. *British Critic,* vol. iii. p. 276.

Εμβημι, from εν *in, into,* and obsol. βημι *to go.*

To go, or *enter into.* An obsol. V. whence in the N. T. we have 2 aor. ενεβην, infinit. εμβηναι, particip. εμβας. See under Εμβαινω.

Εμβιβαζω, from εν *in,* and βιβαζω *to cause to go.*

To cause to go or *enter in, to put on board.* occ. Acts xxvii. 6. This word is used by the purest Greek writers for *putting on ship-board.* See *Alberti* and *Wetstein,* and comp. Εμβαινω.

Εμβλεπω, from εν *in, on,* and βλεπω *to look.*

I. *To view, look upon,* i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. & al.

II. *To behold,* or *see.* occ. Mark viii. 25. Acts xxii. 11.

Εμβριμαομαι, ωμαι, from εν *in,* or *on account of,* and βριμοομαι or βριμαομαι *to roar, storm with anger,* from βρεμω *to roar,* which see under Βρονη. See *Wetstein* on Mat. ix. 30, and comp. Ecclus. xiii. 3.

I. *To groan deeply,* from anguish of heart. occ. John xi. 33, 38. Comp. Ps. xxxviii. 8, or 9.

II. *To groan,* or *grumble,* with indignation. occ. Mark xiv. 5, where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek βρεμω. The LXX have once used the N. εμβριμημα for the Heb. זעם *furious indignation,* Lam. ii. 6.

III. *To charge,* or *forbid strictly and earnestly.* occ. Mat. ix. 30. (where see *Campbell*) Mark i. 43, (where see *Elsner.*)

EMEΩ, ω.

To vomit, spew. occ. Rev. iii. 16.

The word may be very naturally derived from the Heb. המה *tumult, disturbance,* which every one knows the action of *vomiting* generally occasions in the animal frame to a very high degree. In like manner the Latin vomo *to vomit,* may be a derivative from the Heb. עעם *to agitate.*

Εμμαινομαι, from εν *on account of,* and μαινομαι *to be mad.*

To be mad upon, or *against.* occ. Acts xxvi. 11.

EMMANOYHΛ, Heb.

God with us. It answers both in the LXX and in Mat. to the Heb. עמנואל, from עם *with,* נו *us,* and אל *God,* Isa. vii. 14. The name imports *God in our nature,* and *for our sakes,* i. e. *for our salvation* and *happiness:* and thus Isaiah's prophecy, that * *THE virgin's son* should be called *Emmanuel,* was fulfilled by Christ's being called *Jesus,* i. e. *Jehovah the saviour,* a name of the same import. Comp. Ιησους. occ. Mat. i. 23.

Εμμενω, from εν *in,* and μενω *to remain.*

To remain, persevere in. occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9.

Εμος, η, ον, from εμε *of me,* gen. of Εγω *I. Mine, my own.* Mat. xviii. 20. xx. 15. & al. freq. In Mat. xx. 23, *Kypke* renders Ουκ εστιν εμον δουναι, *it does not* become me *to give, it* is *not* my office *to give,* and produces similar expressions from *Plutarch;* observing that in such phrases εργον *work, business, office* is understood, which is expressed by *Xenophon* and *Euripides.*

Εμπαιγμονη, ης, ἡ, from εμπεπαιγμαι 1st pers. perf. of the V. εμπαιζω.

A mocking or *scoffing.* This N. occurs not in the common editions of the N. T. but in 2 Pet. iii. 3, ten MSS, three of which ancient, have εν εμπαιγμονῃ εμπαικται, and this reading is supported by both the Syriac and several other old versions, and is received into the text by *Griesbach,* whom see, and *Wetstein.* The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

Εμπαιγμος, ου, ὁ, from εμπεπαιγμαι 1st pers. perf. pass. of the V. εμπαιζω.

A mocking, or rather *a being mocked.* occ. Heb. xi. 36.

* Thus Isa. vii. 14, העלמה with the ה *emphatic* and LXX and Mat. i. 23, ἡ παρθενος.

Εμπαιζω,

Εμπαιζω, from εν *in, upon*, and παιζω *to play, sport*.

I. *To play upon, make sport with, mock.* Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29.

II. *To illude, deceive.* occ. Mat. ii. 16.

Εμπαικτης, ου, ὁ, from εμπαιζω.

A mocker, a scoffer. occ. 2 Pet. iii. 3. Jude ver. 18.

Εμπεριπατεω, ω, from εν *in, among*, and περιπατεω *to walk about*, which see.

To walk about among. occ. 2 Cor. vi. 16.

Εμπιπλαω, ω, from εν *in*, and πιπλαω, or πιμπλαω, *to fill*, which is formed from the obsol. verb πλαω *to fill*, by prefixing the reduplicate syllable πι.

To fill. occ. Acts xiv. 17.

Εμπιπτω, from εν *in, into*, and πιπτω *to fall.*

To fall into, or *among*, incidere. occ. Mat. xii. 11. Luke x. 36. xiv. 5. 1 Tim. iii. 6, 7. vi. 9. Heb. x. 31. On Luke x. 36, *Alberti* and *Wetstein* cite from *Arrian*, Epictet. lib. iii cap. 13, the same phrase, Ὁταν ΕΙΣ ΛΗΣΤΑΣ ΕΜΠΕΣΩΜΕΝ.

Εμπλεκω, from εν *in*, and πλεκω *to connect, tie.*

To entangle, implicate, implicare. occ. 2 Pet. ii. 20. 2 Tim. ii. 4. So *Epictetus* in *Arrian*, lib. iii. cap. 22, says the Cynic should not be ΕΜΠΕΠΛΕΓΜΕΝΟΝ σχεσεσιν *entangled* in relations;" *Cicero* De Nat. Deor. lib. i. cap. 19, uses the expressions, *Nullis est* occupationibus implicatus, and cap. 20, implicatus *molestis* negotiis & *operosis*. See also *Wetstein* on 2 Tim.

Εμπλησθω, from εν *in*, and πλησθω *to fill.*

To fill, satisfy, whether naturally or spiritually. occ. Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24, where see *Kypke*.

Εμπλοκη, ης, ἡ, from εμπεπλοκα perf. mid. of εμπλεκω.

A plaiting, or *braiding* of the hair. occ. 1 Pet. iii. 3. *Lucian*, Amores, tom. i. p. 1057, minutely describes Ἡ ΠΛΟΚΗ ΤΩΝ ΤΡΙΧΩΝ, *The braiding of the hair*, as particularly employing the attention and pains of the women. Comp. also *Heb.* and *Eng.* Lexicon in שׂשׂה III.

Εμπνεω, ω, from εν *in*, and πνεω *to breathe.*

To inspire, draw in the breath. So *Josephus*, De Bel. lib. v. cap. 11. § 2, uses the verb for *breathing*; ἑως εμπνευσοι, whilst they *breathe*." occ. Acts ix. 1, Εμπνεων απειλης και φονου. The phrase is elliptical, and to complete it, απο, εξ, or ενεκα, *from*, or *by reason of*, may be supplied. It beautifully describes *Saul* as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him *draw* it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. *Homer* has an expression somewhat resembling this in the Acts (though the *construction* is different), Il. iii. line 8. & al. where he says the Greeks were μενεα πνειοντες *breathing rage*, as *Pope* renders it, or rather *breathing courage*; so *Milton*, Par. Lost, b. i. line 554, "—*deliberate valour breath'd*." And *Cicero*, Catilin. II. 1. uses the expression "scelus anhelantem, *breathing wickedness*;" and in Rhetor. ad *Herennium*, usually printed in the Works of *Cicero*, lib. iv. cap. 55, we have "anhelans *ex intimo pectore* crudelitatem, from the bottom of his breast *breathing cruelty*." But see more in *Elsner*, *Wetstein*, and *Kypke* on the text.

Εμπορευομαι, from εμπορος.

I. Intransitively, *To trade, traffic, merchandise.* occ. Jam. iv. 13.

II. Transitively with an accusative, *To make a trade*, or *gain, of*, occ. 2 Pet. ii. 3. See *Kypke*.

Εμπορια, ας, ἡ, from εμπορος.

Merchandise, traffic, properly, says *Scapula*, such as men *pass* the sea to carry on. occ. Mat. xxii. 5.

Εμποριον, ου, το, from εμπορος.

A market-place, a mart. occ. John ii. 16.

Εμπορος, ου, ὁ, from εν *in*, and πορος *a passing over* or *way*, which from πειρω *to pass over, through.*

I. Anciently and properly, *A passenger in a ship.* Thus *Telemachus* in *Homer* Odyss. ii. line 319, says he will go εμπορος as *a passenger*, because, as he immediately adds, he has *no ship of his own*; and *Laertes*, *Ulysses'* father, not knowing who he was, asks him, Odyss. xxiv. line 299,

——η ΕΜΠΟΡΟΣ ιλληλουθας
Νηος επ' αλλοδιης;——

—Or art thou come a *passenger*
On board *another's* ship?—

II. *A*

II. *A traveller.* So used by *Sophocles* in *Œdip. Colon.*

III. *One who travels,* especially *by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. Mat. xiii. 45. Rev. xviii. 3, 11, 15, 23.

In the LXX it generally answers to the Heb. סוחר *a merchant,* a N. derived in like manner from the V. סחר *to go about.*

Εμπρηθω, from *εν in,* and *πρηθω to set on fire, burn,* which from the old V. *πραω* the same, and this from the Heb. בער *to burn,* or rather from פר *to break in pieces, dissolve,* whose derivative N. אפר *ashes,* plainly refers to this action of *fire.* Comp. Πυρ.

To set on fire, burn. occ. Mat. xxii. 7.

Εμπροσθεν, An adv. governing a genitive, from *εν in,* and *προσθεν before,* which from *προ* the same, and the syllabic adjection θεν denoting *at* a place, *σ* being inserted for the *sound*'s sake.

1. Of place, *Before,* as opposed to *behind.* Mat. vi. 2. Mark i. 2. Luke xix. 4. John iii. 28. Rev. iv. 6. Τα *εμπροσθεν* (*μερη* namely) *The parts* or *places which are before.* Phil. iii. 13.

2. *Before, in the presence of.* Mat. v. 16, 24. xxvii. 11. & al. freq.

3. Of dignity or superiority, *Before, in preference to.* occ. John i. 15, 27, 30. See *Campbell* on ver. 15, and comp. John iii. 31.

The word is used in a sense similar to this last by the LXX, answering to the Heb. לפני, Gen. xlviii. 20.

Εμπτυω, from *εν in, upon,* and *πτυω to spit. To spit upon.* Mat. xxvi. 67. xxvii. 30. & al. Observe, that *spitting, even in a person's presence,* was in the east always esteemed a great affront *. How much more then, *spitting in his face?* And as our Blessed Lord was treated with such *barbarous indignity* by the *Roman soldiers,* so the late excellent *Jonas Hanway,* in his Travels, vol. i. p. 298, informs us, that the *Persian soldiers* were ordered to *spit in the face* of a rebel prisoner at *Astrabad*—, "an indignity of great antiquity in the east; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to mention, brought to my mind th ferings recorded in the prophetic tory of our Saviour," namely in I

Εμφανης, *εος, ες, ὁ, ἡ, και το—ες,* i *in, unto,* and *φαινω to shew. Appearing, apparent, manifest.* oc x. 40. Rom. x. 20.

Εμφανιζω, from *εν in, unto,* and *φ shew.*

I. *To shew plainly; to manifest.* occ xiv. 21, 22. And in the passive *manifested, appear plainly.* occ. Ma 53. Heb. ix. 24.

II. *To declare, signify.* occ. Acts xx 22. Heb. xi. 14. The LXX ha it in this sense for the Heb. אמר *declare,* Esth. ii. 22.

III. *To inform, give information,* in cial sense. occ. Acts xxiv. 1. xxv. The expression in these passages i tical for *ενεφανισαν εαυλες they themselves,* or *appeared* (comp. Jo 21, 22.), or according to *Theophyl Ammonius,* for *ενεφανισαν δηλασ χαριν they presented a memorial.* Acts xxiii. 15.

Εμφοβος, *ε, ὁ, ἡ,* from *εν in,* and *φο In fear, afraid, terrified.* Luke 37. & al.

Εμφυσαω, *ω,* from *εν, in, upon,* and *to breathe, blow, blow up,* "fla tendo, *distend by blowing.*" S *Φυσαω* then seems a derivative fr Heb. נשה *to spread, be diffused. To breathe* or *blow upon.* occ. John

Εμφυλος, *ε, ὁ, ἡ,* from *εν in,* and *planted, so fit for producing* seed c from *φυω to produce,* which see. *Implanted, ingrafted.* occ. Jam. It is applied to the word of the which ministers are said *φυ* 1 Cor. iii. 6, 7, 8, and which *forth fruit,* Col. i. 6. Comp. Mar 8. *Barnabas* in like manner c ΕΜΦΥΤΟΝ *δωρεαν της* ΔΙΔΑΧΗ *the* implanted *gift of his doctrine.* § 9. edit. *Russel,* ad fin. See *Wh* Jam. i. 21. Further, as in the writers, *εμφυτον* frequently denot is *innate* or *natural,* and sometim is *thoroughly implanted* or *infixed mind,* (see *Elsner, Raphelius,* and *H* so in St. James it implies, that t venly doctrine not only enters i ears, but is so *implanted* in the so

* See *Heb.* and *Eng.* Lexic. in פתל.

become, as it were, *a second nature.* Comp. Jam. i. 18. 1 Pet. i. 23. 2 Pet. i. 4, and Φυσις III.

EN, A preposition, derived perhaps from the Heb. particle ן denoting the *presence* of an object, or from בם *with.*

I. Governing a Dative,

1. *In*, of place, Mat. ii. 1, 2, 5, 9. & al. freq.—of state, Mat. vi. 29. xvi. 27. xxv. 31. Phil. iv. 11. where see *Kypke.*—of employment, 1 Tim. iv. 15, Εν τουτοις ισθι, *Be* in, i. e. *Be* diligently employed, or taken up by, *these things.*" *Raphelius* shews that the same phrase is often used by *Xenophon.*—of time, Mat. ii. 1. iii. 1. & al. freq.

2. *Among.* Mat. xvi. 7. xx. 26. Acts xv. 7. & al.

3. *With, together with.* Luke xiv. 31. Jude ver. 14. So *Xenophon* Cyropæd. lib. i. p. 75. edit. *Hutchinson*, 8vo. Παρα γαρ ἐρα και οιωνες μητ' εν σαυλῳ μηδεποτε, μητ' EN τῃ στρατιᾳ, κινδυνευσῃς. Never hazard any thing either by thyself or *with* the army, contrary to the sacrifices and auguries."

4. *With, by.* Mat. iii. 11. xx. 15. 1 Cor. v. 8, vi. 22. 1 Thess. iv. 18. Comp. 1 Sam. xvii. 45, in LXX. This is not a merely *hellenistical* application of εν, the purest Greek writers use it in the same sense. See *Blackwall's* Sacred Classics, vol. i. p. 30.

5. *By*, denoting the agent. Luke iv. 1, where εν is used for ὑπο. Comp. Mat. iv. 1. 1 Cor. vi. 2. Heb. i. 1, where see *Wolfius*, Acts xvii. 28; "Εν αυτῳ in the beginning of the verse, either must signify the same as εξ αυτου, δι' αυτου, for *by him* (or *from him*) we have life, motion and existence; or one of those expressions must be understood after και εσμεν, as και εσμεν εξ αυτου, or δι' αυτου· otherwise the quotation out of *Aratus*, which is to prove that we were *created* by God, will not be argumentative, nor what follows, γενος εν, conclusive." *Markland* in *Bowyer's* Conject.

6. *By, through.* Luke i. 77. Rom. v. 9. viii. 15. Comp. Mat. xvii. 21.

7. *For, on account of.* Mat. vi. 7. xi. 6. Acts vii. 29. 1 Cor. iv. 4. Eph. iii. 13. iv. 1.

8. *Of, concerning.* Rom. xi. 2. Gal. i. 24.

9. *To, unto.* Luke i. 17. Gal. i. 16. Col. i. 23. 1 Thess. iv. 7.

10. *Towards.* 1 John iv. 16, εν ἡμιν—towards, or to, *us.*

11. *Nigh to.* John xix. 41.

12. *Into*, of place or state. Mat. x. 16. xvi. 11. Mark i. 16. Luke xxiii. 42. John iii. 35. Rom. i. 25. & al. freq. Εν is thus frequently used in the Greek writers. See *Blackwall's* Sacred Classics, vol. i. p. 150.

13. *Consisting of.* Acts vii. 14, where εν seems to be put for την συνεστραμενην εν —*consisting in* or *of.* The LXX use it in the same sense, answering to the Heb. ב, Deut. x. 22, EN ἑβδομηκονθα ψυχαις καταβησαν οι πατερες σου εις Αιγυπτον. Comp. Deut. xxvi. 5. xxviii. 62.

14. *According to.* 1 Tim. i. 18. Heb. iv. 11.

II. With an infinitive preceded by the neuter article τω, it retains it's primary signification of *in*, but may be rendered

1. *When, as.* Luke xxiv. 30, εν τω κατακλιθηναι αυτον μετ' αυτων, in *his being reclined*, i. e. when, or as, *he was reclined at meat with them.*" Luke ii. 27, εν τω εισαγαγειν τους γονεις, in *the parents bringing in*, when, or as, *they were bringing in.*" Comp. ch. xi. 37. xiv. 1. Acts iii. 26.

2. *That, because.* Luke i. 21, εθαυμαζον τω χρονιζειν αυτον—*they wondered* in *his staying*, that, or because, *he stayed.*

III. In composition the ν in εν is changed into γ before γ, κ, and χ, as in εγγραφω, εγκαλεω, εγχριω; into μ before β, μ, π, and φ, as in εμβαλλω, εμμενω, εμπαιζω, εμφανιζω; into λ before another λ, as in ελλοχεω: But in verbs the ν is restored before the augment, as in ενεκαλουν, ενεπαιζον, &c. &c. from εγκαλεω, εμπαιζω, &c.

Εν in composition denotes,

1. Most generally, *In* or *into.*

2. *On, upon.* See Εμβλεπω, Εμπιπτω.

3. *On account of.* See Εμβριμαομαι, Εμμαινομαι.

Εναγκαλιζομαι, Depon. from εν *in* or *into*, and αγκαλη *the arm*, which see.

To take into, or *embrace, in the arms.* occ. Mark ix. 36. x. 16. See *Wetstein* and *Kypke.*

Εναλιος, α, ον, ἡ, from εν ἁλι *in the sea.*

Being or *living in the sea*, as fish, &c. occ. Jam. iii. 7. The Greek writers use the word in the same sense. See *Wetstein.*

Εναλλ,

Εναντι, An adv. joined with a genitive, from *εν in*, and *αντι against*.
Before, in the presence of. occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. לפני *before the face*, בעיני *in the eyes*, לעיני *to the eyes*, &c.

Εναντιος, α, ον, from *εν in*, and *αντι against*.
I. *Contrary, opposite*. See Mat. xiv. 24. Acts xxvi. 9. 1 Thess. ii. 15. Εξ εναντιας, namely χωρας, *On the opposite side* or *part*. occ. Mark xv. 39. Tit. ii. 8.
II. Εναντιον, Neut. used adverbially, joined with a genitive, and applied in the same sense as εναντι, *Before, in the presence of*. Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. נגד *before*, לפני, &c. &c.

Εναρχομαι, from *εν in*, and αρχομαι *to begin*.
To begin, or *begin in*. occ. Phil. i. 6. Gal. iii. 3.

Ενδεης, εος, ες, ὁ, ἡ, from *εν in*, and δεω *to want*.
Indigent, poor, in want. occ. Acts iv. 34.

Ενδειγμα, ατος, το, from ενδεδειγμαι perf. pass. of ενδεικνυω or ενδεικω.
A manifest proof or *token*. occ. 2 Thess. i. 5.

Ενδεικνυω, ενδεικνυμι, or obsol. ενδεικω, from *εν in*, *to*, and δεικνυω or obsol. δεικω *to shew*.
I. *To shew, make manifest, demonstrate*. Rom. ii. 15. ix. 17. 1 Tim. i. 16.
II. *To shew, perform, do*, præstare. 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see *Wetstein*, and on Tit. ii.

Ενδειξις, ιος, att. εως, ἡ, from ενδεικω or ενδεικνυω.
I. *A declaration, manifestation*. occ. Rom. iii. 25, 26.
II. *A demonstration, evident proof* or *token*. occ. 2 Cor. viii. 24. Phil. i. 28.

Ἑνδεκα, οἱ, αἱ, τα, Undeclined, from ἑν *one*, and δεκα *ten*.
A noun of number, *Eleven*. Mat. xxviii. 16. & al.
The old German einlif, and Saxon ænbleꝑen, enbleoꝑen, &c. whence our Eng. *Eleven*, manifestly insinuate, says *Junius*, that *one* is *left*, namely above *ten*, which is considered as a new *term* in numbering: hence the reason of the English name is evident. So *twelve* is *two*, or *twa*, *left*, above *ten* namely. C under Δωδεκα, and see more in *Ju* Etymol. Anglican. in ELEVEN.

Ἑνδεκατος, η, ον, from ἑνδεκα.
Eleventh. occ. Mat. xx. 6, 9. xxi. 20.

Ενδεχομαι, from *εν in*, *upon*, and δεχ *to receive, take*.
I. *To take upon, admit*, in the pr writers.
II. Impersonally, Ενδεχεται, *It is po it may be*, q. d. *it admits*. occ. Luk 33. So *Hesychius* explains εκ εν ται by αδυνατον εστι *it is impossib* which sense the phrase is used b purest of the Greek writers. See and *Wetstein* on Luke xiii. 33. To instances several more might be from *Arrian*, Epictet. In 2 Mac. we have ἁ δε ην ΕΝΔΕΧΟΜΕΝΑ, *things were* possible, or might be, 2 Mac. xiii. 26, απελογησατο ΕΝΔ ΜΕΝΩΣ, *he apologized* as much could." Comp. Ανενδεκτον.

Ενδημεω, ω, from ενδημος, *one wh home, in his own country*, or *amon own people*, from *εν in*, and δη *people*.
To be at home. occ. 2 Cor. v. 6, 8, *Wetstein*.

Ενδιδυσκω, ομαι, from ενδυω the sam *To clothe, be clothed*. occ. Luke vi xvi. 19.

Ενδικος, ε, ὁ, ἡ, from *εν in*, and δικη *j Agreeable to justice, just*. occ. Rom Heb. ii. 2.

Ενδομησις, ιος, att. εως, ἡ, from ε (as it were), which from *εν in*, upo δομεω *to build*, which from δεδομ mid. of δεμω the same.
A building, or *structure*. occ Rev. x *Josephus* (as *Wetstein* has remarke the same word. Ant. lib. xv. cap. Ἡ δε ΕΝΔΟΜΗΣΙΣ ὁσην ενεβαλε της θαλατης εις διαχυσιν ποδας *structure*, or *mole*, which he oppo the violence of the sea, was two h feet long."

Ενδοξαζω, from *εν in*, and δοξαζω *to g To glorify*. occ. 2 Thess. i. 10, 12

Ενδοξος, ε, ὁ, ἡ, from *εν in*, and δοξα
I. *Glorious, honourable*. occ. Luke x 1 Cor. iv. 10. Eph. v. 27.
II. *Glorious, splendid, pompous*, of occ. Luke vii. 25.

Ενδυμα, ατος, το, from ενδυω.
A garment, raiment. Mat. iii. 4. vi. 25. xxii. 11. & al. In Mat. vii. 15, there seems an allusion to the *sheep skins* worn by the ancient prophets. Comp. under Μηλωτη.

Ενδυναμοω, ω, from εν *in*, and δυναμοω *to strengthen.*
To strengthen, make strong, whether bodily, Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al.

Ενδυσις, ιος, att. εως, ἡ, from ενδυω.
A putting on, or wearing, of clothes. occ. 1 Pet. iii. 3.

Ενδω and ενδυνω, from εν *in, into,* and δυω or δυνω *to go in* or *under,* also *to put on,* which see.
I. *To go* or *enter into.* occ. 2 Tim. iii. 6.
II. *To clothe, put on, invest.* It is applied,
1st. To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. & al.
2dly. Spiritually, To the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14, where see *Kypke.*—Gal. iii. 27, where see *Macknight.*—to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see *Kypke.*
3dly. To the miraculous gifts of the Holy Spirit, with which the Apostles of Christ were *endued.* Luke xxiv. 49. Comp. Acts i. 4, 8.
4thly. To that incorruption and immortality, with which the bodies of men shall be *endued* or *clothed* at the resurrection. occ. 1 Cor. xv. 53, 54.

ΕΝΕΓΚΩ, An obsolete V. from the Heb. הנהג the Hiph. of נהג *to bring.*
To bring, bear. Hence in the N. T. we have the 1st. aor. active ηνεγκα, Mark ix. 17, 20, & al. 1. aor. pass. ηνεχθην, Mat. xiv. 11. 2 Pet. i. 21. infin. ενεχθηναι, Mark vi. 27. particip. ενεχθεις, 2 Pet. i. 17. See under Φερω.

Ενεδρα, ας, ἡ, from εν *in,* and εδρα *a seat* or *sitting.*
An ambush or *ambuscade.* So ενεδραν ποιειν *to lay,* or *set an ambush.* occ. Acts xxv. 3. *Thucydides* uses the same phrase. See *Wetstein.*

Ενεδρευω, from ενεδρα.
To lie in wait. occ. Luke xi. 54. Acts xxiii. 21.

Ενεδρον, ου, το. See Ενεδρα.
An ambush or *lying in wait.* occ. Acts xxiii. 16.

Ενειλεω, ω, from εν *in,* and ειλεω *to roll,* which is, I think, to be deduced from the V. ειλισσω (which see), and not *vice versa.*
To roll or *wrap up.* occ. Mark xv. 46.

Ενειμι, from εν *in.* and ειμι *to be.*
To be in or *within.* occ. Luke xi. 41, Πλην τα ενοντα δοτε ελεημοσυνην, *But give* what is in (the cup and platter namely) *for alms.*" See this interpretation, which is also embraced by *Wolfius,* and *Kypke* (whom see) abundantly vindicated by *Raphelius,* who very justly demands a *proof,* that τα and ενοντα signifies the same as εκ των ενοντων, and that because the latter phrase denotes *according to one's abilities or substance,* the former does so likewise. Our English translation —*of such things as ye have,* seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7.

'ENEKA, An adv. governing a genitive, derived perhaps from the Heb. הנהג the Hiph. of נהג *to bring,* or compounded of the Heb. ענה *to answer, correspond,* (whence the particle יען *because),* and דוך (Chald.) *to come,* so denoting the *coming* or *happening* of a thing in *answer* or *correspondence* to somewhat else.
Because of, on account of, by reason of. Acts xxvi. 21. Rom. viii. 36.

Ενεκεν, An adv. from ινεκα, which see.
1. The same as ινεκα. Mat. v. 10. & al. freq.
2. *With respect to, in regard of.* 2 Cor. iii. 10. *Raphelius* shews that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from *Lucian,* Timon, tom. i. p. 94, Ψευσμαλος 'ENEKA, *With respect to* lying."
3. Ου ινεκεν for ινεκεν τουτου ὁ, *On account of this that, because that, because.* occ. Luke iv. 18. So in *Homer,* Il. i. line 11. and Il. 5. line 377. & al. freq. ὁινεκα, i. e. ὁ ινεκα signifies *because.* Comp. Ανθ' ὡν under Ανθι I. 2.

Ενεργεια, ας, ἡ. from ενεργης.
Energy, mighty or *effectual working* or *operation.* occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11.

Ενεργεω, ω, from ενεργης.

I. *To*

I. *To operate*, or *act powerfully* or *efficaciously*, Mat. xiv. 2. Mark vi. 14. (comp. Δυναμις VI.) 1 Cor. xii. 6, 11. Eph. i. 11, 20. ii. 2. & al. See *Suicer*, Thesaur. in Ενεργεω.

II. Ενεργουμαι, ουμαι, Pass. and Mid. *To be effected, accomplished.* 2 Cor. i. 6. Comp. 2 Cor. iv. 12. So Jam. v. 16, δεησις ενεργουμενη seems to denote the *inspired* prayer, or the prayer of a righteous man, *wrought in* him by the operation or *energy* of the Holy Spirit. Comp. Rom. viii. 26, 27.

III. *To be in action, to be acting.* 2 Thess. ii. 7, *The mystery of iniquity* ηδη ενεργειται is *now* acting, jam *agit*, or *agitur*. So 1 Esdras (Apocryph.) ii. 20, Επει ενεργειται τα καλα του ναου—*Forasmuch as the things pertaining to the temple are now* in hand.—Eng. transl.

IV. Some * learned men have contended, that this V. in the pass. or mid. form is never in the N.T. used in an *active* sense; but it may be safely left to the judgement of the intelligent and impartial reader, whether it *must* not have this sense, Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. (comp. Heb. iv. 12.); and whether the same will not very well suit the only remaining texts, besides those above quoted, where it occurs in a passive form, namely, Rom. vii. 5. Gal. v. 6, on which last text see *Le Clerc's* Supplemental Note to *Hammond*.

Ενεργημα, ατος, το, from ενηργημαι perf. pass. of ενεργεω.
An operation, working. occ. 1 Cor. xii. 6, 10.

Ενεργης, ους, ες, ὁ, ἡ, from εν *in*, and εργον *a work, action.*
Effectual, efficacious, energetic. occ. 1 Cor. xvi. 9. Philem. ver. 6. Heb. iv. 12.

Ενευλογεω, ω, from εν *in*, and ευλογεω *to bless.*
To bless in, or *by.* occ. Acts iii. 25. Gal. iii. 8.

Ενεχω, from εν *in* or *upon*, and εχω *to hold.*

I. Ενεχομαι, pass. *To be holden* or *confined in.* occ. Gal. v. 1. So *Herodotus*, lib. ii. cap. 121, Τῃ παγῃ ΕΝΕΧΕΣΘΑΙ, *To be holden* in the snare or trap;" and *Pausanias*, ΕΝΕΧΕΣΘΑΙ ταις πεδαις, *To be confined* in fetters." See *Wetstein* and *Kypke*.

II. Ενεχειν τινι, *To urge, press, upon* occ. Luke xi. 53.

III. Ενεχειν τινι, *To have a quarrel, or resentment against one, to bear his will,* infestum *vel* infensum, esse a So *Hesychius* explains ενεχει by μ χαλεπαινει *resents*, εἰκαιλας (q.d.) *sticks cl* i. e. *in hatred or spite.* occ. Mark v where *Doddridge* renders ενειχεν *hung upon him*;" and in a note "This seems to me the import o phrase, which is with peculiar pro applied to a *dog's fastening his teet his prey, and holding it down.*" I indeed the phrase were ever thus ap I should have no doubt but bot Mark and St. Luke (ch. xi. 53.) al to this application of it; but afte gent search, I can find no instan ενεχειν having this signification. *Wolfius* and *Wetstein*.
The LXX apply this expression i same sense as St. Mark, Gen. xli for the Heb. שטם *to hate, infest.*

Ενθαδε, An adv. from ενθα *here*, (which from εν *in*) and δε a partic noting *to* a place.

1. *Hither, to this place.* occ. John i 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place.* occ. Luke xxi Acts xvi. 28. xxv. 24. Comp. x. 18.

Ενθυμεομαι, ουμαι, Depon. from εν i Θυμος *the mind.*
To have in mind, ponder, think, m upon. occ. Mat. i. 20. ix. 4. Acts *Wetstein* on Mat. i. 20, shews it i strued with an accusative in the p writers as in the Evangelist. To t stances produced by him, I add fro *crates* ad Nicoc. § 3, Επειδαν δε Ε ΜΗΘΩΣΙ ΤΟΥΣ ΦΟΒΟΥΣ, κ. τ. when they *consider* the fears—"

Ενθυμησις, ιος, att. εως, ἡ, from ενθυμ
I. *Thought, reflection.* occ. Mat. xii. 25. Heb. iv. 12.
II. *Thought, device, contrivance.* occ xvii. 29.

Ενι, By apocope or abbreviation for ε pers. pres. indicat. of εν ειμι *to be i*
There is in, there is. occ. Gal. thrice. Col. iii. 11. Jam. i. 17.
Ενι is used in like manner by the g writers. See *Raphelius, Elsner,* and *Bowyer*, on Gal.

* *Hammond* on Gal. v. 6. *Bulli* Opera, p. 534. edit. *Grabe.*

, ᾱ, ὁ.
ır; so called, according to *Plato*, se ἐν ἑαυτῷ (ἐνι αὐτῳ) ειστι, *it goes* or *upon itself*, agreeably to which l speaks in that well-known verse, ṣic ii. line 402,

r in se suâ per vestigia volvitur annus.
year returning on itself revolves.

XX often use this verb for the Heb. which is in like manner the name ear, from the V. שנה *to iterate, re-* as being the * *iteration* or *repetition* e *Solar light*'s revolution over the face of the earth by it's annual and al motion and declination. Luke . Acts xi. 26. xviii. 11. & al. freq. , from ἐν *in, with,* and ἱστημι *to*

present, or *instant,* or *at hand,* in- See Rom. viii. 38. 1 Cor. vii. 26, σαν, comp. under Ἱστημι. 2 Thess. 2 Tim. iii. 1.
ν, from ἐν *in,* and ἰσχυω *to then.*
rengthen. occ. Luke xxii. 43.
ain *strength, be strengthened.* occ. ix. 19. Comp. Gen. xlviii. 2. Jud. in LXX.
η, ον, from ἐννεα.
inth. Mat. xx. 5. xxvii. 45. & al.
ι, αἱ, τα. Indeclinable.
un of number, *Nine. Martinius,* . Etymol. in *Novem,* derives the novem *nine* from novus, as signi- *the last* (whence novissimus), and reek ἐννεα from ἐνος *old,* and νεος as being *old* in such a sense, that diately after it there begins a *new* of number. Thus, says he, the th day of the month is called † ἐννη εα, i. e. *new and old,* because it the *old* month, and begins a *new* since the *old* and *new* perpetually each other (*dum* vetus & novum uò sibi occursant), by which last ex- ion I suppose he means, that they each other at that instant of time the *old* month ends, and the *new* s, i. e. according to our way of ning, at mid-night, or according to that of the Athenians, at sun-set of the last day of the month. occ. Luke xvii. 17.

Εννενηκονταεννεα, ὁι, αἱ, τα, Indeclinable, from ἐννενηκοντα *ninety* (which from ἐννεα *nine,* and ηκοντα the Greek termination for *decimal* numbers, see under Ἑβδομηκοντα) and ἐννεα.
Ninety and nine. occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

Εννεος, ᾱ, ὁ,
Properly, *Dumb, speechless, one who cannot speak,* according to *Plato:* Also, *Astonished, astounded;* so *Suidas* explains ἐννεος by ἀφωνος *speechless,* ἐξεστηκως *astonished.* This word is sometimes written ἐνεος, and may be considered as a corruption of ἀνεος of the same import (so *Hesychius,* Ἀνεοι· ἐννεοι και ἐκπληξει ἡσυχοι) which from ἀναυος *dumb, mute,* and this from ἀ neg. and αὐω (which see under Αὐστηξος) *to breathe, breathe* or *cry out*; or else perhaps ἐννεος or ἐνεος may be derived immediately from the Heb. נחש particip. Niph. (if used) of the V. חשה *to be hush, mute, silent,* with ה emphatic prefixed. occ. Acts ix. 7.
The LXX use ἐνεοι for the Heb. אלמים *dumb,* Isa. lvi. 10; and Prov. xvii. 28. for אטם שפתיו *shutting his lips,* they have ἐννεον—ἑαυτον ποιησας *making himself dumb.*

Ἐννευω, from ἐν *to,* and νευω *to nod, beckon,* which see.
To nod or *beckon to.* occ. Luke i. 62. Comp. ver. 22.

Ἐννοια, ας, ἡ, from ἐν *in,* and νους *the mind. Intention, purpose, mind.* occ. Heb. iv. 12. 1 Pet. iv. 1.

Ἔννομος, ᾱ, ὁ, ἡ, from ἐν *in,* and νομος *a law.*
I. *Subject to,* or *under, a law.* occ. 1 Cor. ix. 21.
II. *Lawful, agreeable to law.* occ. Acts xix. 39.

Ἐννυχον, Adv. from ἐν *in,* and νυξ *the night. In the night.* occ. Mark i. 35, Ἐννυχον λιαν; *Far in the night,* "*when the night was far advanced,* and so the dawning of the day was near at hand. And thus it may be easily reconciled with Luke [iv. 42.]; for γενομενης ἡμερας, which the common translation renders, *when it was day,* might as well have been rendered, *as the day was coming on;* for γενο-

Heb. and *Eng.* Lexicon under שנה III.
also *Dupert* on *Theophrastus,* Char. Eth. dit. *Needham.*

γενομενης may be understood (as *Grotius* has observed) not only as expressive of the time *already come*, but as implying what *is near at hand*, or what *is forming now*, and *ready to approach*." *Doddridge*. Comp. 3 Mac. v. 5, with ver. 2.

Ενοικεω, ω, from εν *in*, and οικεω *to dwell*, which from οικος *an house*.
To dwell in. occ. Rom. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5, 14.
In the LXX it almost constantly answers to the Heb. שכן *to dwell, settle, remain*.

Ενοντα, τα, particip. neut. plur. of Ενειμι, which see.

Ενοτης, τητος, ἡ, from εις, ενος, *one*.
Unity. occ. Eph. iv. 3, 13.

Ενοχλεω, ω, from εν *in*, and οχλεω *to disturb*, which from οχλος *a multitude, tumult*.
To disturb, occasion trouble in or *to*. occ. Heb. xii. 15, *Lest any root of bitterness springing up* ενοχλη, disturb or trouble *you*, ὑμας being understood.
This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See *Wetstein* on Heb. xii. 15.

Ενοχος, ε, ὁ, ἡ, from ενεχομαι *to be holden fast, bound, obliged*.
I. With a genitive following, *Bound, subject to*, or *a subject of*. occ. Heb. ii. 15.
II. With a genitive following, *Guilty, deserving of*, and *subject to*, punishment. occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.
III. With a dative, *Obnoxious, liable to*. occ. Mat. v. 21, 22. See Bp. *Pearce* on ver. 21. It seems that the phrase ενοχος εσται εις την γεενναν του πυρος, is elliptical, and that βληθηναι *to be cast*, should be supplied before εις. So βληθη is expressly added, ver. 29, 30. See *Schmidius*, and *Petit* in *Pole* Synops. on the place. To the passages produced by *Wetstein* on Mat. v. 21, I add from *Lucian*, Bis Accusat. tom. i. p. 335. C. ΕΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ, *Obnoxious to the laws*."
IV. With a genitive following, *Bound by sin* or *guilt, guilty of sin*, and consequently *obliged to punishment* on that account. occ. 1 Cor. xi. 27, ενοχος εσται του σωματος και αιματος του Κυριου, *shall be* guilty of (profaning, or of offering an indignity to) *the body and blood of the Lord*." So Jam. ii. 10, Γεγονε παντων ενοχος *is become* "guilty of (or of shewing disrespect to) *all* t

Ενταλμα, ατος, το, from ενταλ pass of ενταλλω *to command*, ch under Ενταλλομαι.
A commandment, precept. occ. Mark vii. 7. Col. ii. 22.

Ενταφιαζω, from ενταφια, τα, cludes the whole *funereal appa* dead body.
To prepare a corpse *for bur* washing, anointing, swathing, Mat. xxvi. 12. John xix. 40. and *Wetstein* on Mat. xxvi. 12 on John xix. 40, *Kypke* on M and *Suicer*, Thesaur. in Εν Ενταφιαζω.
The LXX have used this wo Heb. חנט *to embalm*. Gen. l.

Ενταφιασμος, ε, ὁ, from ενταφια pass. of ενταφιαζω, which see.
A preparation of a corpse *for bu* anointing, &c. occ. Mark xi xii. 7.

Εντελλομαι, Depon. from εν *in*, τελλω *to charge, command*, w a derivative from the Heb. טע *lay on*, as a burden, the ל bei usual. So the Etymologist e Τελλω by προστασσω *to order*, But observe that the simple V this sense is very rarely, if eve any Greck writer now extant. however, it occurs with the επι disjoined from it for επιτε lin. 25, 379.

——Κελευον δ' ΕΠΙ μυθον ΕΤΕΛ
——And *laid* a harsh comman

To charge, command, give ch John xv. 17. Acts xiii. 47. M Mat. iv. 6.

Εντευθεν, An adv. from ενθα *he* syllabic adjection θεν denot place.
Hence, from hence. Mat. xvii iv. 9. John xviii. 36, *My kin* εντευθεν hence, that is, as is the former part of the verse, μου τουτου, OF *this world*.

Εντευξις, ιος, att. εως, ἡ, from obs or εντυγχανω *to intercede*.

* Dr. *Bell* on the Lord's Supper, 1st, or 100 of the 2d edit.

Intercession, prayer, address to God for oneself or others. occ. 1 Tim. ii. 1. iv. 5. On the former text *Wetstein* observes, that Δεησις, προσευχη, and ενΐευξις, seem to differ in degree; the first being *a short extemporary prayer (an ejaculation)*; the second implying *a meditating upon* and *adoration of the Divine Majesty*; and the third μετα πλειονος παῤῥησιας *having greater freedom of speech*, as *Origen* defines it, De Orat. 44, or being *an address to God on some particular occasion.*

Ενΐμος, ε, ὁ; ἡ, from εν *in*, and τιμη *honour, esteem, price.*

I. *Honourable*, whence the comparative ενΐμοΐερος *more honourable.* occ. Luke xiv. 8.

II. *In esteem, esteemed, dear.* occ. Luke vii. 2. Phil. ii. 29.

III. *Esteemed, precious.* occ. 1 Pet. ii. 4, 6.

Ενΐμοΐερος, α, ον, Comparat. of ενΐμος, which see.

Ενΐολη, ης, ἡ, from ενΐεΐολα perf. mid. of ενΐελλω. See under Ενΐελλομαι.

A command or *commandment*, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14.

Ενοικος, ε, ὁ, ἡ, from εν *in*, and τοπος *a place.*

An inhabitant of a place, incola. occ. Acts xxi. 12, where see *Wetstein* and *Kypke.*

Ενΐος, An adv. from εν *in*, governing a genitive.

Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. Το ενΐος, *The inside.* In Luke ενΐος ὑμων has been by * some modern interpreters rendered, among *you*, as if it were synonymous with εν ὑμιν, John i. 14, so εν ἡμιν among *us*, Luke i. 1. vii. 16; εν τοις Ιουδαιοις among *the Jews*, John xi. 54. But ενΐος is never elsewhere used for *among*, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10, apply it for *within.* And only one passage has yet been produced from any classical Greek author for ενΐος signifying *among*, namely from *Xenophon*, Cyri Exped. lib. ii. p. 118. edit. *Hutch.* 4to. or p. 115, 8vo. "The king thinks you are in his power, as he has you in the midst of his country, και πολεμων ΕΝΤΟΣ αδιαβατων;" and even here perhaps these latter words might better be rendered "*within* or *inclosed in*," than "*among*," impassable rivers." And it is remarkable, that Dr. *Hutchinson* who from this expression opposes, in his N. the common interpretation of Lu. xvii. 21, yet translates it "intra *fines* vix superanda." For a further vindication of ενΐος ὑμων in this text signifying, within *you*, see *Campbell*'s Note; to which I shall only add from the learned *Markland* in *Bowyer*'s Conject. "The word ὑμων does not here signify the *Pharisees* in particular, but *all mankind*, as ch. xxii. 19; and often, I believe, by ενΐος ὑμων is meant *an inward principle*, opposed to παρατηρησεως, *observation* or *outward shew*; as is said of the *Spirit*, John iii. 8.

Ενΐρεπω, from εν *in, upon*, and τρεπω *to turn. To turn*, or *cause to turn in*, or *upon.*

I. *To cause to turn upon oneself* (as it were) *through shame, put out of countenance, make ashamed.* occ. 1 Cor. iv. 14.

Ενΐρεπομαι, Pass. *To be ashamed.* occ. 2 Thess. iii. 14. Tit. ii. 8.

II. Ενΐρεπομαι, Pass. with an accusative following, which may be considered as governed of the preposition δια *on account of* understood, *To reverence*, i. e. *to be turned upon oneself on account, or from reverential awe, of.* occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. *Wetstein* on Mat. xxi. 37, cites *Plutarch* and *Diodorus Sic.* applying the V. in the same manner.

Ενΐρεφω, from εν *in* or *with*, and τρεφω *to nourish.*

To nourish in or *with.* occ. 1 Tim. iv. 6; where see *Wetstein*, who quotes from *Galen* the very phrase ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ.

Ενΐρομος, ε, ὁ, ἡ, from εν *in*, and τρομος *a tremour, terrour*, which see.

In a tremour, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

Ενΐροπη, ης, ἡ, from ενΐεΐροπα perf. of ενΐρεπω.

Shame. occ. 1 Cor. vi. 5. xv.

Ενΐρυφαω, ω, from εν *in*, and *indulge in luxury*, which

* See *Pricæus* in *Pole* Synops. *Beza*, *Whitby*, *Peirce*, *Wolfius*, and *Doddridge.*

To live luxuriously, banquet, revel. occ. 2 Pet ii. 13.
The LXX have used this word, Isa. lv. 2. lvii. 4, for the Heb. התענג *to delight oneself.*

Ενϑυϛχανω, from *εν in*, and *τυϛχανω to get, attain.*
To get to the company or *speech of any one, to address oneself to him, to meet.*

I. In the N. T. Ενϑυϛχανειν τινι περι τινος, *To address* or *apply oneself to a person on account of another.* The phrase is used in the same sense by *Thucydides* and *Plutarch.* occ. Acts xxv. 24. See *Wetstein* on Rom viii. 26.

II. Ενϑυϛχανειν τινι κατα τινος, *To apply oneself to a person against another, to complain of him to a person.* occ. Rom. xi. 2. Thus it is also used, 1 Mac. viii. 32. x. 61, 63, 64. xi. 25.

III. Ενϑυϛχανειν ὑπερ τινος. *To apply for one,* or *on his behalf, to intercede for him.* occ. Rom. viii. 27, 34. Heb. vii. 25. So *Josephus,* Ant. lib. xiv. cap. 10. § 13, Εμοι ΕΝΤΥΓΧΑΝΟΝΤΟΣ ΥΠΕΡ αυτων, I *interceding for* them." It is used with a dative following, in the sense of *praying,* or *addressing oneself in prayer to,* Wisd. viii. 21. xvi. 28.

Ενϑυλισσω, from *εν in*, and *τυλισσω to roll* or *wrap round,* as the *coverlet* of a bed, from *τυλη a coverlet,* which perhaps from the Heb. חתלה *a swathe* or *swaddling-band,* dropping the ח.

I. *To swathe, wrap up in.* occ. Mat. xxvii. 59. Luke xxiii. 53.

II. *To wrap up.* occ. John xx. 7.

Ενϑυπωω, ω, from *εν in*, and *τυπωω to impress a mark,* from *τυπος an impressed mark* or *figure,* which see.
To engrave. occ. 2 Cor. iii. 7.

Ενυβριζω, from *εν in*, and *ὑβρις contumely, contemptuous outrage.*
To offer a contemptuous or *contumelious injury* or *outrage to, to injure contumeliously.* occ. Heb. x. 29.

Ενυπνιαζω, ομαι, from ενυπνιον.
To dream. occ. Acts ii. 17. Jude ver. 8, where see *Wetstein.*

Ενυπνιον, ου, το, from *εν in*, and *ὑπνος sleep. A dream.* So in Latin insomnium *a dream,* from *in,* and somnus *sleep,* and perhaps our Eng. *dream,* from Heb רדם (in Niph.) *to be in a deep sleep,* occ. Acts ii. 17.

Ενωπιον, Adv. governing a genitive *εν ωπι in the face.*
In the presence or *sight, before.* Luke i. 15. & al. freq.

Ενωτιζομαι, from *εν in, into,* and *ωτος, an ear.*
To admit or *receive into the ear, hearken to,* auribus percipere. occ. Acts ii. 14.
The LXX have frequently used it, which seems *hellenistical,* and is for the Heb. האזין *to hearken,* derived in like manner from אזן. Comp. Ecclus. xxxiii. 18, or 19.

Ἓξ, οἱ, αἱ, τα, Indeclinable, from *ωϝ six,* the aspirate being used (*ἑκτα,* from Heb. שבעת) for the letter, which is however resumed in Latin *sex,* and Eng. and French *six.* The number *Six.* Mat. xvii. 1. xx. 20. Acts xxvii. 37. & al.

ΕΞ, A preposition of the same import with *εκ,* for which it is used before a vowel. See therefore under ΕΚ.

Εξαγγελλω, from *εξ out,* and *αγγελλω tell, declare.*
To tell out, declare abroad occ. 1 Pet ii. 9.

Εξαγοραζω, from *εξ out* or *from,* and *αγοραζω to buy.*

I. *To buy* or *redeem from.* It is a term for our *redemption* by Christ *from* the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. *To redeem,* spoken of time. occ. Col. iv. 5. Eph. v. 16. Col. iv. 5. The same phrase is used in *Theodotion*'s version of Dan. ii. 8, where καιρον ὑμεις εξαγοραζετε means *ye are* gaining or protracting time, and principally, if not solely, as I view it is, I apprehend, to be understood in Eph. v. 16. Εξαγοραζομενοι τον καιρον, redeeming *the time,* gaining or protracting *it, because the days are wicked, afflicting, abounding in troubles and persecutions.* Comp. Eph. vi. 13, and see in Gen. xlvii. 9, and see *Wetstein* on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. *Walk in wisdom towards those without,* i. e. your heathen neighbours and governours, redeeming *the time* by your prudent and blameless conduct, *gaining* as much time and opportunity as you can from persecution and

Εξαίρω, from εξ *out*, and αἴρω *to bring, lead. To bring* or *lead forth* or *out*. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3 Acts v. 19. vii. 36. xvi. 37.

Εξαιρεω, ω, and mid. Εξαιρεομαι, ωμαι, from εξ *out*, and αἱρεω *to take*. It borrows most of it's tenses from the obsolete V. εξελω.

I. *To take* or *pluck out*, as an eye. occ. Mat. v. 29. xviii. 9. See *Wetstein*.

II. *To take out of* affliction or danger, *to deliver*, eruere, eripere. Acts vii. 10. xxvi. 17. Gal. i. 4. & al. See *Elsner* and *Wetstein* on Gal.

Εξαιρω, from εξ *out*, and αιρω *to take, remove*.

To take out or *away*. occ. 1 Cor. v. 2, 13.

Εξαιτεομαι, ωμαι, from εξ *out*, and αἰτεω *to require* or *demand*.

To require or *demand* (generally) a person to be delivered up to punishment, deposco. occ. Luke xxii. 31. See *Raphelius* and *Wetstein* on the place.

Εξαιφνης, Adv. from εξ *of*, and αιφνης *suddenly*, which see under Αιφνιδιος.

Of a sudden, suddenly. Mark xiii. 36. & al.

Εξακολεθεω, ω, from εξ *out*, or emphatic, and ακολεθεω *to follow*, which see.

To follow, by going *out* of the way in which one was before, or *to follow thoroughly, persist in following*. occ. 2 Pet. i 16. ii. 2, 15. On 2 Pet. i. 16, *Wolfius* and *Wetstein* cite from *Josephus*, Procem. in Ant. the phrase Τοις ΜΥΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ.

Εξακοσιοι, αι, α, from εξ *six*, and ἑκατον *an hundred*.

Six hundred. occ. Rev. xiv. 20. xiii. 18, *Let him that hath understanding count the number of the Beast: for it is the number of a Man; and his number is* six hundred threescore and six, χξς; as most of the MSS read in Greek numerals; but the *Alexandrian* has in words at length, ἑξακοσιοι ἑξηκοντα ἑξ. After the very many elaborate and fanciful explanations which have been given of this number from the time of *Irenæus* to the present day, (for a specimen of which see *Vitringa* and *Lowman*,) the most simple and just interpretation seems to be that of Dr. *Bryce Johnston* in his Commentary, which I therefore recommend to the serious and impartial attention of the reader; after observing that it is an improvement upon *Lowman*'s.

Εξαλειφω, from εξ *out* or *off*, and αλειφω *to anoint*.

Properly, *To wipe off ointment*.

I. *To wipe off*, as tears. occ. Rev. vii. 17. xxi. 4.

II. *To wipe off*, or *blot out*, as somewhat written. occ. Rev. iii. 5. Col. ii. 14, where see *Wetstein*, *Kypke* and *Macknight*.

III. *To blot out*, as sins. Acts iii. 19. Comp. Isa. xliii 25. Jer. xviii. 23. *Wetstein* cites from *Lysias* pro Callia, Ὁπως ΕΞΑΛΕΙΦΘΕΙΗ αυτω τα ΑΜΑΡΤΗΜΑΤΑ αλλα. That his other *offenses* might be *blotted out*."

In the LXX it commonly answers to the Heb. מחה *to wipe off, blot out*, and is applied to *blotting out a written name* or *inscription*, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28.—to *blotting out sins*, Neh. iv. 5. Ps. li. 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

Εξαλλομαι, from εξ *out*, *forth*, and αλλομαι *to leap*.

To leap forth. occ. Acts iii. 8.

Εξανασασις, ιος, att. εως, ἡ, from εξ *from*, and ανασασις *a rising again* or *resurrection*.

A resurrection from, the dead namely. occ. Phil. iii. 11, where εξανασασιν των νεκρων literally denotes "*the resurrection from the dead*; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgement." *Macknight*, whom see, and on 1 Thess. iv. 16. Note 5.

Εξαναλελλω, from εξ *out*, and αναλελλω *to rise, spring*.

To spring up, forth, or *out of the ground*, as corn. occ. Mat. xiii. 5. Mark iv. 5.

The LXX use it four times in the same view, but transitively, for the Heb. הצמיח *to cause to spring*. Comp. Αναλελλω II.

Εξανιστημι, from εξ *out* or *from*, and ανιστημι *to rise up*.

I. *To rise up from* among others. occ. Acts xv. 5.

II. Transitively, *To raise up* seed *from*, the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ τυ πατρος ημων σπερμα, *Let us* raise up *seed* from *our father*. occ. Mark xii. 19. Luke xx. 28.

Εξαπαλαω, ω, from εξ *from*, and απαλαω *to seduce*.
To seduce from the right way, *to deceive* into sin or errour. occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.

Εξαπινα, Adv. the same as εξαπινης, which is used not only by *Homer*, Il. v. line 91. Il. ix. line 6. & al. for εξαιφνης (which see), but likewise by *Xenophon*, Cyropæd. p. 342. edit. *Hutchinson*, 8vo. Memor. Socrat. p. 282. edit. *Simpson*, Cyri Exped. lib. iv. p. 323, 462, edit. *Hutchinson*, 8vo. (where see Note), and by *Longinus*, p. 148. edit. 3tiæ, *Pearce*. See also *Kypke*.
Of a sudden, immediately. occ. Mark ix. 8, where see *Wetstein*.
The LXX have frequently used εξαπινα in the same sense. It seems an *hellenistical* word; *Kypke* however quotes it from *Iamblichus*.

Εξαπορεομαι, ουμαι, from εξ intensive, and απορεομαι *to hesitate, be at a loss* or *stand, be perplexed*, which see.
To be utterly at a loss or *a stand, to be in the utmost perplexity*. occ. 2 Cor. i. 8. iv. 8.

Εξαποστελλω, from εξ *out, forth*, and αποστελλω *to send*.
I. *To send forth*. occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6.
II. *To send away, dismiss*. occ. Luke i. 53. xx. 10, 11.

Εξαρτιζω, from εξ intensive, and αρτιος *complete*.
I. Of time, *To complete entirely*. occ. Acts xxi. 5.
II. *To furnish* or *fit completely*. occ. 2 Tim. iii. 17.

Εξαστραπτω, from εξ *out*, and αστραπτω *to lighten*.
To emit flashes of light, to shine, glister as lightning. occ. Luke ix. 29.

Εξαυτης, Adv. q. d. εξ αυτης *from* or *at the same*, ωρας *time* namely.
At the same time, presently, instantly, immediately. occ. Acts x. 33 xxiii. 30. Phil. ii. 23. It is, in *Wetstein*'s editions, printed in t εξ αυτης, Mark vi. 25, where *stein*'s Note.

Εξεγειρω, from εξ *out*, and εγειρω *To raise up*. occ. 1 Cor. vi. ix. 17, *I have raised thee up*. i. ginally, or from thy birth, bu *I have caused thee to stand* or *s* is in the Hebrew of Exod. ix. *preserved thee* from perishing b ceding plagues. To this sense διατηρηθης *thou hast been preserv Macknight* on Rom.

Εξειμι, from εξ *out*, and ειμι *to b* *To be lawful* or *right*, for εκ τυ της δικης ειμι; for εκ is sometim καλα. So *Æschines* has the very EΚ των νομων for *agreeable* or *to* the laws. In the New Te occurs only in the 3d pers. sing. neut. particip. εξον. Εξεστι is used as an impersonal V. but s as a personal one. See 1 C x. 23. It is construed with a the person, and with an infinit See Mat. xiv. 4. xix. 3. xii. 2 Neut. particip. Εξον, το, Ια Acts ii. 29. 2 Cor. xii. 4; bu latter passage εξον may be ren *sible*, q. d. εκ της δυναμεως ον cording to, or in *one's power*, sense the excellent *Raphelius* or has abundantly shewed, that verb and participle are ofte *Xenophon*.

Εξειμι, from εξ *out*, and ειμι *to g* *To go out* or *forth*. occ. Ac xvii. 15. xx. 17. xxvii. 43.

Εξελεγχω, from εξ intensive, and *convince*.
To convince or *convict thoroug* Jude ver. 15. *Xenophon*, Apol § 18, edit. *Simpson*. Ειδε—μη αν ΕΞΕΛΕΓΞΑΙ ΜΕ ως ψευ no one can *convict me* of lying.

Εξελκω, from εξ *out* or *away*, a *draw*.
To draw out, as a fish with a l *Herodotus* of the crocodile, lib. Επεαν δε ΕΞΕΛΚΥΣΘΗ ες it is *drawn out* upon the land Δελεαζω. *Kypke* cites from Cyropæd. lib. viii. Μη ΤΙΠΟ τ

ἰκα ἡδονων ΕΔΚΟΜΕΝΟΝ ΑΠΟ των αἰσθων, Not *drawn away by* present pleasures *from* what is good." occ. Jam. i. 14, where see *Wetstein* and *Kypke*.

Εξελευθω, from εξ *out*, and obsolete ελευθω *to come*.

To come out. An obsolete V. whence we have in the N. T. 2 aor. εξηλθον (by syncope for εξηλυθον), perf. mid. εξεληλυθα (Attic for εξηλυθα), 1 fut. mid. εξελευσομαι. See under Εξερχομαι.

Εξελω, from εξ *out*, and obsol. ελω *to take*.

To take out. An obsolete V. whence the 2 aor. imperat. εξελε, and 2 aor. mid. εξειλομην, infin. εξελεσθαι. See under Εξαιρεω.

Εξενεικω, from εξ *out*, and obsol. ενεικω *to carry*.

To carry out. An obsolete V. whence in the N. T. we have 1 aor. εξενεικα, 2 aor. infin. εξενεικειν. See under Εκφερω.

Εξεραμα, αἰος, το, from εξεραω *to empty out, evacuate*, also *to vomit* (as the V. is used not only by *Aquila* for the Heb. קיא, Lev. xviii. 28, but also by the medical writers among the Greeks; see *Wetstein* on 2 Pet. ii. 22.), which from εξ *out*, and εραω *to empty* (so *Hesychius* εραν, κενωσαι), and this from Heb. ערה *to pour* or *empty out*.

Exactuation, or *matter evacuated, by vomit, vomit*. occ. 2 Pet. ii. 22.

The LXX, in the parallel passage, Prov. xxvi. 11, render the Heb. word קיא *vomit*, answering to εξεραμα of St. Peter, by the more usual Greek word εμειον.

Εξερευναω, ω, from εξ intens. and ερευναω *to search*.

To search very diligently or *carefully*. occ. 1 Pet. i. 10.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12.

Εξερχομαι, from εξ *out*, and ερχομαι *to go* or *come*.

I. *To go* or *come out* of a place. Mat. v. 26. viii. 28. x. 11, 14. & al. freq. Comp. John viii. 42. xiii. 3. xvi. 27, 28. xvii. 8.

II. *To go forth, depart*. Mat. ix. 31, 32.

III. *To come out, spring, arise from*, as Christ from Bethlehem. Mat. ii. 6.

IV. *To come forth, spring, arise*, as evil actions from the heart. Mat. xv. 18, 19.

V. *To go* or *come forth* or *out*. Applied to *lightning*, Mat. xxiv. 27.—to the word of God, 1 Cor. xiv. 36. Comp. Rom. x. 18. —to a decree, Luke ii. 1. Comp. Isa. ii. 3, in LXX, and 1 Cor. xiv. 36.—to a rumour or report, Mat. ix. 26. Mark i. 28. & al.—to evil spirits, Mat. viii. 32. xii. 43, 44. Mark i. 25, 26. & al.—to miraculous power, Mark v. 30.

VI. *To go, go away, vanish, cease*. occ. Acts xvi. 19.

VII. Acts i. 21. Comp. Εισερχομαι IV.

Εξεστι. See under Εξειμι.

Εξεταζω, from εξ *out*, or emphatic, and εταζω *to enquire, examine*, which see under Ανεταζω.

I. *To examine* or *enquire accurately* or *thoroughly*. occ. Mat. ii. 8. x. 11. On Mat. ii. *Kypke* cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from *Strabo, Demosthenes* and *Æschines*.

II. *To examine, ask*. occ. John xxi. 12.

Ἑξη, ης, ἡ, from the V. εχομαι, fut. ἑξομαι, *to be next* or *immediately following in time*, which see under Εχω XV.

Subsequence, succession, order. This N. however is hardly to be found, except in the gen. ἑξης, in which case it is used, by an ellipsis of the preposition κατα, for καθ' ἑξης *in subsequence, successively, immediately in succession*. Hence with the fem. article used as an adjective, Εν τη ἑξης ἡμερα, *On the* next or following *day*. occ. Luke ix. 37. So ἡμερᾳ being understood, Εν τη ἑξης, occ. Luke vii. 11; and Τη ἑξης. occ. Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατα before ἑξης, appears reasonable from the use of the compound word καθεξης, which comp. See also *Scapula*'s Lexic. in Ἑξης.

Εξηγεομαι, ουμαι, from εξ *out*, or emphatic, and ηγεομαι *to tell, declare*, which from the Heb. הגה *to utter*. Comp. Διηγεομαι.

To declare, relate thoroughly and particularly, to recount. occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. *Alberti, Wetstein* and *Kypke* on John i. 18, shew that this word is peculiarly applied by the Greek writers to *things esteemed divine*.

Ἑξηκοντα, οἱ, αἱ, τα, Indeclinable, from ἑξ *six*, and ηκοντα the *decimal* termination, of which see under Ἑβδομηκοντα.

Sixty. Mat. xiii. 8. & al.

Εξηχεομαι, ουμαι, from εξ *out* or *forth*, and ηχεω *to sound*.
To sound forth, resound. occ. 1 Thess. i. 8. where see *Macknight*.

Εξις, ιος, att. εως, ἡ, from ἐχω, ἐξω.
Habit, use. occ. Heb. v. 14; where see *Wetstein* and *Arrian* Epictet. lib. ii. cap. 18, at the beginning.

Εξιστημι, or Εξισαω, ω, from εξ *out*, and ιστημι or ισαω *to stand, place*.
To remove out of it's place or *state.*

I. In the N. T. it is applied only to the mind, when that is, as it were, *moved out of it's place* or *state. To be out of one's wits, be beside oneself, be transported beyond oneself.* occ. 2 Cor. v. 13. Comp. Mark iii. 21, where see *Alberti, Wetstein*, and *Campbell*.

II. Εξιστημι and εξισαμαι, in a neuter or passive sense, *To be transported beyond oneself with astonishment, to be astonished out of one's senses, to be amazed, astounded.* Mat. xii. 23. Mark ii. 12. v. 42. vi. 51.

III. Εξιστημι, in the 1st aorist, is once in the N. T. as it is several times in the LXX, used in an active or transitive sense, *To astonish, astound, amaze.* Luke xxiv. 22. (Comp. under Ἱστημι I.) And so is εξιστων particip. pres. of εξισαω, Acts viii. 9; where *Wolfius* quotes *Athenæus* speaking of a certain juggler, who, by his tricks, ΕΞΙΣΤΑ των ανθρωπων την διανοιαν, *astonished* men's minds." Thus also εξεστακεναι infin. perf. act. Acts viii. 11. In these two last texts I wish our translators had used a more proper word than *bewitching*.

Εξισχυω, from εξ *out*, or intensive, and ισχυω *to be strong, able*.
To be thoroughly able. occ. Eph. iii. 18.

Εξοδος, ου, ὁ, from εξ *out*, and ὁδος *a way*.

I. *A going out, departure.* occ. Heb. xi. 22, where it is applied to the children of Israel's *departure out* of Egypt, from which event the LXX entitled the second book of Moses, Εξοδος, and from them the Vulgate and modern translations, *Exodus*.

II. *Departure, decease*, q. d. *exit*. occ. Luke ix. 31. 2 Pet. i. 15. Εξοδος is used in this sense not only in Wisd. iii. 2, (comp. ch. vii. 6.) but in the Greek writers. So the Latins have exitus and excessus for *dying*. See *Wolfius* and *Wetstein* on Luke ix. 31, and comp. *Kypke*.

Εξοιω, from εξ *out*, and obsol. οιω *to carry*
To carry out. An obsolete verb, w in the N. T. we have 1 fut. εξοισο v. 9. See under Ἐκφερω.

Εξολοθρευω, from εξ intensive, and ολ *to destroy*.
To destroy utterly. occ. Acts iii 2 This V. is very often used in the and in Gen. xvii. 14 Exod. xx & al. freq. for the Heb. נכרת *to be*

Εξομολογεω, ω, from εξ intens. and λογεω *to promise, profess*, which see.

I. *To promise.* occ. Luke xxii. 6; *Wetstein* cites *Lysias* using the sin ὁμολογεω in the same view.

II. Εξομολογουμαι, ουμαι, Mid. *To own*, as sins. occ. Mat. iii. 6. Ma Acts xix. 18. Jam. v. 16. Or iii. 6, *Elsner* and *Wetstein* shew th *turch, Heliodorus*, and *Lucian* ap V. in a like sense.

III. *To profess, confess*, as the trut Phil. ii. 11.

IV. *To confess, own*, as belonging occ. Rev. iii. 5.

V. With a Dative following, *To giv* or *glory to, to glorify*. occ. Mat. (where *Campbell*, whom see, " *thee.*") Luke x. 21. Rom. xiv. 11. The LXX most commonly use it last sense, answering to the Heb which word they elsewhere ren αινειν *to praise*, as Gen. xlix. 8. 1 xvi. 7; & al. by ὑμνειν *to celebr hymns, to laud*, Isa. xii. 4. & al.

Εξον, Particip. pres. neut. from which see.

Εξορκιζω, from εξ intens. and ὁρκιζ *jure*.
To adjure, impose an oath on anot him to his oath. occ. Mat. xxvi. 6 In the LXX of Gen. xxiv. 3, it s to the Heb. השבית *to cause to sw jure. Josephus* also uses it, Ant cap. 8. § 2, and in lib. ix. cap. applies the V. ΕΞΩΡΚΗΣΕΝ, *jured*, to the *high-priest, Jehoiada*

Ἐξορκιστης, ου, ὁ, from εξορκιζω.
An exorcist, one who pretends to devils by adjuring or *commanding the divine name.* occ. Acts xix. 13 *phus*, Ant. lib. viii. cap. ii. § 5, see) says that he saw one *Eleazar* by means of the ΕΞΟΡΚΩΣΕΩΝ *cisms*, taught by Solomon, casting *mons*, δαιμονια, from those who w

essed by them, and this in the presence of *Vespasian*, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see *Whitby*'s Note there.

Εξορυσσω, from εξ *out*, and ορυσσω *to dig*. *To dig out.*

I. *To dig* or *force up*, as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under Απογεφυρωω.

II. *To dig* or *pluck out*, as the eye. occ. Gal. iv. 15. So *Lucian* Dialog. Prometh. & Jov. ΤΟΤΣ ΟΦΘΑΛΜΟΤΣ ΕΞΟΡΥΤΤΕΣΘΑΙ. See more instances in *Wetstein*.

Εξουδενοω, ω, from εξ intens and ουδεις, ενος, *no one.*
To set at nought, treat with the utmost contempt. occ. Mark ix. 12.

Εξουθενεω, ω, from εξ intens. and ουθεις, ενος, *no one*, from ου *not even*, and εις *one.*
To set at nought, despise, or *treat contemptuously.* See Luke xviii. 9.. xxiii. 11. Acts iv. 11. Rom. xiv. 3. Εξουθενημενος, *Contemptible, to be despised*, Vulg. *contemptibilis.* 2 Cor. x. 10. Comp. under Καταφρονεω II. and Τηρεω II.

Εξουσια, ας, ἡ, from εξεστι *it is lawful* or *possible.*

I. *Liberty, power* of doing as one pleases. John x. 18. 1 Cor. viii. 9. (where see Bp. *Pearce* and *Macknight*) ix. 4, 5. & al. Comp. John xix. 10.

II. *Licence, privilege, right.* Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. *Authority, power.* Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq.

IV. *Authority, jurisdiction.* Luke xx. 20. xxiii. 7. Hence, in a concrete sense, *A person invested with power* or *authority.* Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. Hence

V. Εξουσιαι, αι, *Angels*, or *a certain order of angels*, whether good, Eph. iii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21. —or bad, Eph. vi. 12. Col. ii. 15.

VI. *The sign* or *token* of being under the *power* or *authority* of another, i. e. *the veil.* So *Œcumenius*, Καλυμμα, ινα φαινηται ὁτι ὑπο εξουσιαν τυγχανει, *The veil*, that it may appear she is *under authority*;" and *Theophylact* explains εξουσιαν by Το τω εξουσιαζεσθαι συμβολον, τουτεστι, το καλυμμα, *The sign of being under authority*, that is, *the veil.*" occ. 1 Cor. xi. 10, where see Eng. Marg. *Elsner* and *Wolfius.*

Εξουσιαζω, from εξουσια.

I. With a Genitive following, *To have power* or *right over.* occ. 1 Cor. vii. 4.

II. *To have*, or rather, *to exercise, power* or *authority over*, "*oppress.*" *Campbell*, whom see. occ. Luke xxii. 25.

III. Εξουσιαζομαι, *To be brought* or *reduced under power* or *subjection.* occ. 1 Cor. vi. 12, where *Macknight*, "I will *not* be enslaved *by any (kind of meat).*"

Εξοχη, ης, ἡ, from εξεχω, extare, eminere, *to be eminent*, in a natural, and thence in a moral sense, from εξ *out*, and εχω *to have, be.*

I. *Extuberance, eminence*, in a natural sense. Thus used by the profane writers, and by the LXX, Job xxxix. 28, επ' εξοχη πετρας *on the* eminence, or top, *of a rock.*

II. *Eminence*, in a moral sense, *reputation, note.* Hence, Οι κατ' εξοχην ονλες, *Those who are in eminence, men of eminence* or *note.* occ. Acts xxv. 23.

Εξυπνιζω, from εξ *out*, and ὑπνος *sleep.*
To awake or *rouse* another *out of sleep.* occ. John xi. 11. Comp. 2 K. iv. 31.

Εξυπνος, ος, ὁ, ἡ, from εξ *out*, and ὑπνος *sleep.*
Awake, roused out of sleep. occ. Acts xvi. 27.

Εξω, from εκ or εξ *out.*

1. *Out, without*, as opposed to *within.* It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq.

2. With the article prefixed it assumes the nature of a N. Ὁ εξω, *Outer, external.* Thus Ὁ εξω ἡμων ανθρωπος *Our* outer *man*, i. e. our *body* with it's *animal* appetites and affections, 2 Cor. iv. 16; Τους εξω, *Those that are* without, i. e. the pale of Christ's church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage *Chrysostom* remarks, Τους εσω, και τους εξω, τους Χριστιανους, και τους Ἑλληνας καλων, He calls the Christians, and the *Heathen*, those that are within, and those that are *without.*" (So in Prol. to Ecclus. Τοις εκτος means *The Heathen.*) But Mark iv. 11, Τοις εξω plainly denotes *the unbelieving Jews.* See *Kypke* on 1 Cor.

Εξωθεν, Adv. from εξω *without*, and the syllabic adjection θεν denoting *from* or *at* a place.

1. *From without.* occ. Mark vii. 18.

2. *Without, outwardly,* used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.

3. With the article prefixed it assumes the nature of an adjective. Το εξωθεν (μερος, namely), *The out-side.* occ. Mat. xxiii. 25. Luke xi. 39, 40. Ὁ εξωθεν κοσμος, *The outward* or *external adorning.* occ. 1 Pet. iii. 3. Απο των εξωθεν, *From those who are* without, *i. e.* the Christian pale. occ. 1 Tim. iii. 7. Comp. under Εξω 2.

Εξωθω, from εξ *out,* and ωθω *to drive,* which from the Heb. עש *to move hastily,* in the transitive sense. Comp. Απωθεομαι.

I. *To drive out, expel.* occ. Acts vii. 45, where see *Elsner* and *Wolfius.*

II. *To drive* or *thrust* a ship *out* of the sea, namely, into a creek. occ. Acts xxvii. 39. *Thucydides* often uses this V. joined with εις or προς την γην, or with εις το ξηρον for *running* a ship *aground.* See *Wetstein.*

Εξωτερος, α, ον, Comparat. from εξω. *Outer, exteriour.* occ. Mat. viii. 12. xxii. 13. xxv. 30.

On Mat. viii. 12, *Wetstein* remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven *out* of it and the house, is in *darkness,* and the further he is *removed,* the grosser the darkness." See also *Wolfius.*

Εορταζω, from εορτη. *To keep* or *celebrate a feast,* or rather, *To feast.* occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the *Lord's supper,* but to refer to the *general behaviour and conduct* of christians as celebrating their redemption by Christ's sacrifice and death *. "Let the *whole of our lives* be like the Jewish feast of passover and unleavened bread." *Clark's* Note.

ΕΟΡΤΗ, ης, ἡ. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from εορια perf. mid. of the V. βαζω *sacred rites:* But may not be a corrupt derivative fro עצרת *a solemn assembly,* or *solemn feast day,* with the prefixed? The LXX, for xvi. 8, have εξοδιον, εορτη, (from labour, I suppose), *A solemn feast* or *festival.* xxvii. 15. Luke ii. 41. John

Επαγγελια, ας, ἡ, from επαγγε *A promise,* either *the act of p the thing promised.* See Lul Acts i. 4. ii. 33. vii. 17. xxiii. 21. Heb. x. 36. xi. 13, i. 5, but in this last text the and *Vatican,* and very many as also several ancient and sions read αγγελια, which re braced by *Wetstein,* and recei text by *Griesbach.*

Επαγγελλω, from επι intens. *to tell, declare.*

I. *To declare, denounce.* Thus profane writers, and by the xxi. 31. Isa. xliv. 7, for th *to make manifest, declare.*

II. In the N. T. Επαγγελλομ *To promise.* Mark xiv. 11. Rom. iv. 21. 2 Pet. ii. 19. In Rom. iv. 21, *Macknight* επηγγελλαι passively, as it i iii. 19.

III. *To profess.* occ. 1 Tim. ii The profane writers sometin V. in this last sense, as may *Wetstein.*

Επαγγελμα, αλος, το, from επηγ pass. of επαγγελλω. *A promise.* occ. 2 Pet. i. 4. ii

Επαγω, from επι *upon,* and αγω *To bring upon.* occ. Acts v. ii. 1, 5. On Acts comp. L in LXX, and see *Elsner, W Wolfius.*

Επαγωνιζομαι, from επι *for,* an *to strive, contend earnestly.* *To strive* or *contend earnes* Jude ver. 3. See *Grotius* a the place.

Επαθροιζω, from επι *upon,* and *gather together, throng, crowd, crowded together,* which fro עמם *to encompass,* or rather *stop, obstruct.*

* See Dr. *Bell* on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

To crowd upon. occ. Luke xi. 29, *των δε οχλων επαθροιζομενων, the multitudes* crowding upon, namely him.

Επαινεω, ω, from *επι upon*, or *to*, and *αινεω to praise.*

To bestow praise upon, give praise or *commendation to.* occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In ver. 17, *ουκ επαινω* for *I blame*, is a meiosis or gentle expression used likewise by the Greek writers. See *Raphelius, Wolfius*, and *Wetstein.*

Επαινος, ου, ὁ. See Επαινεω.

Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. & al.

Επαιρω, from *επι upon*, and *αιρω to lift up.*

I. *To lift up*, as the eyes, Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi. 28.—the hands, Luke xxiv. 50. 1 Tim. ii. 8, (where see *Wolfius* and *Wetstein*)—the heel, John xiii. 8. In pass. *To be lifted up*, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. *To hoist*, as a sail. occ. Acts xxvii. 40. So *Plutarch* in Theseo, p. 9. E. ΕΠΑΡΑΣΘΑΙ το ιστιον, *To hoist* the sail," and *Lucian* ΕΠΑΡΑΝΤΕΣ την οθονην, *Hoisting* the sail." See *Wolfius, Wetstein* and *Kypke.*

III. Επαιρομαι, Mid. or Pass. *To lift up* or *exalt oneself, to be lifted up* or *exalted in pride.* occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by *Thucydides.* See *Wetstein* on 2 Cor. xi. 20.

IV. *To lift up, exalt, raise*, as the voice. Luke xi. 27. & al.

The expression, *επαιρειν την φωνην*, is often used by the LXX for the Heb. נשא קול. See Jud. ii. 4. ix. 7. Ruth i. 9, 14. & al. and *επαιρειν τους οφθαλμους* sometimes, but more rarely, for the Heb. נשא את עינים, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly *Demosthenes* (see *Wetstein* on Luke xi. 27.), but the latter seems *hebraical.*

Επαισχυνομαι, from *επι upon account of*, and *αισχυνομαι to be ashamed.*

To be ashamed of. It is generally in the N.T. construed with an accusative of the person or thing *of* which one is *ashamed.* Mark viii. 38. Rom. i. 16.—once with the preposition *επι* and a dative, Rom. vi. 21.—also with an infinitive, Heb. ii. 11. xi. 16.

Επαιτεω, ω, from *επι* intens. and *αιτεω to ask.*

To beg, ask an alms. occ. Luke xvi. 3. The word is used in the same sense by the LXX, Ps. cix. 10, for the Heb. שאל *to ask, beg*; and so is the N. *επαιτησις* for *begging*, Ecclus. xl. 31, 34.

Επακολουθεω, ω, from *επι upon*, or intens. and *ακολουθεω to follow.*

I. *To follow* the steps of one, used figuratively. occ. 1 Pet. ii. 21. So *Themistius* in *Wetstein*, ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ.

II. *To follow, be subsequent, ensue.* occ. Mark xvi. 20. 1 Tim. v. 24.

III. *To follow diligently, prosecute, pursue* a work. occ. 1 Tim. v. 10.

Επακουω, from *επι to*, or intens. and *ακουω to hear.*

To hear, hearken to. occ. 2 Cor. vi. 2.

Επακροαομαι, ωμαι, from *επι to*, or intens. and *ακροαομαι to hear.* See under Ακροατηριον.

To hearken or *listen to.* occ. Acts xvi. 25.

Επαν, A conjunction, from *επει after that*, and *αν if.*

If, after that, when. occ. Mat. ii. 8. Luke xi. 22, 34.

Επαναγκες, Adv. from *επι upon, on account of*, and *αναγκη necessity.*

Of necessity, necessarily. But with the article it assumes the meaning of the adjective, *τα επαναγκες* (*ονια* namely), *things* (which are) *of necessity, necessary things.* occ. Acts xv. 28, where *Wetstein* cites *Plutarch* and *Josephus* using the phrase ΕΠΑΝΑΓΚΕΣ ΕΙΝΑΙ, *To be necessary;* and we may remark, that *Homer*, Il. i. line 142, has the adv. *επιηδες fitly*, for *επιηδες ονιας fit.* Comp. also *Kypke.*

Επαναγω, from *επι to*, and *αναγω to bring back* or *forth.*

I. Intransitively. *To return.* occ. Mat. xxi. 18.

II. *To put, thrust forth*, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under Αναγω III. The participle *επαναχθεντας* is in a like sense applied to persons, 2 Mac. xii. 4.

Επαναμιμνησκω, from *επι to*, and *αναμιμνησκω to remind.*

To

To remind, put in mind or *remembrance.* occ. Rom. xv. 15.

Επαναπαυομαι, Mid. from επι *upon*, and αναπαυομαι *to rest.*

I. *To rely, to rest, repose oneself upon.* occ. Rom ii. 17. The LXX use it in the sense of *leaning* or *resting upon*, for the Heb. שׁען, 2 K. v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11.

II. *To rest, remain upon.* occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. נוח *to rest*, and applied to the *Holy Spirit.* Num. xi. 25, 26. 2 K. ii. 15.

Επανελευθω, from επι *unto*, and obsol. ανελευθω *to come back.*
To return back to. An obsol. verb, whence in the N. T. we have 2 aor. infin. επανελθειν for επανελυθειν. occ. Luke xix. 15. See the following word.

Επανερχομαι, from επι *unto*, and ανερχομαι *to come back.*
To come or *return back again*, i. e. *to* the same place. occ. Luke x. 35. xix. 15. *Lucian* uses this decompounded V. De Mort. Peregr. tom. ii. p. 764. Ὁ δε εις την οικιαν ΕΠΑΝΕΛΘΩΝ, But he *returning back again* to his house—"

Επανιστημι, from επι *upon* or *against*, and ανιστημι *to arise.*
To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. Ανιστημι V. The Greek writers frequently use the V. επανιστημι and the N. επαναστασις in the same view. See *Wetstein* and *Kypke* on Mat.

Επανορθωσις, ιος, att. εως, ἡ, from επανορθοω *to set right again, to correct*, which from επι intens. and ανορθοω *to make right. Correction, amendment of what is wrong.* occ. 2 Tim. iii. 16. *Raphelius* and *Wetstein* cite from *Polybius*, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ τυ ανθρωπων βιυ, *For the amendment* or *correction* of men's life;" and from *Arrian.* ΕΠΑΝΟΡΘΩΣΕΙ τυ βιυ." To which I add from *Epictetus* Enchirid. cap. 75, Την ΕΠΑΝΟΡΘΩΣΙΝ ποιησαι την σεαυτυ, To make *the amendment of*, or to *amend*, thyself."

Επανω, An adv. construed with a genitive, from επι *upon*, and ανω *above.*
1. Of place, *Above.* Mat. ii. 9.
2. *Upon.* Mat. v. 14. xxi. 7. xxiii. 18. & al.
3. *Over.* Luke iv. 39.
4. Of dignity or pre-eminence, *A* John iii. 31. Luke xix. 17, 19.
5. Of price, or number, *Above,* Mark xiv. 5. 1 Cor. xv. 6.

Επαρκεω, ω, from επι *to, unto,* a *to suffice, satisfy.*
With a dative, *To supply, re port.* occ. 1 Tim. v. 10, 16. T writers frequently use it in lik See *Wetstein* and *Kypke.*

Επαρχια, ας, ἡ. from επαρχος *a of a province*, from επι *over*, an *to rule.*
A province, a district subject to a governour. occ. Acts xxiii. 34. This word is not only used by Esdr. v. 3, 6. & al. for the Cha but also by *Plutarch*, as cite *stein.*

Επαυλις, ιος, att. εως, ἡ, from e αυλιζομαι *to lodge.*
A dwelling, habitation. occ. Ac

Επαυριον, Adv. from επι *upon*, a *to-morrow*, which see.
To-morrow. But with the fem ticle prefixed it assumes the n N. and thus it is always used in with the fem. article of the dati επαυριον, ἡμερᾳ *day* being und *the morrow* or *next day.* Mat. Mark xi. 12. & al. freq.

Επαυτοφωρω, q. d. επ' αυτῳ φωρῳ *theft*; φωρον *theft* being deri φωρ *a thief*, which may be e the Heb. שׁדד *to strip*, or from φερω *to take away.*
In the very act or *fact.* It is used by the purest Greek write them applied to *any flagrant* particularly to *adultery*, as *theft.* occ. John viii. 4, where *fius* and *Wetstein.*

Επαφριζω, from επι *upon*, or i αφριζω *to foam.*
To foam up or *out.* occ. Jude v *Alberti*, *Wolfius*, and *Wetstein Moschus*, Idyll. v. line 5,

——ἑ δι θαλασσα
Κυμα τον ΕΠΑΦΡΙΖΕΙ——
—And *foams* the trouble

Επεγειρω, from επι *upon*, and εγειρ *To raise* or *stir up, to excite.* xiii. 50. xiv. 2.

Επει, from επι *upon*, and ει *if*, *that*.

I. An adv. of time, *When*, *after that*. Luke vii 1.

II. A conjunction,

1. *Since*, *because*. Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq.

2. *For*, implying a *condition*, *for then*, *for else*, *for otherwise*. Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.

It is evident that in this application there is an *ellipsis* to be supplied after επει, which particle is also thus used in the purest Greek writers. See *Alberti* on 1 Cor. v. 10, and *Blackwall*'s Sacred Classics, vol. ii. p. 53.

Επειδη, from επει, and δη *truly*.

I. An adv. of time, *When truly*, *after that indeed*. 1 Cor. i. 21.

II. A conjunction causal, *Since*, *because*, *for truly*. Mat. xxi. 46. Luke xi. 6.

It is used much in the same manner as επει, but seems emphatical.

Επειδηπερ, A conjunction, from επει, δη, and περ, *truly*.

Since in truth. occ. Luke i. 1.

Επειδω, from επι *upon*, and ειδω *to see*.

To look upon, *regard*. occ. Luke i. 25. Acts iv. 29.

Επειμι, from επι *upon*, *after*, and ειμι *to go*, *come*.

To come after, *succeed*, *follow*. It is in the N. T. used only in the particip. pres. fem. dat. τη επιουση *on the succeeding* or *following*, ημερᾳ *day* namely, which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. Τῃ επιουσῃ νυκτι, *On the following night*. occ. Acts xxiii. 11.

Επειπερ, A conjunction, from επει, and περ *truly*.

Since in truth. occ. Rom. iii. 30.

Επεισαγωγη, ης, ἡ, from επεισαγω *to superinduce*, which from επι *upon*, and εισαγω *to introduce*, *bring in*.

A superinduction, *a bringing in one thing after* or *upon another*, *an introduction of somewhat more*. occ. Heb. vii. 19, where κρειττονος ελπιδος *the better hope* seems to be put for *that better thing hoped for* (comp. Ελπις II.), even Christ himself and the benefits of his priesthood. Comp Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

Επειτα, An adv. of time and order, from επι *upon* or *at*, and εἰτα *then*.

Thereupon, *then*. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Επειτα μετα ταυτο, *Then*, or *afterwards*. occ. John xi. 7. The best Greek writers often use this and the like *pleonastic* expressions, εἰτα μετα ταυτο, εἰτα μετα ταυτα, &c. as may be seen in *Wetstein* and *Kypke* on John.

Επεκεινα, Used as an adv. or preposition, with a genitive, for επι εκεινα, namely χωρια or μερη, *to those* (further) *countries* or *parts*.

Beyond. occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. הלאה or מהלאה (see especially Amos v. 27.), but also by the profane writers. See *Wetstein* and *Bos* Ellips.

Επεκτεινομαι, from επι *to*, *unto*, and εκτεινω *to extend*.

To stretch or *press forward to*, or *towards*, as runners in a race. It is a most beautiful and expressive word, denoting the utmost *eagerness* and *exertion* to gain the goal. So *Chrysostom* explains επεκτεινομενος by Πριν η παρελθεσθαι λαβειν σπευδαζων· πολλην προθυμιαν και θερμολητα δηλοι. *Eager to seize before one is arrived*. It denotes great earnestness and ardour." occ. Phil. iii 14.

Επελευθω, from επι *upon*, and obsol. ελευθω *to come*.

To come upon. An obsolete V. whence in the N. T. we have 2 aor. επηλθον for επηλυθον, particip. επελθων, 1 fut. mid. επελευσομαι. See under Επερχομαι.

Επενδυτης, ου, ὁ, from επενδυω.

An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. מעיל. occ. John xxi. 7, where see *Wetstein* and *Campbell*.

Επενδυω, from επι *upon*, and ενδυω *to clothe*.

To clothe upon, superinduere. Hence Mid. *To be clothed upon*, *put on*. occ. 2 Cor. v. 2, 3. *Plutarch* in Pelopid. p. 283, D. uses the particip. perf. pass. of this decompounded V. Εσθητας ΕΠΕΝΔΕΔΥΜΕΝΟΙ γυναικειας τοις Θωραξι, *Clothed* in female dresses *over* their breast-plates." As for the expression, 2 Cor. v. 2, *To be clothed upon with a house*, which *Macknight* thinks an absurdity, it is certainly not more so than laying *up in store* (or *treasuring up*) *a foundation*, 1 Tim. vi. 19, or than *the domestics*

domestics of God being built upon a foundation, Eph. ii. 19, 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned *Merrick* has shewn in his Annotation on Ps. lviii. 8, p. 116. So our *Shakspeare* in *Hamlet* speaks of *taking arms against a sea* of troubles. In 2 Cor. v. 3, place a comma after γυμνοι, *Since indeed we shall be found* (or *be*) *clothed upon, not naked.*

Επερχομαι, from επι *upon, to*, and ερχομαι *to come.*

I. *To come upon.* occ. Luke i. 35. xxi. 26. Acts i. 8. Jam. v. 1.— of time. occ. Luke xxi. 35. So *Homer* often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 9, Αυλαρ Αχαιοις— ΕΠΗΛΤΘΕ Νυξ, 'The night *came on* the Grecians." Il. ix. line 470, Δεκαΐη μοι ΕΠΗΛΤΘΕ Νυξ. The tenth night *came on* me. Comp. Odyss. ii. lin. 107. and xiv. lin. 457, 475.

II. *To come upon, happen.* occ. Acts viii. 24. xiii. 40.

III. *To come upon*, in the sense of *hostile attack* or *invasion*. occ. Luke xi. 22. So *Homer*, Il. xv. lin. 405, 6,

——— Αυλας Αχαιους
Τρωας ΕΠΕΡΧΟΜΕΝΟΥΣ μενον ημπεδον———
———The Greeks sustain'd
Th' *assaulting* Trojans———

Il. xxii. lin. 251, 2,

———Ουδε νυν' ιλαων
Μειναι ΕΠΕΡΧΟΜΕΝΟΝ———
—Nor durst I e'er await
Thy fierce assault———

Scapula refers to *Thucydides* and *Plutarch* as using it in the same view.

IV. Of place, *To come, arrive.* occ. Acts xiv. 19.

V. Of time, *To be future, coming*, or *to come.* occ. Eph. ii. 7.

Επερωταω, ω, from επι intens. and ερωταω *to ask.*

I. *To ask, interrogate, question.* See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See *Elsner* on Mat. xxii. 46.

II. *To ask, demand, require.* Mat. xvi. 1.

Επερωτημα, ατος, το, from επερωταομαι. *An asking*, or rather, *An answer* or *promise in consequence of being* 1 Pet. iii. 21; where it is hig ble that the Apostle alludes t tions and answers *, which, from *Tertullian*, were used The Bishop asked, *Dost tho Satan? Dost thou believe* The person to be baptized ar *renounce, I believe.* This, De Baptismo, cap. 18, calls salutis, *an engagement of salv* De Resurrect. cap. 48, re doubt, to the above text in St says, *The soul is consecrated not by washing, but by* answ sponsione). To confirm the tion of επερωτημα here assigne add the observations of *Grotiu* ρωτημα is a *judicial term*, u Greek expounders of the R and that in the glossary επε terpreted by stipulor, which si marily "*to ask* and *demand su terms for a thing to be given, the ordinary words of the la* by a metonymy, adds *Grotiu* very common in the law, name of a *stipulation* is com also the *answer*, or *promise:* same glossary επερωτωμαι sign *mise, engage.* Agreeably here 1 Pet. iii. 21, cites a gloss law, published by *Labbe*, whi Επερωτησις by 'Ομολογια, συν των, δι' ων αποκρινεται τις προς τησιν ποιειν τι η διδοναι, *A agreement in words, by whi answers to a question, that he give something.*" See *Wolfius*, confirms and illustrates this of Επερωτημα.

Επεχω, from επι *upon*, and εχ *hold.*

I. *To restrain, withhold.* In thi sometimes used in the profan

II. *To delay, tarry, stay.* occ. A Επεσχε χρονον, He tarried The expression seems elliptica επεσχε δια χρονον, he restrain himself *for some time. Her* ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ in the See more in *Raphelius* and *W*

* See *Cave*'s Primitive Christianity, p. 315.
† *Ainsworth*'s Dictionary.

the instances cited by them, I add, from *Plato*'s Phædon, § 3. p. 161. edit. *Forster*, Ου πολλον δ' ην ΧΡΟΝΟΝ ΕΠΙΣΚΩΝ, *Staying* therefore no long time."

III. *To retain, hold fast.* So *Hesychius* explains επεχονλες by κρατουντες. occ. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see *Doddridge* and *Macknight*, who, with our translation, *Martin*'s French, *qui portent au devant d'eux*, *Diodati*'s Italian, *portando innanzi*, render επεχοντες by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. επεχειν ever has this sense, which belongs to προσεχειν.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. Acts iii. 5. 1 Tim. iv. 16; or with πως *how*, and another V. following. occ. Luke xiv. 7. But in these uses of the V. *to apply* or *fix* appears to be it's proper meaning, and in the two latter texts τον νουν *the mind*, which is sometimes expressly joined with επεχω in this sense by the Greek writers, seems to be understood. See *Wetstein* on Luke. *Elsner* and *Wolfius* understands τον νουν in Acts iii. 5. also; but *Kypke*, more agreeably to the context, supplies τους οφθαλμους *the eyes*. So *Lucian* expressly, Dialog. Dor. et Gal. tom. i. p. 187, Μονη εμοι ΕΠΕΙΧΕ ΤΟΝ ΟΦΘΑΛΜΟΝ *He fixed his eye* on me only."

Επηρεαζω, from επι *against*, and Αρης *Mars*, the supposed *god of war*, and hence sometimes used for *war itself*. See under Αρειος.

To injure, harass, insult, and as it should seem merely for the *pleasure of insulting*: for 'Ο ΕΠΗΡΕΑΖΩΝ (says *Aristotle*, Rhet. II. 2.) φαινεται καλαφρονων· εστι γαρ ΕΠΗΡΕΑΣΜΟΣ εμπαιγμος ταις βουλησεσιν, ουκ ινα τι αυτῳ, αλλ' ινα μη εκεινῳ. A person who is styled by the Greeks επηρεαζων seems also to *despise*, for επηρεασμος is a thwarting another's inclinations, not for any advantage to oneself, but to cross that other." See *Wetstein*. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg. however, renders the V. by calumniari *to accuse falsely*; our Eng. translat. in 1 Pet. by *falsely accuse*; *Macknight* by *arraign*; and *Elsner* on Mat. shews that, in the Greek writers, it is used for *criminating* or *accusing judicially*. *Campbell*, whom see, accordingly renders it in Mat. by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring*, or *despitefully using*, seems preferable; and in this sense also *Kypke* on Mat. shews the V. is used in the Greek writers.

ΕΠΙ, A preposition, perhaps from the Heb. חפה *to cover, overlay*, the aspirate ה being softened. Agreeably to which derivation *UPON* seems plainly the primary and leading sense of this preposition.

I. With a genitive,

1. *Upon, on, in.* Mat. iv. 6. vi. 10, 19. xvi. 19. xxiv. 30. xxvi. 64. & al.
2. *Upon, to, at.* Luke xxii. 40.
3. *Upon, in, by.* Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, *upon* the word, or oath.
4. *Above*, denoting pre-eminence, Eph. iv. 6.
5. *Over*, of business, Acts vi. 3.—or office, Acts viii. 27; 'Ο επι τῳ κοιτωνος, *He who is* over *the bed-chamber, a chamberlain.* occ. Acts xii. 20. This expression is agreeable to the style of the Greek classics. *Raphelius* and *Wetstein* shew, that the very phrase, 'ΟΙ ΕΠΙ ΤΟΥ ΚΟΙΤΩΝΟΣ, is several times used by *Arrian*. Comp. *Kypke*.
6. It denotes the *time, office*, or *government* of *a person*. So Επι Ελισσαιου, In the time of *Elisæus*, Luke iv. 27. Comp. Acts xi. 28. Επι Αβιαθαρ του αρχιερεως, In the *time* of *Abiathar the high priest*, Mark ii. 26, where see *Wetstein* and *Bowyer*. Comp. Mat. i. 11. In the profane writers επι is often used in this sense.
7. *Before*, i. e. governours or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see *Wetstein*. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, *Grotius* understands it, Mat. xxviii. 14.
8. *Near, by.* Mat. xxi. 19.
9. Of time, *Near, about.* Mat. i. 11.
10. *Of, concerning.* Gal. iii. 16.
11. *According, agreeably to.* Mark xii. 32. Επ' αληθειας, *According to truth, truly.* So *Demosthenes*, De Coron.—Ουδε δικαιως αν' ΕΠ' ΑΛΗΘΕΙΑΣ αξιωσας υπηρξα,

μενα, Things spoken neither justly, nor *with* any *truth*."

12. Επι μαρτυρων, *On the testimony* or *authority of* witnesses. 1 Tim. v. 19. Thus επι is used, but with the dative μαρτυσι or μαρτυρι following, by the LXX, Deut. xvii. 6, for the Heb. פ על *at the mouth*, i. e. on the testimony. Comp. 2 Cor. xiii. 1, and Deut. xix. 15, in Heb. and LXX.

II. With a Dative,

1. *Upon*. Mark vi. 39. Eph. ii. 20. Rev. vi. 4, 5.
2. *Upon, over*. Eph. vi. 16.
3. *Upon, in*, denoting the object. Luke i. 47. Rom. ix. 33. x. 14.
4. *Upon, for*. 1 Cor. i. 4. Phil i. 5.
5. *Upon, concerning*. Phil. iv. 10.
6. *Upon, by*, denoting the means of subsistence. Mat. iv. 4. Luke iv. 4. On Mat *Kypke* shews that the Greek writers apply it in the same view.
7. *Upon, through, by means of*. Phil. iii. 9.
8. *Against*, q. d. *upon*. Luke xii. 52.
9. *Upon account of, about*. Acts xi. 19. Comp. Mat. xxvi. 50. So *Xenophon* Cyropæd. p. 491. edit. *Hutchinson*, 8vo. ΕΦ' ΟΙΣ ΙΑΣΙΝ οι τοτε, *For what causes*, those who were dispatched, *went*." See the Note. But comp. Sense 13.
10. *Upon, at*. Luke ii. 47.
11. *Unto*. 1 Thess. iv. 7. Comp. Rom. v. 12, and *Doddridge* there.
12. *Upon, besides*. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. Επι πασι τουτοις, *Besides*, or *over and above, all these things*. Luke xvi. 26. *Polybius* has used this phrase in the same sense, as may be seen in *Raphelius*. So hath *Lucian*, Pseudomant, tom. i. p. 861. Επι πασι δε τουτοις, But *besides all these* (qualifications.)"
13. *After*. Mark vi. 52, *They did not understand* επι τοις αρτοις after, in consequence *of, the loaves*, i. e. being miraculously multiplied. Comp. Acts xi. 19, and *Kypke* there, and on Phil. ii 27.
14. *For, for the sake*, or *in the cause, of*. Acts xiv. 3. Comp. Rev. xxii. 16, and *Vitringa*.
15. *According to*. Luke i. 59.
16. Of place, *By, near*. John iv. 6, where *Kypke* cites from *Josephus*, Ant. lib. v. cap. 1. στρατοπεδευσαμενος ΕΠΙ τινι ΠΗΓΗι, having encamped *by* a certain *fountain*. Comp. *Wetstein*.

III. With an Accusative,

1. *Upon*. Mat. xiii. 20, 23. xiv. xxiii. 35. & al. freq.
2. *Upon, in*, denoting the object xxvii 43. 2 Tim. v. 5.—the plac v. 1, where see *Vitringa*.
3. *To, unto*. Mat. xxiv. 16. Mark Luke xxiv. 4. & al.
4. *Before*, governours or kings, ju Mat. x. 18. So *Polybius* in *H* ΑΓΕΙΝ ΕΠΙ ΤΑΣ ΑΡΧΑΣ, *T before the magistrates*." Comp. Se
5. *Over*, of authority. Luke xii. 14.
6. *At*, of place. Luke v. 27. Rev. ii
7. *Upon, towards*. Rom. ix. 23.
8. *Upon, against*. Mat. xxvi. 55 iii. 24 & al.
9. *Upon account of, for*. Luke xxiii.
10. *Of, concerning*, de. Mark 2 Thess. iii. 4. 1 Tim. i. 18 vii. 13. Comp. 1 Kings xvi. 12 xiii. 6, in LXX; and see *Ky* Mark.
11. *After*, i. e. *in pursuit* or *search* xv. 4, where *Kypke* shews that Greek writers επι after verbs of *sending*, denotes the *design* of suc or *sending*, and is prefixed to th denoting the thing sought or wa
12. *For, during*, of time. Luke iv. xiii. 31. xix. 8. 1 Cor. vii. 39. I 30. This sense is very common profane writers, particularly in *He* See also *Hoogeveen*'s Note on *Vig* Idiotism. cap. ix. § 4. reg. 22.
13. *With, among*. Rev. vii. 15. 2 Thess. i. 10. Rev. xxi. 3. Act in which last text *Raphelius* t expression to be elliptical for εφ' ημας, και εξηλθεν αφ' ημων *tered in to us, and went out fr* and produces an example of a *ellipsis* from *Polybius*.

IV. In Composition.

1. It retains one or other of th above assigned, which it is unn to repeat.
2. It is *intensive*, or *heightens* the of the simple word, as επιζητεω *earnestly*.

Επιβαινω, from επι *upon* or *to*, an *To go*.

I. *To go upon, mount*, as an ass. o xxi. 5, επιβεβηκως *having mou sitting upon*.

II. *To go on* ship-board. occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See *Wetstein.*

III. *To come to, enter into.* occ. Acts xx. 18.

IV. Επιβαινειν τη επαρχια, *To enter upon the government of the province.* occ. Acts xxv. 1, where *Wetstein* cites from *Dio* ΕΠΙΒΑΙΝΕΙΝ ΤΗι ΑΡΧΗι used in the same view.

Επιβαλλω, from επι *upon* or *unto*, and βαλλω *to cast, put.*

I. *To cast, throw, lay,* or *put upon,* or *to,* injicere, superinjicere. See Mark xi. 7 Mat. ix. 16. xxvi. 50. Luke ix. 62. 1 Cor. vii. 35. On Luke xxi. 12, *Elsner* cites *Aristophanes* and *Heliodorus* using the phrase ΕΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ, & —ΧΕΙΡΑΣ, in the same sense as the Evangelist.

II. Intransitively. *To rush, beat into.* Mark iv. 37. So *Kypke*, whom see, & comp. Βαλλω VI. *Elsner* and *Wolfius* however understand επιβαλλεν in a transitive sense, *And (the storm)* dashed *the waves into the ship.* But I concur with *Kypke.*

III. *To come,* or *fall to one's share* upon a division. occ. Luke xv. 12, Το επιβαλλον μερος της ουσιας, *The portion of goods* which falleth to one's share, "*The portion of goods* that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires *the immediate possession* of that fortune, which, according to the common course of things, must in a few years devolve to him." *Powell's* Disc xiv. p. 228, 9. Comp. 1 Mac. x. 30. Demosthenes, De Coronâ, mentions, Της των αλλων ανθρωπων τυχης το ΕΠΙΒΑΛΛΟΝ εφ' ημας ΜΕΡΟΣ, That *share* of the common lot of mankind which *falleth to* us." *Herodotus* and other Greek authors use the same expression, as may be seen in *Raphelius, Wetstein* and *Kypke* on Luke xv. 12.

IV. *To throw* or *put over,* as clothes. Thus *Euripides,* Electra, lin. 1221, Εγω μεν ΕΠΙΒΑΛΩΝ φαρη κοραις εμαισι, I *casting thrown* a cloak *over* my eyes." So in the pass. or mid. voice, the word for the garment being understood, Επιβαλλεσθαι, *To be wrapt over, covered,* or *to wrap up, cover oneself in clothes,* is used by *Theophrastus,* Ethic. Char. cap ii. where see *Duport.* And thus επιβαλων is by many learned men interpreted, Mark xiv. 72, Επιβαλων εκλαιε, throwing *(his mantle* namely) over *his head,* or *face, he wept,* where *Theophylact* mentions the explanation of επιβαλων by επικαλυψαμενος την κεφαλην *covering his head,* which was usual in *bitter grief,* as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David,* when he wept, *covering his head* or *face,* 2 Sam. xv. 30. xix. 4, or 5. Comp. Esth. vi. 12. Jer. xiv. 3, 4. The same custom we find among other nations. Thus in *Homer,* Il. xxiv. lin. 162, *Priam,* when grieving for his son *Hector,* is represented

Ειπε; σ χλαιν κεκαλυμμενος—
Close-muffled in his robe.—

So *Panthea,* the wife of *Abradatas,* when taken by *Cyrus,* is described by * *Xenophon* as sitting κεκαλλυμενη τε, και εις γην ορωσα, *covered with a veil,* and looking upon the ground." *Isocrates* in Trapezit. Επειδη ηλθομεν εις ακροπολιν, εγκαλυψαμενος εκλαιε, After we were come to the citadel, *covering* or *muffling himself,* he wept. And thus in *Plato's* Phædon, towards the end, Εγκαλυψαμενος απεκλαιον εμαυτον, *Muffling,* I bemoaned myself." In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in *Elsner* and *Wolfius* on the text, and in *Suicer's* Thesaurus, under Επιβαλλω. It should, however, be observed, that *Wetstein* and *Campbell* concur with our Eng. translation of επιβαλων, by *when he thought thereon:* and the former produces several passages from the Greek writers, where επιβαλλειν τον νουν or την διανοιαν are construed with a dative in this sense; but when *Campbell* (whom see) asserts that of the word used *singly* in this acceptation, *Wetstein* has produced

* Cyropæd. lib. v. ad init.

clear

clear examples from *Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius,*—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. *Kypke* also produces several passages from the Greek writers, in which επιβαλλειν by itself may seem to be used for *adverting, attending.* I add from *Marcus Antoninus,* lib. 10. cap. 30. p. 205. small *Glasgow* edit. τυτῳ γαρ ΕΠΙΒΑΛΛΩΝ ταχεως επιλησῃ της οργης, for *attending* to this (*hoc enim si* adverteris) you will soon forget your resentment." Let the reader consider and judge.

Επιβαρεω, ω, from επι *upon,* or intensive, and βαρεω *to burden.*

I. *To burden* with expense, *be burdensome,* or *chargeable, to.* occ. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. *To overburden, overcharge,* with an accusation. occ. 2 Cor. ii. 5.

Επιβημι, from επι *upon, into,* and obsol. βημι *to go.*

To go upon, or *into.* An obsolete V. whence in the N. T. we have particip. perf. act. επιβεβηκως, 2 aor. επεβην, particip. επιβας. See under Επιβαινω.

Επιβιβαζω, from επι *upon,* and βιβαζω *to cause to go.*

To put, or *set upon.* occ. Luke x. 34. xix. 35. Acts xxiii. 24.

Επιβλεπω, from επι *upon,* and βλεπω *to look.*

To look upon.

I. *To look upon, regard with favour* or *compassion.* occ. Luke i. 48. ix. 38.

II. *To look upon with respect* or *reverence, to respect, reverence.* occ. Jam. ii. 3.

Επιβλημα, ατος, το, from επιβεβλημαι perf. pass. of επιβαλλω.

A patch, or *piece of cloth, put,* or *sewed upon* a garment, to cover a rent. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text "the word επιβλημα is wanting in so many copies, and so unnecessary, that it seems to be an επιβλημα. The nominative case to σχιζει I take to be ὁ ανθρωπος, to be fetched out of ουδεις, which is ανθρωπος ς, as *nemo* in Latin is often *homo* non. If καινον be the nominative case, then after σχιζει is to be understood το παλαιον." *Markland,* in *Boxyer's* Conject. See also. *I* and *Griesbach,* who likewise re βλημα. Comp. *Kypke* on Luke

Επιβοαω, ω, from επι intens. and *cry out.*

To cry out aloud, to roar out. oc xxv. 24.

Επιβουλη, ης, ἡ, from επι *against,* an *design, purpose.*

A design against, a lying-in-wait ambush, insidiæ. occ. Acts ix. 24 19. xxiii. 30.

Επιγαμβρευω, from επι *to* or *after,* a βρευω used in the LXX, Deut. vii iii. 1. for the Heb. התחתן *to con finity by marriage,* and derived fro βρος (q. γαμβρος) *a relation by m* which in the LXX answers to חתן in the sense both of *a father- a son-in-law,* and is a derivative μεω *to marry.*

I. In the LXX, *To contract affinity riage.* occ. Gen. xxxiv. 9. 2 xviii. 1. Ezra ix. 14, for the Heb. Comp. 1 Mac. x. 56.

II. In the LXX, *To be a son-in-la* 1 Sam. xviii. 22, 23, 26, 27, for t התחתן. So 1 Mac. x. 54.

III. In the LXX, *To marry a wom ticularly a brother's wife, by righ finity, after* the decease of her husband. Thus it is used Gen. xx for the Heb. יבם and thus it occ in the N. T. Mat. xxii. 24.

Επιγειος, ᾱ, ὁ, ἡ, και το—ον, from and γεα or γη *the earth.*

I. *Earthly, being upon the earth.* o ii. 10. iii. 19.

II. *Earthly, belonging to* or *wrough upon the earth.* occ. John iii. 12.

III. *Earthly, terrestrial, made of ea* 1 Cor. xv. 40. 2 Cor. v. 1. Co iv. 19.

IV. *Earthly, arising from, and at the earth.* occ. Jam. iii. 15.

Επιγινομαι (obsol. επιγενω), from and γινομαι *to be, come.*

To come on, arise, spring up. S the wind. occ. Acts xxviii. 13. *cydides* IV. 30. ΠΝΕΥΜΑΤΟΣ NOMENOY. See more in *Wet*

Επιγινωσκω, or επιγνωμι, from επ or *after,* and γινωσκω or γνωμι

I. *To know,* or *perceive clearly.* Luk Mark ii. 8. v. 30. vi. 33,—*A*

επ

επεγνωσαν αυτον *knew* (not him, Jesus, but) *it*, the place. See *Bowyer*'s Conject. The *Cambridge*, and five other MSS, and the Vulg. version omit αυτον. So does *Griesbach* in his edition, and *Campbell* (whom see) in his translation.

II. *To know* a person's real character and nature. Mat. vii. 16, 20. xi. 27. xvii. 12. Comp. 2 Cor. xiii. 5.

III. *To know again* a person with whom one was before acquainted. Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts iv. 13. xii. 14. xix. 34.

IV. *To know thoroughly, understand.* Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32.

V. *To know, be informed, come to know*, resciscere. See Luke vii. 37. xxiii. 7. Acts ix. 30.

VI. *To acknowledge.* 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6.

Επιγνωσις, ιος, att. εως, ἡ, from επιγινωσκω.

Knowledge. See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1, it is rendered in our translation *acknowledgement*, or *acknowledging*; but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7.

Επιγραφη, ης, ἡ, from επιγραφω.

I. *An inscription upon* money, denoting the name, &c. of the prince by whose authority it was coined. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. *An inscription*, or *superscription* of an accusation written *on* or *over* a person crucified. occ. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs, may be seen, in Bp. *Pearson* on the Creed, Art. 4, in *Hammond*'s Note on Mark xv. 26, and in *Lardner*'s Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

Επιγραφω, from επι *upon* or *over*, and γραφω *to write.*

I. *To write upon, inscribe, engrave*, whether in a proper or figurative sense. occ. Acts xvii. 23. Heb. viii. 10. x. 16. Rev. xxi. 12. On Acts xvii. 23, we may observe with the learned * *Ellis*, that "it was a custom among the ancients, to *engrave* on the altar the name of the god to whom it was dedicated, which, at *Athens* in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

II. *To write over*, or *above.* occ. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. *Xenophon*, Cyropæd. lib. vii. p. 393. edit. *Hutchinson*, 8vo. mentions a sepulchral column, on which the name of an eminent man and his wife ΕΠΙΓΕΓΡΑΦΘΑΙ — ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ *were written in Syrian Letters.*"

Επιδεικνυμι or επιδεικνυω, from επι intens. and δεικνυμι or δεικνυω *to shew.*

I. *To shew plainly, exhibit to view.* occ. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39.

II. *To shew evidently, demonstrate.* occ. Acts xviii. 28. Heb. vi. 17.

Επιδειξω, from επι intense, and obsol. δειξω *to shew.*

To shew plainly. An obsol. V. whence in the N. T. we have 1 aor. επεδειξα, infin. επιδειξαι. See under Επιδεικνυμι.

Επιδεχομαι, from επι intens. and δεχομαι *to receive.*

To receive with respect or *affection.* occ. 3 John ver. 9, 10.

Επιδημεω, ω, from επιδημος *a sojourner, one who is* or *lives among another people*, from επι *in, among*, and δημος *a people.*

To sojourn, reside, or *be a sojourner in* a place. occ. Acts ii. 10. xvii. 21, Οι επιδημουντες ξενοι, *The strangers sojourning there.*

Theophrastus, Eth. Car. 3. speaking of Athens, uses the same phrase: Πολλοι ΕΠΙΔΗΜΟΥΣΙ ΞΕΝΟΙ, Many *strangers sojourn here.*" Our Eng. word *sojourn* is from the French *sejour* abode, residence. See *Kypke* on Acts xvii. 21.

Επιδιαταασσομαι, Mid. from επι *upon, besides*, and διαταασσω *to order, appoint.*

To appoint any thing besides, to superadd. occ. Gal. iii. 15.

Επιδιδωμι, from επι *to, into*, or intens. and διδωμι *to give.*

I. *To give into* the hand, *deliver to* one, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. & al.

II. *To give up*, dedere, permittere. occ. Acts xxvii. 15, where we may either understand το πλοιον τῳ ανεμῳ *the ship to the wind*, or rather, with *Raphelius*, εαυτους *ourselves*; as *Arrian* Epictet.

* *Knowledge of Divine Things from Revelation*, p. 242. 1st edit.

lib. iv. cap. 9. speaking of timid persons οἱ ἅπαξ ενδοντες, εισαπαν ΕΠΕΔΩΚΑΝ ΕΑΥΤΟΥΣ και ὡς ὑπο ῥευματος παρεσυρησαν, who, having once yielded, *gave themselves up* entirely, and are, as it were, hurried away by the waves." See more in *Wolfius*, *Wetstein* and *Kypke*.

Επιδιορθοω, ω,—ωσομαι, ωμαι. Mid. from επι *besides, above*, and διορθοω *to correct*, which see under Διορθωσις.

To proceed in correcting, or *setting in order*. occ. Tit. i. 5.

Επιδυω, from επι *upon*, and δυω *to set*, as the *sun*, or solar light.

To set or *go down, upon*. occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. בוא *to go off*, Deut. xxiv. 15. Ουκ ΕΠΙΔΥΣΕΤΑΙ ὁ ἡλιος ΕΠ' ΑΥΤΩι, *The sun shall not* go down upon him. See also *Wetstein* and *Kypke*.

Επιεικεια, ας, ἡ, from επιεικης. which see. *Gentleness, clemency*. occ. Acts xxiv. 4. 2 Cor. x. 1, where see *Wetstein*.

Επιεικης. εος. ες, ὁ, ἡ, from επι intens. or *to*, and εικω *to yield*.

Yielding, of a yielding disposition, gentle, mild, patient. occ. 1 Tim. iii. 3. Tit. iii. 2. Jam. iii. 17. Hence the neut. Επιεικες, το, used as a substantive. *Gentleness, meekness, patience*, French translat. *douceur*. occ. Phil. iv. 5. where see *Whitby* and *Macknight*, and comp. James v. 8. Heb. x. 36, 37. Wisd. ii. 19.

Επιζητεω, ω, from επι intens. and ζητεω *to seek*

I. *To seek earnestly* or *continually*, occ. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require, demand earnestly*. occ. Mat. xii. 39. xvi. 4. Mark viii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To enquire, debate*. occ. Acts xix. 39.

Επιθανατιος, ε, ὁ, ἡ, from επι *to*, and θανατος *death*.

Appointed to death. occ. 1 Cor. iv. 9. where see *Whitby*, *Doddridge*, *Kypke* and *Macknight*.

Επιθεσις, ιος, att. εως, ἡ, from επιτιθημι *to put* or *lay on*.

A putting or *laying on, an imposition*. In the N. T. it is applied only to the *imposition of hands*. occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under Χειρ II.

Επιθυμεω, ω, from επι *in*, and θυμος *the mind*.

I. *To desire*, in a good sense. occ. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire, long for*, in an indifferent sense. occ. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after*, in a bad sense. occ. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See *Wetstein* on Mat. who shews, that the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as επιθυμειν, even when applied to women, is capable of an innocent as well as of a bad sense, γυναικα in Mat. v. 28, must signify, as usual, *a married woman*, as the following V. εμοιχευσεν also shews. See *Kypke* Observ. Sacræ.

IV. With an Infin. following, *To be content* or *glad, to esteem it a great matter*. occ. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12, with Eph. iii. 10. Thus *Elsner* on Luke xvi. 21, explains it, and observes not only that the LXX have so applied it, Isa. lviii. 2, for the Heb. יפה *to delight, be delighted*, but that *Lysias* has used it in a like sense, Orat. 24, where he says it was for the advantage of the Athenians ὡς πλειστους ΕΠΙΘΥΜΕΙΝ των παροντων νυν πραγματων, that as many as possible should *be content* with the present situation of affairs." See more in *Elsner* and *Campbell* on Luke xvi. 21.

Επιθυμητης, ου, ὁ, from επιθυμεω.

One who desireth or *lusteth*. occ. 1 Cor. x. 6.

Επιθυμια, ας, ἡ, from επιθυμεω.

I. *Desire*, in a good sense. Luke xxii. 15. Phil. i. 23. 1 Thess. ii. 17.

II. *Lust, desire*, in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7. where see *Macknight*, 1 John ii. 16, where ἡ επιθυμια της σαρκος, *the lust of the flesh*, plainly imports the indulgence of our sensual or carnal appetites; and ἡ επιθυμια των οφθαλμων, *the lust of the eyes*, denotes the acquisition of wordly goods or riches, with which *the eye is not satisfied*; and when they are increased, what good is there to the owners thereof, save the *beholding of them with their eyes*? Comp. Eccles. iv. 8. v. 11, and see *Wetstein* on 1 John ii. 16.

Επι-

Επικαθίζω, from επι *upon*, and καθίζω *to set*.

To set or *place upon*. occ. Mat. xxi. 7, Επεκαθισαν επανω αυτων, *They set him upon* them: ου των δυο ὑποζυγιων, αλλα των ἱματιων, not upon the two beasts, but on the *garments*," says *Theophylact*. But observe, that one ancient and many later MSS, have επεκαθιτεν *he sat upon*, and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by *Wetstein*, and received into the text by *Griesbach*.

In the LXX, 1 K. i. 38, 44, επικαθίζω answers to the Hebrew רכב in Hiph. *to make* or *cause to ride*, as upon a mule.

Επικαλεω, ω, from επι *upon*, and καλεω *to call*.

I. Επικαλεομαι, ουμαι, Mid. *To call upon, invoke*, as a witness. 2 Cor. i. 23. *Galen* and *Polybius* have the like expression; ΤΟΥΣ ΘΕΟΥΣ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See *Wetstein*.

II. *To call upon, invoke*, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for *God*, and therefore it *must* be understood that the martyr Stephen *prayed to*, or *invoked the Lord Jesus*, (so *Diodati*, *ch'invocava Jesu*, and with his dying breath *commended his spirit into his hands*, just as his dying Lord had a little before *commended his own spirit into the hands of his Father*, Luke xxiii. 46. If *Jesus* therefore be not *God*, Stephen expired in an act of *idolatry*. But see *Whitby*'s and *Doddridge*'s Notes, and Dr. *Horsley*'s (late Bishop of *St. Asaph*) 12th letter to Dr. *Priestley*. Comp. also the learned *Markland* in *Bowyer*'s Conjectures, who observes, that "it is so far from being necessary to understand Θεον after επικαλουμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the *Divinity of Jesus Christ*."

Επικαλεισθαι το ονομα του Κυριου, *to call on the name of the Lord*, is an *hellenistical* expression, used by the LXX for the Heb. קרא בשם יהוה, and signifies not only to invoke *the true God*, but to invoke him by his name *Jehovah*, or ΚΥΡΙΟΣ, thereby acknowledging his *necessary existence, and infinite superiority to all creatures*. The first passage of the O.T. in which we meet with this phrase, is Gen. iv. 26, where we read, *Then began men* to call on the name of THE LORD, or JEHOVAH, (Heb. לקרא בשם יהוה, LXX επικαλεισθαι το ονομα Κυριου), which surely cannot mean that men then first began *to worship the true God*, or *to worship him publickly*: (see the preceding part of the chapter.) But it seems highly probable that by this time the name אלהים *Aleim* was become *equivocal*, being applied both by the believing line of *Seth*, and the idolatrous one of *Cain*, to their *respective* gods, and that therefore the believers, to distinguish themselves, invoked God by the name *Jehovah*. Thus we read of *Abraham*'s (Gen. xii. 8. xiii. 4. xxi. 33.) and of *Isaac*'s (Gen. xxvi. 25.) *calling on the name of the LORD*, or *Jehovah*. And in that solemn contest between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* saith, ver. 21, to the people: *If Jehovah be God* (Heb. האלהים THE, i. e. the true, *Aleim*, or *Saviours*), *follow him*; *but if Baal, then follow him*; and ver. 24, to the prophets of *Baal*, *Call ye on the name of your Gods* (Heb. אלהיכם *your Aleim*), *and I will call on the Name of the LORD*, or *Jehovah*; which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH then was the name which eminently *distinguished* the true from all false gods; and in the N. T. επικαλεισθαι το ονομα του Κυριου imports invoking *the true God*, with a confession that he is *Jehovah*, i. e. with an acknowledgement of his *essential* and *incommunicable* attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11.) 1 Cor. i. 2, where see *Randolph*'s Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and of the Holy Ghost, against *Lindsey*, p. 78, &c.

The LXX for the Heb. קרא בשם יהוה use Επικαλεισθαι το ονομα Κυριου, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; Επικαλεισθαι επι τῳ ονοματι Κυριου, Gen. xii. 8. xxi. 33; and

Επικαλεισθαι εν τω ονοματι Κυριε, 1 K. xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.

III. Επικαλεομαι, Pass. *To be called, surnamed.* Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in *Wetstein* on Mat. In Heb. xi. 16, *God is not ashamed to be* called, or surnamed, *their*, i. e. the patriarchs', *God*, which is plain from Exod. iii. 15, 16. God's name is said επικαλεισθαι επι, *to be called upon* a people, when they *are called* or *surnamed* by his name. occ. Acts xv. 17; Jam. ii. 7. The phraseology in both texts is *hebraical*, or *hellenistical*. On the former compare Gen. xlviii. 16. in Heb. & LXX; and as to the latter observe, that the words Εφ' ους επικεκληται το ονομα μου επ' αυτους, *upon whom my name is called*, answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. אשר נקרא שמי עליהם rendered by our translators *which are called by my name.*

IV. Επικαλεομαι εμαι, Mid. and Pass. *To appeal* from the sentence of an inferiour to a superiour judge, or, as it were, *to call upon* the one *after* the other. *Plutarch* several times applies the V. in the same view, as may be seen in *Wetstein* on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Επικαλυμμα, ατος, το, from επικεκαλυμμαι, perf. pass. of επικαλυπτω.

A covering, a clouk. occ. 1 Pet. ii. 16, where see *Kypke*.

Επικαλυπτω, from επι *over*, and καλυπτω *to cover.*

To cover over, It is spoken, figuratively, of sins *covered* by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Ps. xxxii. 1, where the correspondent Heb. words to ων επικαλυφθησαν αι αμαρτιαι are נכסוי חטאת, covered, *as to his sin*, even as the waters *covered* the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a vail *covers* a person, Gen. xxxviii. 14. In all which passages the same Heb. V. נכסה is used. See *Heb.* and *Eng.* Lexicon in נכסה I. II. and נפר VIII. 2. In the LXX επικαλυπτω generally answers to the Heb. נכסה.

Επικαταρατος, ου, ον, ης, from επι *upon*, and καταρατος *cursed*, which from κ μαι *to curse*, which see.

Cursed, accursed. occ. John vii. iii. 10, 13, on which latter text *tringa* Observ. Sacr. lib. ii. cap. In the LXX it almost constar swers to the Heb. ארור.

Επικειμαι, from επι *upon*, and κειμ *laid, lie.*

I. *To be laid* or *lie, upon.* occ. Joh or 39. xxi. 9. Spoken of nece absolute obligation. occ. 1 Cor. i

II. *To be imposed*, as gifts of offeri Heb. ix. 10, where see *Wolfius.* Acts xv. 10.

III. *To lie, press upon*, as a stor Acts xxvii. 20. So *Plutarch* *Alberti* and *Wetstein*, ΧΕΙΜΩΝΟ ΚΕΙΜΕΝΟΥ.

IV. *To press upon*, as a multitu Luke v. 1.

V. *To press, urge, be urgent* or *imp* by voice or words. occ. Luke *Aristophanes, Thucydides*, and the Greek writers, apply the V same manner, as may be seen in and *Kypke*.

Επικουρειοι ων, οι.

Epicureans. A sect of Philosophe the heathen, so called from thei *Epicurus*, an Athenian, who about 340 years before Christ. nets were, that the world was * by God, nor by any wise designi but arose from a fortuitous con atoms: † that there is no superi providence which takes care o affairs: that the ‡ souls of men their bodies: that consequent are neither rewards nor punishm death: and that pleasure, wh of them explained of bodily c pleasure, is the supreme, and i

* See *Lucretius* De Rer. Nat. lib. i. li lib. iii. line 14, 15. *Cicero* de Nat. D cap. 20.

† *Epicurus*'s maxim, by which he de *providence* of God (according to *Luerti an Epicurean*), was this: Το μακαριον κ και αυτο πραγματα εχει, ουτε αλλω παρ blessed and incorruptible Being hath of his own, nor doth he make any f Comp. *Cicero* de Nat. Deor. lib. i. cap. *cretius*, lib. i. line 57, &c.

‡ See *Lucretius*, lib. iii. especially &c.

* only, good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity, occ. Acts xvii. 18.†

Επικουρια, ας, ἡ, from επικουρος *a helper*, properly *in war, a military ally*. In this sense επικουρος is often used in *Homer* (as Il. 2. lin. 130, 803, 815. Il. 3. lin. 188, 451, 456.) and is an obvious derivative from επι *besides*, or *over and above*, and κουρος *a young man*, as denoting a *young man* who comes to an *additional military aid*. And for κουρος or κορος see under Κρασπεδον.

Assistance, help, aid. occ. Acts xxvi. 22. *Polybius* frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ΕΠΙΚΟΥΡΙΑΣ, and sometimes with παρα and a genitive following. See *Raphelius, Wetstein*, and *Kypke*.

Επικρινω, from επι *besides, moreover*, and κρινω *to judge, decree*.

To approve, or *confirm by one's decree, sentence*, or *judgement*.

In this sense it is used in the profane writers, as may be seen in *Wetstein*. occ. Luke xxiii. 24.

Επιλαμβανομαι, Mid. from επι *upon*, and λαμβανω *to take*.

I. With a genitive, or more rarely with an accusative, *To lay, take*, or *catch hold on*, Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xxiii. 26. Acts ix. 27. xvi. 19. Comp. 1 Tim. vi. 12, 19.

II. Επιλαμβεσθαι λογου, or ῥηματος, *To lay hold on one's words*, in order to accuse him. occ. Luke xx. 20, 26.

The profane writers apply επιλαμβεσθαι in the like sense; and *Plato* uses the phrase ΤΩΝ ΛΟΓΩΝ ΕΠΙΛΑΒΟΥ in this view. See *Elsner, Raphelius*, and *Wetstein*.

III. With a genitive, *To assume, take upon*

* There is a remarkable passage in *Epicurus*'s own book Περι Τελους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." *Laert.* lib. x. § 6. Comp. *Cicero* De Nat. Deor. lib. i. cap. 40. Tuscul. Quæst. lib. iii. cap. 18. and De Finib. lib. ii. cap. 3. and *Davies*'s Notes.

† See *Whithy* and *Doddridge* on the place, and the authors by them cited, to whom add *Gale*'s Court of the Gentiles, part ii. book 4. chap. 5. and *Leland*'s Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

one. occ. Heb. ii. 16. twice. Comp. ver. 14. The Angels here mentioned must be the *material* ones, because of these *only* is the Apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under Αγγελος V. The text therefore means that Christ, when he came to redeem us, did not assume a glorious, awful, and *angelic* appearance, *in fire and light, in darkness, clouds, and thick darkness*, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under Διαταγη); but that he *took upon him* human nature *of the Seed of Abraham*. (Comp. Gal. iii. 16.) For though, as the Apostle teaches, ‡ Phil. ii. 6, 7, when he *was in the form of God*, appearing in glory under the Old Testament, *he thought it not robbery to be equal with God, yet he emptied*, or *stript, himself* of this glory, λαβων, taking (upon him) *the form of a servant, being made in the likeness of man*.

Επιλανθανομαι, Mid. from επι *in*, and λανθανομαι *to forget*, which from λαν θανω *to lie hid*, which see.

It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. *To forget, not to remember*, occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. Jam. i. 24.

II. *To forget*. "‖ *not to attend, neglect*," occ. Heb. vi. 10. xiii. 2, 16. Επιλελησμενος, particip. perf. used in a passive sense, *Forgotten*. occ. Luke xii. 6.

Επιλεγομαι, Pass. from επι *upon*, and λεγομαι *to be called*, which from λεγω *to speak*.

To be called or *named*. occ. John v. 2.

Επιλεγομαι, Mid. from επι *to*, or *moreover*, and λεγω *to choose*.

To choose, or *associate to* oneself, ascisco. occ. Acts xv. 40.

Thus the LXX have used it, Exod. xvii. 9. & al. for the Heb. בחר *to choose*.

Επιλειπω, from επι intens. and λειπω *to fail*.

To fail, fail entirely. occ. Heb. xi. 32. So *Isocrates* ad Demon. § 5. ΕΠΙΛΙΠΟΙ

‡ See *Whithy* and *Doddridge* on this text, and *Calcott*'s Sermons, Serm. V.

† *Johnson*.

δ'αν ἡμας ὁ πας ΧΡΟΝΟΣ. For many more similar instances, see *Wetstein* and *Kypke*.

Επιληθομαι, Mid. and pass. from επι intens. and ληθω *to lie hid.*

To forget. An obsolete verb, whence in the N. T. we have 2d aor. mid. επελαθομην, and part. perf. pass. επιλελησμενος. See under Επιλανθανομαι.

Επιλησμονη, ης, ἡ, from επιλησμαι perf. of επιληθομαι.

Forgetfulness. occ. Jam. i. 25, ακροατης επιλησμονης *a forgetful hearer.* Comp. under Διαλογισμος I.

Επιλοιπος, ε, ὁ, ἡ, from επιλελοιπα, perf. mid. of επιλειπω *to leave*, which from επι *after*, and λειπω *to leave.*

Remaining, left behind. occ. 1 Pet iv. 2. So *Isocrates* ad Nicoc. ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διαγειν, To pass the *remainder of one's time.*" See more in *Wetstein.*

Επιλυσις, ιος, att. εως, ἡ, from επιλυω, which see. *Solution, interpretation.* occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see *Wolfius, Wetstein, Mill, Whithy* and *Doddridge* on the place, and especially *Limborch*'s Theolog. Christian, lib. i. cap. 11. § 8. & seqt. who explains Ιδιας επιλυσεως of a *private exposition*, which any man makes out of *his own* head, in opposition to the explication given by the Apostle of Christ speaking or writing under the inspiration of the Holy Spirit.

Επιλυω, from επι intens. and λυω *to loose.*

I. *To loose, unbind.* So *Wetstein* on Mark iv. 34, cites from *Herodian*, ΕΠΙΛΥΕΤΑΙ επιστολας, He *loosens*, i. e. *opens*, the letters," which used anciently to be tied about with a string.

II. *To solve, explain, expound.* occ. Mark iv. 34. Thus used by the LXX for the Heb. פתר, Gen. xli. 12, and by the profane writers. See *Wetstein.*

III. *To explain, determine, decide.* occ. Acts xix. 39.

Επιμαρτυρεω, ω, from επι intens. and μαρτυρεω *to witness, testify.*

To testify earnestly. occ. 1 Pet. v. 12.

Επιμελεια, ας, ἡ, from επιμελης, which see under Επιμελως.

Care, a taking care of. This word includes every thing that relates to *taking care of* another's body. See *Raphelius.* occ. Acts xxvii. 3. επιμελειας " *to enjoy the benefit of their* care *dridge*, The Greek phrase is use *nophon, Isocrates*, and *Aristotle*, *Raphelius*, and *Wetstein.*

Επιμελεομαι, ουμαι, Depon. from See under Επιμελως.

With a genitive, *To take care* Luke x. 34, 35. 1 Tim. iii. 5.

Επιμελως, Adv. from Επιμελης, ε ἡ, *careful*, which from επι u and μελει *it is a care*, or *concer Carefully, with care.* occ. Luke

Επιμενω, from επι *upon, in*, or *at*, *to remain.*

I. *To remain, abide in* or *at* a pla x. 48. xv. 34. xxi. 4, 10. & al.

II. With a Dative following, *T continue, persist in.* Acts xiii. ix. 1. xi. 22, 23. & al.

III. With a Participle Pres. follo *continue* or *persist in doing* s occ. John viii. 7. Acts xii. 16.

Επινευω, from επι *upon*, or *to*, an *nod, beckon.*

I. *To nod, beckon to.* So *Homer*, 616,

Η, και Πατροκλω ὑγ' ΕΠ' οφρυσι ΝΕΥΣ He spake; then silent *to* Patroclu

II. *To assent by nodding.* Thus that grand description of *Jupite* ing to the petition of *Thetis*, 528, 9.

Η, και κυανεησιν ΕΠ' οφρυσι ΝΕΥΣΕ Ι Αμβροσιαι δ' αρα χαιται επερρωσαντο He spake; and awful bends his Shakes his ambrosial curls, and g The Stamp of Fate, the Sanction

III. *To assent*, or *consent* in ge nuere. occ. Acts xviii. 20. A sense it is not only used, 2 M xi. 15. xiv. 20, but also in t writers, as may be seen in *Wets* from *Lucian*, Dearum Judic p. 162. A. ΕΠΙΝΕΥΕΙΣ δε ὁ *assent* however."

Επινοια, ας, ἡ, from επινοεω *to* which from επι *upon*, and νοεω *A device, contrivance.* occ. Ac In the Greek writers it is gen in a bad sense. See *Kypke.*

Επιορκεω, ω, from επι *against*, *an oath.*

To act or *omit any thing contrary to a promissory oath.* Also, *To swear falsely.* occ. Mat. v. 33. On which passage *Raphelius* excellently shews that it is applied in the latter, as well as the former sense, by *Xenophon*; so it may be interpreted in general, *to forswear, perjure oneself.* See also *Wolfius* and *Wetstein.*

It is not used in the LXX, but in the Apocrypha, 1 Esdr i. 48. Wisd. xiv. 28; where it likewise signifies *to forswear.*

Επορκος, ου, ὁ, ἡ, from επι *against*, and ὁρκος *an oath.* Comp. Επιορκεω.

A perjured person. occ 1 Tim. i. 10.

Επουσα. See under Επειμι.

Επιουσιος, ου, ὁ, ἡ, from επι *for* or *into*, and ουσια, *being, substance.*

This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the * Evangelists, in whose writings only it occurs, after the analogy of περιουσιος (from περι *beyond*, and ουσια *being*), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T. it is to be found. The most easy and natural interpretation of επιουσιος seems to be that of the Greek commentators *Chrysostom* and *Theophylact:* the former of whom explains Αρτον επιουσιον by τον προς την εφημεραν ζωην ΤΗΣ ΟΥΣΙΑΣ ἡμων χρησιμευοντα, That which is convenient *to our substance* for the daily support of life;" and *Theophylact* says, Αρτος επιουσιος is Αρτος ΕΠΙ τη ΟΥΣΙΑ και συστασει ἡμων αυταρκης, Bread, which is sufficient *for our substance* or *subsistence.* So *Suidas* interprets επιουσιος αρτος by 'Ο ΕΠΙ τη ΟΥΣΙΑ ἡμων ἁρμοζων, fit *for our substance* or *being.*" Επιουσιος then may be explained, *sufficient for one's support, convenient for one's subsistence, competent.* See *Jos. Mede's* Works, fol. p. 124, 5. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by *to-morrow's, future,* crastinus, futurus, deducing it from επιουσα *the next* or *following day*, I must just observe

1st. That if this latter meaning be assigned to επιουσιος, Luke xi 3, at least, will run extremely harsh; *Give us our* to-morrow's, or future, *bread day by day.* And,

2dly. That from επιουσα the adjective should be not επιουσιος but επιουσιος. See *Suicer* Thesaur. in Επιουσιος III.

3dly. That περιουσιος from περι and ουσια, is an instance of a word formed after the same analogy as επιουσιος, from επι and ουσια. And,

4thly. That it is not sufficient to object with *Scaliger*, that, according to this derivation, the word should be επουσιος not επιουσιος; for that in many other words compounded with επι, and beginning with a vowel, the ι is retained. Thus in the N. T. we have επιεικης, επιορκος, and in the Greek writers επιογδοος, επιοπλομαι, επιστομαι, επιωρος, &c. occ. Mat. vi. 11. Luke xi. 3.

Επιπιπτω, from επι *upon*, and obsol. πιπτω *to fall.*

To fall upon. An obsolete verb, whence in the N. T. we have 2 aor. επεπεσον, partic. επιπεσων. See under Επιπιπτω, and comp. Πιπτω.

Επιπιπτω, from επι *upon*, and πιπτω *to fall.*

I. *To fall upon*, as St. Paul did *upon* Eutychus when seemingly dead. occ. Acts xx. 10. (comp. 1 K. xvii. 21. 2 K. iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvi. 29. in LXX, and 3 Mac. v. 32. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness. occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3.

II. *To press upon.* occ. Mark iii. 10, where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being *pressed* forward by those behind." *Doddridge.* See *Wetstein* and *Kypke.*

III. Επιπεσων, particip. 2 aor. *Moving nearer*, and so *lying closer*, namely to the breast of Jesus, than he did before at

* So *Origen* De Orat. 16. cited by Wetstein, Ηρτηται δε τουτ' ισως απο της λεξεως ... των 'Ελληνων ουτε των αλλων ουδεις, ουτε ... της ... φησι συνηθεια τιθεμενοι, αλλ' ... των Ευαγγελιστων. We must first know, that the word επιουσιος is not used by any of the Greek or learned men, nor is it in vulgar use, but seems to have been framed by the Evangelists.

ver. 23, in order to hear what he should say. Ἀγχι σχων κεφαλην, *Holding his head near*, as *Homer* speaks, Odyss. iv. line 70. occ. John xiii. 25, where see *Wolfius*.

Επιπλησσω, from επι *upon*, and πλησσω *to strike*.

With a Dative, *To reprove, rebuke, blame.* occ. 1 Tim. v. 1. *Herodotus*, (as cited by *Raphelius*) and *Josephus* Ant. lib. xii. cap. 4. § 2, and § 8, use the V. in the same sense with a dative. See also *Wetstein*.

Επιποθεω, ω, from επι intens. and ποθεω *to desire*, which from the N. ποθος *desire*, and this from the Heb. פתה *to withdraw, entice*. With an infinitive or accusative case following, *To desire earnestly, to long for* or *after*. See Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. 1 Pet. ii. 2. Jam. iv. 5, *Do ye think that the Scripture speaketh in vain* against this worldly temper? Προς φθονον επιποθει το πνευμα ὁ κατωκησεν εν ἡμιν; *Doth the (Holy) Spirit that dwelleth in us* Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. iii. 16. 2 Tim. i. 14.) lust *to envy*? (Comp. Jam. iii. 14, 15. 1 Cor. iii. 3. So French translat. *Pensez-vous que l'Ecriture parle en vain? l'Esprit qui a habité en nous*, vous inspire-t-il *l'envie?* See also *Whitby* and *Doddridge*, and especially *Wolfius* and *Macknight*.

In the LXX likewise it denotes *vehement* desire, and answers to the Heb. ערג *to desire earnestly*, Ps. xlii. 1; to נכסף *to be pale* or *wan through eager desire*, Ps. lxxxiv. 2. &c.

Επιποθησις, ιος, att. εως, ἡ, from επιποθεω. *A vehement desire* or *longing*. occ. 2 Cor. vii. 7, 11.

Επιποθια, ας, ἡ, from επιποθεω. *An earnest desire* or *longing*. occ. Rom. xv. 23.

Επιπορευομαι, from επι *upon* or *to*, and πορευομαι *to come*. *To come to*. occ. Luke viii. 4.

Επιπιπτω, from επι *upon*, and obsol. πιπτω *to fall*. *To fall upon*. An obsolete V. whence in the N. T. we have particip. perf. act. neut. επιπεπτωκος, Acts viii. 16. See under Επιπιπτω.

Επιραπτω, from επι *upon*, and ῥαπτω *to sew*. *To sew upon*. occ. Mark ii. 11.

Επιρριπτω, from επι *upon*, and ῥιπτω *To throw, cast upon*. occ. Luke x 1 Pet. v. 7.

Επισημος, ε, ὁ, ἡ, from επι *for*, and *sign, mark*. *Remarkable, eminent*, whether fo occ. Rom. xvi. 7.—or evil. occ xxvii. 16.

Επισιτισμος, ε, ὁ, ἡ, from επισιτιζω *food, to feed*, from επι *to*, and σι *feed*, which from σιτος *corn, food Victuals, food, especially for number of persons*, commeatus. oc ix. 12. So in the best Greek w frequently denotes *the provision o for an army* or *fleet*; and the ver τιζεσθαι is used for *procuring suc sion*, as *Kypke* has particularly See also *Wetstein*.

The LXX apply the N. επισιτισ similar view for the Heb. זון xlv. 21. Exod. xii. 39. Josh. i. 1

Επισκεπτομαι, Mid. from επι in *upon*, and σκεπτομαι *to look*.

I. Transitively, with an accus. *To accurately and diligently, in choose the best*. occ. Acts vi. 3.

II. Transitively, with an accus. e or understood, *To look upon wit favour* or *regard, to regard*. oc i. 68. vii. 16. Acts xv. 14. H Comp. Luke i. 78.

III. Transitively with an accus. *to go* or *come to see, in order to benefit*. occ. Acts vii. 23. xv. 3 i. 27. Mat. xxv. 36, 43. On wh latter texts we may observe, Greek writers likewise apply it *ing the sick*, as may be seen in *Wetstein*, and *Kypke*. Comp. al *bell's* Note on Mat. xxv. 36.

Επισκηνοω, ω, from επι *in*, and σ *pitch a tent, to dwell*. *To enter and dwell in*. occ. 2 C So *Polybius*, cited by *Raphelius*, λευλαιον, ΕΠΙΣΚΗΝΩΣΑΝΤΕ τας οικιας, And at length *ente and taking possession of*, the h lib. 4. p. 287. edit. *Paris*. an. 1 p. 335. Μετα δε ταυτα ταις οικι ΣΚΗΝΩΣΑΝΤΕΣ κατειχον τ After these things, *entering* houses, they took possession of *Œcumenius* explains επισκηνωσ above text by ὁλῃ εν ὁλῳ καθοικη

I know not how better to translate than, *may entirely take possession of, and dwell in me.* The modern Greek version for επισκηνωση has καλοικηση, and the Vulg. renders επισκηνωση επ' εμε, by inhabitet in me, *may dwell in me.* But after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent.* Thus the Syriac version, אתן עלי *may protect me,* and *Diodati's* Italian, *mi ripari,* which is explained in a Note, "Sia la mia unica salvaguardia e protettione. Greco, *Sia al disopra di me, a guisa di tenda,* con che l'huome si ripara dall' arsure o dall' altre ingiurie dell' aria. Vedi Isa. xxv. 4. May be my only safeguard and protection. Greek, *May be over me, like a tent,* with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet iv. 14, and Σκηνοω III.

Επισκιαζω, from επι *upon, over,* and σκια *a shadow.*

I. *To overshadow* as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. *To overshadow* (in an unspeakable manner) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See *Suicer* Thesaur. in Επισκιαζω II.

Επισκεπτω, ω, from επι *upon,* or intens. and σκεπτομαι perf. mid. of σκεπτομαι *to look.*

I. *To oversee, take the care and oversight of, to superintend.* occ. 1 Pet. v. 2. Comp. Επισκοπη, and Επισκοπος.

II. *To look diligently, take earnest heed.* occ. Heb. xii. 15.

Επισκοπη, ης, ἡ, from the same as επισκοπτω.

I. *The office of an overseer,* or *bishop in Christ's church.* occ. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8, is פקדת.

II. *Visitation.* occ. Luke xix. 44 1 Pet. ii. 12, where *Whitby* and *Blacknight,* whom see, explain ἡμερα επισκοπης by *the time of* persecution; and for proof, *Whitby* cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and Wisd. iii. 7. Ecclus. ii. 14. xviii. 20.

Επισκοπος, ε, ὁ, ἡ, from επι *upon, over,* or intens. and σκοπα perf. mid. of σκεπτομαι *to look.*

An overseer, an inspector, one who hath the inspection or *oversight, a superintendant, a bishop.* It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of *men* who have the *oversight* of Christ's flock. occ. Acts xx. 28, (comp. ver. 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7.

In the LXX, from whence the writers of the N. T. appear to have taken this word, Επισκοπος denotes *an overseer.*

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 K. xi. 15, or 16, answering to the Heb. פקיד or פקד.
2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. מפקד.
3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. פקדת *offices.*
4. אל, a name of *God,* is rendered Επισκοπη, as we say *Providence.* occ. Job xx. 29. Comp. Wisd. i. 6.
5. Επισκοπος is used for a *civil* or *religious officer.* occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the Επισκοπος, or *Overseer* of the Priests and Levites. Heb. פקיד. Comp. 1 Mac. i. 51.
6. *Eleazer,* the son of *Aaron,* is in the LXX called Επισκοπος, from *overseeing* the tabernacle and its furniture. occ. Num. iv. 16, where, for the Heb. פקדת אלעזר the office *of Eleazer,* the LXX has Επισκοπος Ελεαζαρ, *Eleazer the Overseer.*
7. In Isa. lx. 17, where the Prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. ושמתי פקדתך שלום ונגשיך צדקה, *I will also make thy officers peace, and thine* exactors *righteousness,* the LXX has Και δωσω τας αρχοντας σε εν ειρηνη, και τας ΕΠΙΣΚΟΠΟΥΣ σε εν δικαιοσυνη, *I will appoint thy rulers in peace, and thy* overseers (bishops) *in righteousness:* And it is not improbable that the *Overseers* of Christ's church are in the N. T. called Επισκοποι, from this very passage of Isaiah*.

The above-cited are all the passages both

* *Clement,* in his first Epistle to the Corinthians, § 42. edit. *Russell,* carries the matter much farther. He cites the text thus: Καταστησω τους Επισκοπους αυτων εν δικαιοσυνη, και τους Διακονους αυτων εν πιστει, *I will appoint their* overseers (bishops) *in righteousness, and their* ministers (deacons) *in faith;*" and produces it as a *prophecy* of the Apostle's appointing the *two* offices *of bishops* (or *presbyters,* comp. § 44.) *and deacons* in the church.

of

VI. Επιθεμαι, Mid. with a Dative, *To set, or fall, upon, to assault.* occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. משׁם *to spoil*, and to התנפל *to fall upon*) and frequently by some of the best Greek writers, particularly by *Xenophon* and *Plutarch*. See the passages in *Raphelius* and *Wetstein*.

Επιμαω, ω. It may be deduced either from επι *upon*, and τιμαω *to punish*, or from επι, and Heb. טמא *to defile, pollute, to pronounce defiled, polluted*, or *unclean*.

I. *To accuse, blame*, or *find fault with*. Thus sometimes used in the profane writers.

II. *To reprove, rebuke, reprehend.* Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see *Campbell*) Luke iv. 39. 2 Tim. iv. 2. Jude ver. 9.

III. *To charge, enjoin, strictly.* Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses επιμαω is plainly of a different root from τιμαω *to honour*, which see.

Επιμια, ας, ἡ, from επιμαω.
A punishment, or rather, *A rebuke, censure.* occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10, for *punishment* or *rebuke*.

Επιστρεφω, from επι *to*, and στρεφω *to turn*.
To turn any thing to any one.

I. *To commit to, deliver to the care of, to intrust to.*
In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6, for the Heb. עזב *to leave*.

II. *To permit, allow, suffer.* Mat. viii. 21. xix. 8. & al. freq.

Επιτροπη, ης, ἡ, from επιτέτροπα perf. mid. of επιτρεπω.
A commission, office committed or *intrusted.* occ. Acts xxvi. 12.

Επιτροπος, ου, ὁ, from επιτέτροπα, perf. mid. of επιτρεπω,
A person intrusted to act in another's name, or *to whose care any thing is committed by another.*

I. *A steward, a bailiff*, villicus. occ. Mat. xx. 8. *Wetstein* on Mat. and *Raphelius* on Luke viii. 3, cite from *Xenophon*, Ὁ εν τοις αἱροις ΕΠΙΤΡΟΠΟΣ, The country—or land-*steward*. Comp. *Kypke* on Mat.

II. *A steward* or *treasurer* to a prince, or rather, according to *Grotius* and *Beza*, a *deputy-governour, a lieutenant*, for the Greeks called the same officer Επιτροπος as the Romans named Procurator. So the Vulg. Procuratoris. occ. Luke viii. 3. *Herodotus*, lib. i. cap. 108, calls *Harpagus* Παντων ΕΠΙΤΡΟΠΟΝ, The *superintendant* of all things," to king *Astyages* namely. See *Raphelius*.

III. *A guardian*, to whom the care of orphans is *committed*, or rather, according to *Elsner*, *Wolfius*, and others, the same as the παιδαγωγος, or *keeper* of the children during their father's lifetime. occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called παιδαγωγος. See also *Josephus* De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under Παιδαγωγος.

Επιτυγχανω, from επι intens. and τυγχανω *to obtain*.
It is either construed with a genitive, or used absolutely, *To obtain, attain.* occ. Rom. xi. 7. Heb. vi. 15. xi. 33. Jam. iv. 2.

Επιφαινω, from επι *over, upon*, or *to*, and φαινω *to shine*.

I. *To shine over* or *upon, to give light to.* occ. Luke i. 79. Comp. Acts xxvii. 20. So *Virgil*, Æn. iii. lin. 203, 4,

> *Tres adeo* incertos cæcâ caligine soles
> *Erramus pelago, totidem* sine sidere noctes.

II. Επιφαινομαι, Pass. from επι *to*, and φαινομαι *to appear*.
To appear, be manifested. occ. Tit. ii. 11. iii. 4.

Επιφανεια, ας, ἡ, from επιφανης.
Brightness, splendour. occ. 2 Thess. ii. 8. Comp. Sense II.

II. *The appearance, manifestation* of Christ in the flesh. occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See *Suicer* Thesaur. in Επιφανεια, who observes from *Casaubon*, that the Greek writers particularly apply this word to the *appearance of some deity*. To the instances he has produced from *Diodorus Siculus*, and *Dionysius Halicarn.* I add from *Lucian*, tom. i. p. 1016, speaking of the philosopher *Demonax:* Ακληϊος εις ην τυχοι παριων οικιαν εδειπνει και εκαθευδε, των ενοικουντων Θεου τινα ΕΠΙΦΑΝΕΙΑΝ ηγεμενων το πραγμα. Whatever house he happened to light upon in his

his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the *appearance* of a god."

Επιφανης, εος, ους, ὁ, ἡ, from επιφαινω. *Glorious, illustrious.* occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is נורא *terrible*, which is sometimes applied to a *bright, dazzling* object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6.

Επιφαυω, from επι *upon, to*, and φαυω or φαω *to shine*, which from Heb. יפע the same.

To shine upon, give light to. occ. Eph. v. 14. Comp. Isa. lx. 1.

Επιφερω, from επι *to, upon, besides*, or *against*, and φερω *to bring*.

I. *To bring, carry to.* occ. Acts xix. 12.

II. *To bring upon, inflict* wrath or vengeance. occ. Rom. iii. 5.

III. *To add, superadd.* occ. Phil. i. 16.

IV. *To bring against*, as an accusation. occ. Jude ver. 9. Acts xxv. 18. Επιφερειν αἰτιαν is a phrase frequently used in the purest Greek writers. See *Raphelius, Wetstein* and *Kypke*.

Επιφωνεω, ω, from επι intens. or *against*, and φωνεω *to cry*.

I. *To cry aloud, clamour, shout.* occ. Luke xxiii. 21. Acts xii. 22.

II. With a Dative, *To cry out against.* occ. Acts xxii. 24.

Επιφωσκω, from επι *upon* or *besides*, denoting *accession*, and φωσκω *to shine*, which from φαω the same.

I Properly, and according to the etymology of the word, *To begin to shine, to dawn*, as the day-light, illucesco. So in *Herodotus*, lib. iii. cap. 86, Ἀμ' ἡμερῃ δε ΔΙΑΦΩΣΚΟΤΣΗι, As soon as the day *dawned*;" and in *Polybius*, lib. ix. ad init. Ἀρτι της ἡμερας ΕΠΙΦΑΙΝΟΥΣΗΣ, The day now *dawning*." See *Raphelius* and *Wetstein* on Mat. xxviii. 1.

II. *To draw on*, as the Jewish Sabbath, which began in the *evening*. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (comp. John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely Mat. xxviii. 1, Οψε δε Σαββατων, τη επιφωσκουσῃ (ἡμερᾳ, namely, as in the above passages of *Herodotus* and *Polybius*) εις μιαν Σαββατων, ηλθε Μαρια ἡ Μαγδαληνη, και ἡ αλλη Μαρια, Θεωρησαι τον ταφον, *In the evening of the Sabbath, when the* (Jewish) *day* was drawing on *towards the first day of the week, Mary Magdalene and the other Mary* went, i.e. set out (for it does not appear that they actually *came* at this time, being probably prevented by the σεισμος μεγας *great earthquake* or *storm*, ver. 2, which preceded our Lord's resurrection) *to visit the sepulchre*." For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. *Macknight*, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of Ηλθον, Acts xxviii. 14.

And observe further, that the Syriac נגה, which properly signifies *to shine*, as *the day-light* ("illuxit. *Dicitur de luce diurnâ, Castell*), is applied also to the *evening-light*, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac נגה may account for the similar application of the Greek επιφωσκω in the Evangelists. See *Marsh*'s Note 51, on his Translation of *Michaelis*'s Introduct. to N. T. vol. i. p. 407.

Επιχειρεω, ω, from επι *upon* or *in*, and χειρ *the hand*.

To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See *Raphelius* and *Wetstein* on Luke.

Επιχεω, ω, from επι *upon* or *in*, and χεω *to pour*.

To pour upon or *in, to infuse.* occ. Luke x. 34.

Επιχορηγεω, ω, from επι *besides* or *to*, and χορηγεω *to lead the chorus*, also to *supply, furnish*. Comp. Χορηγεω.

I. With a Dative of the person, and an Accusative of the thing, *To supply, furnish*, or rather, *To supply* or *furnish abundantly*. occ. Gal. iii 5. 2 Cor. ix. 10, where see *Wolfius*, who is for placing the comma after βρωσιν, and referring χορηγησαι to what follows Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Ecclus. xxv. 22.

Επιχορηγεομαι, ουμαι, Pass. *To be supplied*, i. e. *to have supply, vigour*, or *nourishment minustred*. occ. Col. ii. 19. Also.

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To be supplied or *ministred.* occ. 2 Pet. i. 11.

II. With an Accus. and a Dative preceded by εν, *To supply, add to.* occ. 2 Pet. i. 5. I am aware that Sir *Norton Knatchbull* and *Doddridge* have supposed that the word, in this place, alludes to the ancient custom of *dancing in chorus*, Faith being represented as the *leading* Grace in the chorus of Christian virtues, and that they accordingly explain επιχορηγησαλε by *join*, or *associate to the chorus*, of Christian virtues namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for επιχορηγεω being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in it's usual sense of *supplying, furnishing*, or *ministring.*

Επιχορηγια, ας, ἡ, from επιχορηγεω.
A supply. occ. Eph. iv. 16. Phil. i. 19.

Επιχριω, from επι *upon*, and χριω *to anoint.*
To anoint, daub, smear. occ. John ix. 6, 11.

Επικοδομεω, ω, from επι *upon*, and οικοδομεω *to build.*
I. *To build upon*, superstruere. occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.
II. *To build up, edify.* occ. Acts xx. 32. Col ii. 7. Jude ver. 20.

Επωκελλω, from επι intens. and ωκελλω *to bring* a ship *to land*, or *to run it aground*, which from κελλω the same, also *to move*; which from Heb. קלה *to be light, swift.* *To run* a ship *aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See *Wetstein.*

Επονομαζω, from επι intens. and ονομαζω *to name.*
To call as by a name of honour, to style, entitle. occ. Rom. ii. 17, *Thou* art entitled a Jew, *i. e.* a confessor of Jehovah, but falsely. Comp. Rev. ii. 9. iii. 9. See *Wetstein* on Rom.

Εποπτευω, from επι *upon*, and οπτομαι *to see.*
To look upon, behold, be an eye-witness of. occ. 1 Pet. iii. 2. ii. 12, where, "as εκ καλων εργων cannot be connected with εποπτευσαντες, which governs an accusative, c. iii 2,—remove the comma from εποπτευσαντες, *they may from your good works*, which they shall behold, *glorify God.*" *Bowyer.* See Eng. translat.

Εποπτης, ου, ὁ, ἡ, from επι *upon*, and οπτομαι *to see.* See Εποπτευω.
A beholder, an eye-witness. occ. 2 Pet. i. 16.
On which text it may be worth observing, that those who were admitted to a *sight* of the pagan mysteries among the Greeks were said εποπτευειν, and were called εποπται. See *Elsner* and *Macknight* on the place, and *Wetstein* on 1 Pet. ii. 12.

Επος, εος, ους, το, from επω *to speak.*
A word, an expression. occ. Heb. vii. 9, ὡς επος ειπειν, *as one may say, if I may use the expression.* This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See *Grotius, Raphelius, Wolfius, Wetstein* and *Kypke.*

Επουρανιος, ου, ὁ, ἡ, from επι *upon, in*, and ουρανος *heaven.*
Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, επουρανιοις *heavenly (places)* means the Christian Church, called by Christ himself *the kingdom of heaven*, because the Christian Church was foretold, Dan. ii. 44, under the character *of a kingdom which the God of* heaven *would set up, and which shall never be destroyed.*" *Macknight.*

ΕΠΤΑ, οἱ, αἱ, τα. Indeclinable.
I. A noun of number, *Seven.* It is a plain derivative from the Heb. שבע, or שבעה *seven*, the aspirate breathing being substituted for the sibilant letter (as in ἑξ from שש, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven.* Mat. xv. 34, 36. xxii. 25. & al. freq.
II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 9. *The radical meaning of שבע in Heb. is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord יכל, Gen. ii. 2, *completed* or *finished* all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God

* Comp. *Heb.* and *Eng.* Lexicon under שבע.

then

tered into, and of that שבע (Ps. *sufficiency* or *fulness* of joy which presence for evermore. Hence y early and general division of to weeks, or periods of *seven* days. he sacredness of the *seventh* day, among believers before the giv- e law, but also among the * hea- for which they gave the very same s *Moses* doth, Gen. ii. 2, namely, it all things were *ended* or *com-* Comp. Gen. vii. 4, 10. viii. 10, 12. . Exod. xvi. 22—31. Ps. xvi. 11. . 1—11. And hence *seven* was, ong believers and heathen, the of *sufficiency* or *completion*. On 4, see *Vitringa*.

Adv. from ἑπτά *seven*, and κις a l termination denoting *times*, from ɔ. כם *to reckon, count*. See Κις. *imes*. occ. Mat. xviii. 21, 22. ii. 4, twice; where it is used in- ly for *many times*, or *often*. So the Greek versions in *Montfau-* exapla, render the Heb. שבע *se-* s in Ps. cxix. 164, by πλειςακις requently.

ιλιοι, αι, α, from ἑπτακις *seven* nd χιλιοι *a thousand*.

housand, q. d. *seven times a thou-* c. Rom. xi. 4

ɔm Heb. הפה *the mouth*. Comp.

An obsolete V. whence in the we have 1 aor. ειπα, 2 aor. ειπον, πειν, particip. ειπων.

r with the mouth, to say. Mat. i. 7. xii. 2. & al. freq. Συ ειπας, *st said*. Mat. xxvi. 25, 64. Comp.

xpress are the testimonies of *Josephus* this purpose. Thus the former, in his Treatise against *Apion*, lib. ii. cap. 39. πολις Ἑλληνων, ουδ' βαρβαρων, ενθα μη το της εβδομαδος ... ἱερον ἡμερα ... πεφοιτηκε. Nor is there any city whatever Greek or Barbarian, nor a single nation the custom of the Sabbath, on which h not passed." And thus *Philo*, Of the ... Ἑβδομη γαρ ου φυσει πολεως, η χωρας τινος, ... For this is a feast, not of one city but of all." See more in *Hudson* on above.

stinus De Verit. Relig. Christ. lib. i. cap. t. 23, &c. *Cooke's* Enquiry into the Pa- id Druidical Religion, p. 4, 5, and the re quoted, and *Leland's* Advantage and f the Christian Revelation, pt. 1. ch. 2. *dit.*

Mark xiv. 62. This is manifestly a form of *assenting* to a question asked. We meet with similar expressions in the Greek writers. Thus in *Xenophon*, Memor. Socrat. lib. iii. cap. 10. § 15, one answers *Socrates*, ΑΥΤΟΣ τωϊο ΛΕΓΕΙΣ, ω Σωκρατες! *You say* so *yourself*, O Socrates!" In *Euripides* we have ΣΥ δε ταυτα ΛΕΓΕΙΣ, ουκ εγω; *you say* so, not I." So in *Sophocles*, ΣΥ τοι ΛΕΓΕΙΣ νιν, ουκ εγω." See more in *Wetstein*, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words Ειπε δε ὁ Κυριος, Luke vii. 31, are wanting in almost all the MSS, in several ancient versions, in some printed editions, are marked by *Wetstein* as what ought to be expunged, and by *Griesbach* rejected from the text.

II. Ειπειν εν ἑαυτῳ, or εν τῃ καρδια, *To say within himself*, or *in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are *hellenistical* phrases used by the LXX; the former, Esth. vi. 6; the latter more frequently, Deut. viii. 17. xviii. 21. & al. for the Heb. אמר בלב, or אמר בלבב *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by *Wollaston*, Religion of Nature, p. 123, 4to edit. 1724. "It is by the help of *words*, at least in great measure, that we even *reason and discourse within ourselves*, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find, that he *thinks* as well as *speaks* in some *language*, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, *words* seem to be, as it were, *bodies* or *vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixt in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in *Plato* (Alcib. 2.) Τα μεν εσχατα κ. τ. λ. abstracted quite from those and all other words." See some further observations on this subject, in *Ellis's* Enquiry, Whence

cometh

cometh wisdom and understanding to man?" p. 10, 14.

III. *To speak.* Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform.* Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxii. 17.

V. *To command, order, direct.* Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. *Stockius* observes, that the writers of the N. T. seem to have learned this application of the V. ειπειν from the Hebrews, who frequently use אמר in this sense. We deny not, however, adds he, that the purest Greek writers use ειπειν for *commanding, ordering,* as, besides others, *Alberti* on Mat. iv. 3, and *Duker* on *Thucydides,* lib. vii. § 29. p. 462, have shewn by various examples; but in them it is never construed with *ινα,* as it often is in the N. T. but always with an infinitive." But Quere? See also *Kypke* on Mat. xx. 21.

Ἐργάζομαι, from ἔργον.

I. *To work, labour.* Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. & al. Comp. John v. 17.

II. *To work, perform.* Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise,* whether good, as Rom. ii. 10. Acts x. 35, Ἐργαζόμενος δικαιοσύνην, *Working righteousness.* So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. פעל צדק;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, Ἐργαζόμενοι τὴν ἀνομίαν, *Working iniquity.* The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. פעלי און, *workers of iniquity.*

IV. *To be employed in,* or *about.* occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe, that in 1 Cor. ix. 13, Οἱ τὰ ἱερὰ ἐργαζόμενοι, *They who are employed about holy things,* denote the *Levites,* as distinguished from Οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, *Them who wait at the altar,* i. e. *the Priests,* mentioned in the next verse. See *Wolfius, Jos. Mede's* Works, fol. p. 77. and *Vitringa* De Synagogâ Veteri, Proleg. p. 74. In Rev. xviii. 17, Ὅσοι τὴν θάλασσαν ἐργάζονται, *As many as* use, *i. e.* are employed upon, *the sea.* This is an elegant phrase, occurring in the purest Greek authors. See *Raphelius, Wetstein* and *Kypke.*

V. *To procure, acquire by labour,* as the word is frequently applied in the prof ters. occ. John vi. 27. See *F Wetstein* on Mat. xxv. 16.

VI. *To trade, traffic.* occ. Mat. In this sense the LXX seem to h it, Prov. xxxi. 18, for the Hel *trade*; but in Mat. it should pe rather interpreted *to gain,* as it nifies in the Greek Classics. See on Mat. xxv. 16, and *Hoogeve* on *Vigerus* De Idiotism. cap. reg. 5.

Ἐργασία, ας, ἡ, from ἐργάζομαι.

I. *Work, labour, pains.* occ. Luk where the phrase δος ἐργασίαν answers to the Latin da operam, *diligence, take pains*; and is, a to *Grotius, Casaubon,* and other mere *Latinism. Wetstein,* howe from the rhetorician *Hermogene* ter of the *second* century, the ph ΓΑΣΙΑΝ ΔΙΔΟΝΑΙ in the sinn of *taking pains* about a composit *ing it an elaborate handling,* or "exornata deductio, expolita t *Wetstein.*

II. *A practice,* or *practising.* occ. 19. Comp. Ἐργάζομαι III.

III. *Work, business, manufacture.* xix. 25. Comp. Jonah i. 8, in I

IV. *Gain.* occ. Acts xvi. 16, 19. The word is used in the same se profane writers, as by *Xenophon,* Socrat. lib. iii. cap. 10. § 1. ΑΣ ἕνεκα, on account of *gain;*" *phrastus,* Eth. Char. 23. ΕΡΓΑ *σις ικης,* usurious *gain.*" (See *buz* on Rev. xviii. 17.) And in De Bel. lib. ii. cap. 21. § 2. we very phrase ΕΡΓΑΣΙΑΝ ΠΑΡ for *furnishing gain.*"

Ἐργάτης, ου, ὁ, from ἐργάζομαι.

I. *A workman, a labourer,* properl bandry, or agriculture. See M 2, 8. Jam. v. 4. Comp. Mat. i and *Wetstein* there.

II. *A workman, an artificer.* Acts

III. *A spiritual workman,* or *labou* ther good, 2 Tim. ii. 15. Comp 37, 38. x. 10.—or evil, 2 C Phil. iii. 2.

IV. *A worker, practiser.* occ. Luk

ΕΡΓΟΝ, ου, το. It is generally from ϝορία perf. mid. of ῥέζω but may it not be better deri

the Heb. ערך *to set in order, dispose?* whence also Eng. *work.*

I. *A work*, or *deed*, whether of God, Heb. i. 10. ii. 7. Phil. i. 6.—or of man, whether good or evil, Mat. v. 6. Eph. ii. 10. John iii. 19. 1 Cor. iii. 13. v. 2. & al. freq.

II. *A deed, fact*, as distinguished from *word.* Rom. xv. 18. 1 John iii. 18. So in *Cebes'* Picture towards the beginning, ΛΟΓΩι και ΕΡΓΩι Πυθαγορειον τινα και Παρμενιδειον εζηλωκως βιον, Emulating the life of *Pythagoras* and *Parmenides* both in *word* and *deed*;" and in *Plato's* Apol. Socrat. § 20. p. 98. edit. *Forster:* "Then indeed I shewed ΟΥ ΛΟΓΩι ΑΛΛ' ΕΡΓΩι, *Not in word, but in deed.*"

III. *A work, office, business.* John xvii. 4. Acts xiii. 2. 1 Tim. iii. 1. 2 Tim. iv. 5.

IV. Εργον του νομου, Rom. ii. 15, *the work of the law*, "is, I think, here used for τον νομον *the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus *Aristophanes* in Plut. ver. 894, has χρημα πραγματων, where see *Ezech. Spanheim.*—And Paul seems to have here mentioned not νομον simply, but εργον του νομου, because εργα *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιητης του νομου the *doer* of the law." Thus *Wolfius.* I add, that the learned Bp. *Fell*, in his paraphrase, explains εργον του νομου by *matter* of the law. It may throw some further light on the application of εργον in this passage to observe, that *Homer* uses εργον for *a thing*, or *an affair*, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone, Μεγα ΕΡΓΟΝ, A great *affair.* See 1 Thess. i. 3, and *Kypke* there, who explains εργον πιστεως by *true, real faith.* Comp. 2 Thess. i. 11.

Ερεθιζω, from ερεθω the same, which from ερις *contentum.*

I. *To provoke*, in a bad sense, *to irritate, exasperate.* occ. Col. iii. 21.

II. *To provoke*, in a good sense, *to stir up, excite.* occ. 2 Cor. ix. 2. The compound παροξυνω is used in a like good sense by *Xenophon, Plutarch*, and *Philo.* See *Wetstein.*

ΕΡΕΙΔΩ, from the Heb. ירד, or יד *to descend.*

To stick in, stick fast. occ. Acts xxvii. 41.

ΕΡΕΥΓΩ, ομαι, Mid. from the Heb. ירק *to spit out.*

To give vent to, throw out, or *utter abundantly.* It properly signifies *to belch*, or *belch out*, ructare, eructare, and is sometimes so used in the * profane writers; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is אביע, *I will pour out, utter.*

Ερευναω, ω, from ερεω *to inquire, seek*, (see *Homer*, Il. vii. line 128. Odyss. xxi. line 31.) formed nearly as ελαυνω from ελαω.

To search, search diligently, trace, investigate. Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ερευναω to a lion deprived of his whelps, who "scours the plains, and *traces* the *footsteps* of the man" who had robbed him, Il. xviii. line 321,

Πολλα δε τ' αγχι παρηλθε, μετ' ανερος ΙΧΝΙ' ΕΡΕΥΝΩΝ,
Ειτ' αθρει ει ξιν;οι.

So to dogs *tracing* their game *by the foot*, Odyss. xix. line 436,

ΙΧΝΗ ΕΡΕΥΝΩΝΤΕΣ κυνες ηϊσαν.

Accordingly some of the Greek Grammarians explain ερευναω by ιχνευω and ανιχνευω *to trace*, or *follow by the foot*; and *Scapula* renders it in Latin by indago *to track*, and vestigo *to follow by the tract.* occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23.

Ερευνατε τας γραφας, Search, investigate, *the scriptures.* John v. 39. The V. I think, is not *indicative* but *imperative*, as appears from the structure of the sentence (see *Wetstein*), and from the emphatic meaning of the word itself, which seems to import such *diligence* and *care in searching*, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and *Wolfius* on John v. 39. The Syriac version accordingly renders it *impera-*

* See *Theophrast.* Eth. Char. 11. and *Dupont* in loc. p. 377, edit. *Needham.*

tively, בצו *search ye*. Comp. Isa. xxxiv. 16. *Campbell*, however (whom see), understands ερευνατε in John *indicatively*; and *Bowyer* says, " perhaps *interrogatively*, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself.

The LXX apply the compound V. εξερευναω in like manner to the testimonies, commandments, or law of God, for the Heb. נצר *to observe*, Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. ερευναω answers to the Heb. חפש *to search by uncovering*, to חקר *to search minutely, explore*, to חשף *to strip*, and to משש *to feel, search by feeling*.

Ερεω, ω, from ειρω, which see, or immediately from Heb. ירה *to teach, shew*. This verb is scarcely used in the present tense (see however Phil. iv. 4.), but hence in the N. T. we have perf. act. * ειρηκα, particip. ειρηκως, pluperf. ειρηκειν, perf. pass. ειρημαι. particip. ειρημενος.

I. *To say, declare*. Mat. xxvi 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. *To declare, promise*. Heb. xiii. 5.

III. *To call*. John xv. 15.

Ερημια, ας, ἡ, from ερημος, which compare. *A desert, an uncultivated country*. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb xi. 38.

ΕΡΗΜΟΣ, ε, ὁ, ἡ, plainly from the Heb. ערם *naked*.

Desert, desolate, waste. Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20.

Ερημος, ἡ, († χωρα *country* being understood) *a desert* or *wilderness*. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which *Maundrell* (Journey, March 29) describes as a horrid, *barren*, and *uncultivated* place. But it sometimes denotes no more than ‡ *uncultivated gr* as *common of pasture*, in distinc *arable* or *inclosed* land. Lul Comp. Mat. xviii. 12. In this word is applied by the LX iii. 1. 1 Sam. xvii. 28. xxv. Heb. מדבר. The ερημος της Mat. iii. 1. & al. does not me try *absolutely desert and uninh* only *little cultivated and thinly* Comp. Josh. xv. 61, 62.

Ερημοω, ω, from ερημος. *To lay waste, make desolate, b solation*. occ. Mat. xii. 25. Lu Rev. xvii. 16. xviii. 17, 19.

Ερημωσις, ιος, att. εως, ἡ, from ερ *Desolation*. occ. Mat. xxiv. xiii. 14. Luke xxi. 20. Comp.

Εριζω, from ερις. *To contend, dispute*. occ. Ma The correspondent Heb. wo xlii. 2, is צעק *to cry out*.

Εριθεια, ας, ἡ, from εριθευω *to co pute*, which from ερις. *Contention, strife, love of strife, tion*, or *disputing*. *Suidas* ex θεια by ἡ δια λογου φιλονεικι *disputing*, or *of contention by w* ii. 8. 2 Cor. xii. 20. Jam. iii *Suicer* Thesaur. in Ἐριθεια.

Εριον, ε, το, from ειρος *wool*, whi from Heb. ערה *to strip*; as L *a fleece*, from vello *to pluck*. *Wool*. occ. Heb. ix. 19. Rev.

ΕΡΙΣ, ιδος, ἡ, from חרה *to b anger*.

Contention, strife, quarrel. R xiii. 13. & al. freq.

Εριφιον, ε, το, from εριφος the sa *A goat*. occ. Mat. xxv. 33. Se

ΕΡΙΦΟΣ, ε, ὁ. The Greek Et deduce it from εαρι φαινειν, *in the spring*, because *kids* ar that season of the year; but no distinctive reason of the n no more peculiar to *kids*, tha *calves*, &c. We may perhap rive it, with the learned *Da* col. 1885, from the intensive and πους *a foot*, a *goat* being that treads *very firmly on it climbs up the roughest places;*

* See the learned *Dupont*, who, on *Theophrast.* Eth. Char. p. 183, 4, deduces these forms from the Ionic ειρω, and says, Ερημια is not from ειρω barytone, but from ερεω circumflexed." *Pasor*, however, in his Lexicon, under Ειρω, will have ειρημα to be the perf. act. attic from ρεω for ερρηκα, as ειλημμα for λελημμα. Comp. Ρεω, and *Vigerus* De Idiotismis, p. 217, edit. *Zeunii*. Lipsiæ. 1788.

† So *Xenophon* in *Scapula*; ΕΡΗΜΟΣ ΧΩΡΑ και ἀγρος, *a desert* and uncultivated *country*.

‡ See *Shaw's* Travels, p. 9. Note, on Luke xv. 4.

ἐρίφος may be derived from the Heb. רפס *to skip*, with ה emphatic prefixed, q. d. *the skipper*, an action for which *kids* and *goats* are very remarkable. For a like reason, the *he-goat* was called in Heb. צפיר, from צפר *to move nimbly*.

A goat, properly *a young goat*, or *kid*. See *Wetstein* on Mat. xxv. 32. So *Homer* joins together ερίφοι and ἀρνες *lambs*, Il. xvi. line 352. Il. xxiv. line 262. & al. ecc. Luke xv. 29. Mat. xxv. 32; where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgement, to be finally separated from the good. Comp. ver. 33, 41, 46. "*Goats* are *hypocrites*, (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." *Clarke*'s Note. On Luke xv. 29, see *Harmer*'s Observations, vol. i. p. 322, and vol. iv. p. 163, 4.

Ἑρμηνεια, ας, ἡ, from ἑρμηνευω.

An interpretation. occ. 1 Cor. xii. 10. xiv. 26.

Ἑρμηνευω, from ἑρμηνευς *an interpreter*, which the Greek Etymologists derive from Ἑρμης *Mercury*, the supposed *messenger* or *interpreter* of the gods, (which see); but it may perhaps be better deduced immediately from the Heb. ערם *to be cunning, skilful*.

To interpret, explain, or *translate out of one language into another*. occ. John i. 38, 42. ix. 7. Heb. vii. 2.

ΕΡΜΗΣ, ου, ὁ.

Hermes, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was * the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the *Lycaonians* took St. Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. " † It appears from Josh. xiii. 27, that the Canaanites had a temple to הרם *the projector*, by which they seem to have meant the *material spirit*, or rather the *heavens*, considered as *projecting, impelling*, or *pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the ‡ *caduceus*, or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light* and *spirit* in expansion." Thus equipped, no wonder that the fanciful Greeks made him the *messenger*, or *ambassadour, of the gods*. Whence, as also by confounding his name *Herm* with the Heb. ערם *skilful*, or by deriving it (as the Greek Etymologists generally do) from their V. ειρω, or ερεω *to speak*, they feigned him to be the god of *eloquence*, and patron of *learning*. He was also with them the god of *cheating* and *theft*, either because the manner in which the heavens *impel* the planets, and particularly the earth, in their orbits, *evades* our senses, or rather because they, by mistake, referred his oriental name הרם to the verb רמה in the sense of *deceiving* or *cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise* and *commerce*. (See Hos. xii. 7, or 8, in Heb.) So the Romans called him Mercurius, from merx || *merchandise*, which from Heb. מכר *to sell:* and as commerce could not be carried on without *weights* and *measures*, of these likewise he was reputed the inventor.

Ἑρπετον, ου, το, from ἑρπω *to creep*, which from the Heb. רחף *to move with a tremulous motion*, whence also the Latin repo *to creep, crawl*, as also perhaps the Eng. *creep*.

A creeping thing, a reptile. occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see *Doddridge*'s Note, and comp. Wisd. xi. 15, and under Πυθων II.

Ερρωσο, Ερρωσθε. See Ῥωννυμι II.

Ερυθρος, α, ον, from ερευθος *redness*, which perhaps from Heb. חרות infin. of חרה *to be hot*.

* See *Boyse*'s Pantheon, chap. 33.

† *Heb.* and *Eng.* Lexicon in רמה VI.

‡ Perhaps from the Heb. קדש *holy, separate, distinguished*. See Abbé *Pluche*'s Histoire du Ciel, tom. i. p. 288, &c.

|| "Mercurius à mercibus *est dictus: Hunc enim* negotiorum *omnium existimabant esse* Deum." *Festus.* "*Ab actibus vocantur, ut* Mercurius, *quòd* mercibus *præest.*" *Isidor.* lib. viii. cap. 11, De Diis Gentium. See also *Martinii* Lex. Etymol.

Red, occ. Acts vii. 36. Heb. xi. 29, Ερυθρα Θαλασσα, *The Red Sea*. Thus the LXX constantly (except in one passage, Jud. xi. 16.) render the Heb. ים סוף *the weedy sea*, by which is meant the *Western gulph* or *arm* of what is now commonly known by the name of the Red Sea, which arm was anciently named the *Heroopolitan Gulph*, and now the *Gulph of Suez*.

This gulph, together with the sea with which it communicates, the Greeks called Ερυθρα Θαλασσα*. The *colour* of this sea is, however, no more *red* than that of any other, as we are assured by the accurate and authentic *Niebuhr*, Description de l'Arabie, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de *Mer rouge;* cependant je ne l'ai pas trouvé plus rouge que la mer noire, la mer blanche c. a. d. l'*Archipel*, ou toute autre mer du monde." See more in *Niebuhr* himself. Several ancient heathen writers agree in the same testimony. Thus † *Artemidorus* in *Strabo* expressly tells us, it looks of a *green* colour, by reason of the abundance of *sea-weed* and moss that grows therein, which † *Diodorus* also asserts of a particular part of it. And with their descriptions compare Wisd. xix. 7. Whence then did the Greeks name it Ερυθρα Θαλασσα? Most probably from *Esau* or *Edom*, whose descendants having possessed themselves of it's northern coasts, the sea itself came to be denominated ים אדום, i.e. *the sea of Edom;* but the Greeks receiving this name from the Phenicians, rendered it improperly Ερυθρα Θαλασσα, mistaking אדום for an appellative, and translating it by ερυθρα, as the LXX do אדם, Isa. lxiii. 2. *Mela* and *Pliny*, cited by *Fuller*, mention that this sea had it's name from a king called *Erythras*, who could be no other than *Edom* (i. e. *Esau*), or some of his descendants. So *Curtius*, speaking of the *Erythræan* sea in it's largest extent, lib. viii. cap. 29, "Mare *certè quo alluitur* ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari rubere aquas credunt. *The sea* wi India is washed certainly *differs in colour from others. It's name t it from a king Erythras: wher ignorant believe it's waters are re*

EPXOMAI. It borrows most of it from the obsol. V. ελευθω, and i derived from the Heb. אזח *to go, place to another*, for which the I a deflection of ελευθω, Job xxxi It primarily and properly denote *from one place to another.*

I. *To come.* See Mat. ii. 2, 8, 1 Luke xix. 18. Mark iv. 22. Ac *To come to Christ* is *to believe* John vi. 35. vii. 37. Comp. ver

II. *To go.* Mat. xii. 9. Luke ii. 4 vi. 17. Acts xiii. 51. xxviii. 14 *phon* uses the word in the sam Cyropæd. lib. vi. p, 325, 333. ec *chinson*, 8vo. So *Homer*, Il. i.

III. Of time, *To come.* Luke xxii. iv. 4.

IV. *To be to come, to be future.* Ma Luke xviii. 30. John xvi. 13. i. 10. Ὁ ερχομενος, *He who* title of the Messiah. Mat. xi. vii. 19. Comp. Heb. x. 37. Ps. c Isa. xxxv. 4. Zech. ix. 9, but e Gen. xlix. 10, and see Bp. C Defence of Christianity, p. 165.

V. *To be coming, following, next,* o Acts xiii. 44. xviii. 21. So *T* cited by *H. Stephens*, EPXOMEN *The following*, or *next*, year. See on Acts xiii. 44.

VI. *To come, happen.* Phil. i. 12. ii. 3. Rev. iii. 10. John xviii. *Kypke* cites from *Dionysius H* Ant. lib. xi. p. 721, Ουδε δεδοικα ΑΥΤΟΝ ΕΛΘΟΙ πωλε συν χρονω Nor fears lest in time evils *sha upon him.*"

VII. *To be brought.* Mark iv. 21. plication of the word is proved b *lius* and *Kypke* to be agreeabl style of the best Greek writers.

VIII. *To come back, return.* John 28. *Xenophon* applies the V. in manner. See *Raphelius.*

* They sometimes extended this name even to the *Arabian* and *Indian* Sea.

† See the passages cited by *Bochart*, vol. i. p. 2.

‡ See more in *Fuller*'s Miscel. Sacr. li 20. *Prideaux* Connect. vol. i. p. 10, 1 8vo. Universal Hist. vol. xviii. p. 338. 8 Travels, p. 447. 2d edit. *Wells*' Sacr. Ge p. 90.

IX. Εἰς τὸ χεῖρον ἐλθεῖν, *To grow worse.* occ. Mark v 26. *Aristophanes* has a similar expression, Nub line 830,

Σὺ δ' ΕΣ ΤΟΣΟΥΤΟ ΤΩΝ ΜΑΝΙΩΝ ΕΛΗΛΥΘΑΣ;
Are you then *grown so very mad?*"

Comp. *Kypke.*

X. Εἰς ἑαυτὸν ἐλθεῖν, *To come,* or *be come to himself,* i. e. *to recover his senses* or *understanding.* occ. Luke xv, 17. So *Arrian* Epictet. lib. iii. cap. 1, Ὅταν ΕΙΣ ΣΑΥΤΟΝ ΕΛΘΗΣ, When you *come to yourself.*" See more in *Wetstein.* It is obvious to remark how similar the phraseology of the Greek is in this instance to that of the English. The Latins say, ad se redire, and the French, revenir à lui-même, in the same sense; so French translat. in Luke,—étant revenu à lui-même.—And in like manner *Diodati*'s Italian—ritornato a se medesimo. Comp. Γίνομαι XI.

Ἐρωτάω, ῶ. The Greek Etymologists derive it from ἔρομαι *to ask, interrogate* (which from εἴρω *to speak),* or from ἔρως, ωτος, ὁ, *love, desire.* But may it not be more probably deduced from a corruption of the Heb. שׁאל *to entreat?*

I. *To ask, interrogate, question.* Mat. xvi, 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. & al. On John xvi. 30, see *Campbell,* and comp. ver. 19, 23.

II. *To ask, request, desire, beg, beseech.* See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. *Xenophon* and *Demosthenes* use the V. in this latter sense. See *Wetstein* on Mat. xv. 23.

ΕΣΘΗΣ, ῆτος, ἡ, either from Heb. שׁית *array, dress,* with ה emphatic prefixed, or from ἕννυμι *to put on,* which see under Ἀμφιέννυμι. *A robe, garment, raiment.* Luke xxiii. 11. Acts i. 10. Jam. ii. 2. & al.

Hence, the Æolic digamma being prefixed, as usual, the Latin *vestis* (by which the Vulg. render the Greek ἐσθής), whence the Eng. *vest, vesture, vestment, invest, divest,* &c.

Ἐσθήσις, ιος, att. εως, ἡ, from ἐσθής. *A robe, garment.* occ. Luke xxiv. 4, where see *Wolfius* and *Wetstein.*

Ἐσθίω, from ἐσθω the same, which from the Heb. עשׁ *to destroy, demolish,* whence also the N. עשׁ *a moth,* which so wonderfully *eats* woollen. See Job xiii. 28. Isa. l. 9. li. 8. Hos. v. 12.

I. *To eat,* as men, Mat. ix. 11. 1 Cor. xi. 28, 29. & al. freq.—or as other animals, Mat. xv. 27. Luke xv. 16.

John the Baptist is said, Mat. xi. 18, to have come μήτε ἐσθίων μήτε πίνων, *neither eating nor drinking,* i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke vii. 33, by his neither eating *bread* nor drinking *wine.* On the other hand, the Son of Man is said, Mat. xi. 19, to have come *eating and drinking,* i. e as others did, and that too with all sorts of persons, Pharisees, Publicans, and Sinners. But, Luke xvii. 27, 28 *eating* and *drinking* is part of the description of a sensual, worldly, careless and irreligious life. Comp. Isa. xxii. 13. 1 Cor. xv. 32, where see *Wetstein.*

II. *To devour, consume,* as fire. occ. Heb. x. 27. Thus in the O. T. the Heb. אכל, *to eat,* is often applied to the action of *fire,* for which in this sense the LXX use other words expressive of *eating,* as ἐδομαι, καταφαγομαι, κατεσθιω, but never (as I can find) ἐσθιω. In *Homer,* however, Il. xxiii. line 182, we meet with ἐσθιω thus applied:

Τυς ἁμα σοι πανλας ΠΥΡ ΕΣΘΙΕΙ——
All these with thee the *fire devours.*

Ἐσοπτρον, ου, τὸ, from εἰς or ἐς *into,* and ὀπτομαι *to seek, look.*

A looking-glass, mirror. occ. Jam. i. 23. 1 Cor. xiii. 12. Comp. Αἰνιγμα.

Ἐσοπτρον is used in this sense by *Anacreon,* Ode xx. line 5.

Ἐγω δ' ΕΣΟΠΤΡΟΝ τιν,
Ὅπως μοι βλεπῃς μι.
I a *looking-glass* would be,
To be always view'd by thee.

Again, Ode xi. line 3,

Λαβων ΕΣΟΠΤΡΟΝ σθενι
Κομας; μιν ωκυτ' ωπας;—
Take thy *looking-glass,* and view
Thy white hairs, alas! how few!

So *Arrian* Epictet. lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655. ΕΣΟΠΤΡΟΝ πρωτον λαβε, ἰδε σου τους ωμους, First take your *looking-glass,* look at your shoulders—"

Εσοπτρον occurs not in the LXX, but is used in the sense of a *mirror*, Wisd. vii. 26. Ecclus. xii. 11, or 13; which passages may be illustrated by remarking, that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8), and were consequently liable to spots and rust, which circumstances are also not irrelative to 1 Cor. xiii. 12.

Ἑσπερα, ας, ἡ.

The evening. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Ἑσπερος, ου, ὁ, *Hesperus, the* * *evening star*, that is, the planet *Venus*, while tending from it's upper to it's lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek ἑσπερος may be derived either from the † Heb. הצפירה or השפרה, on account of the *vivid light* or *splendour* which it reflects. This *Homer* has long since observed, Il. xxii. lin. 317, 318,

Οιος δ' αστηρ ισι μετ' αστρασι νυκλος αμολγῳ
ΕΣΠΕΡΟΣ, ὁς ΚΑΛΛΙΣΤΟΣ ιν ουρανῳ ἱσταται αστηρ.
As *radiant Hesper shines with keener light*,
Far *beaming* o'er the silver host of night,
When all the starry train emblaze the sphere.
POPE.

So *Milton*, in his description of the evening,

——Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode *brightest*.
Par. Lost, b. iv. lin. 604—6.

Ἑστηκω, either from ἑστηκα perf. of ἱστημι *to stand*, or from Heb. שחק *to be still*. *To stand, stand still, stand firm.* Some learned men consider the forms ἑιστηκει and ἑιστηκεισαν, Mat. xii. 46. xiii. 2. & al. as the 3d pers. pluperf. sing. and plur. of ἑστηκω. while others choose to refer them to ἱστημι. It is, however, certain, that the Greek writers sometimes use the V. ἑστηκω. Thus *Aristophanes*, Lys. lin. 635, Ὡδε ΕΣΤΗΞΩ, Here will I *stand*, or *place* myself." And thus in the Life of *Homer*, ascribed to *Herodotus*, § 33, Ουχ ΕΣΤΗΞΟΜΕΝ, We will not *stay*." See also *Scapula*'s Lexicon.

Εσχαλος, η, ον. The Greek Etymologists deduce it from εσχον, 2d aor. of εχω or σχω *to hold, contain*, or from ισχω *to restrain, contain*; but perhaps it may be more probably derived from the Heb. קצה *the end*, with ה emphatic prefixed.

I. *The last*, of time. John vii. 37. 1 John ii. 18, where εσχαλη ὡρα may mean the *last period* of the *Jewish* state. See *Wolfius*, and Acts ii. 17. Jam. v. 3. Mat. xxiv. 5, 24. & al. See also *Macknight* on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. *Lardner*'s History of the Apostles and Evangelists, chap. xx. § ii. Καιρῳ εσχαλῳ, *The last time*, 1 Pet. i. 5, is ‡ *the end of the world*, and the time of judgement, called elsewhere εσχαλη ἡμερα *the last day*, John vi. 39, 40, 44, 54. xi. 24. xii. 48. ‖ But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, *the last days*; and Jude ver. 18, *the last time*; and 1 Pet. i. 20. εσχαλων των χρονων, *the last times*, seem to denote *the last age of the world*, namely, from the first to the second coming of Christ. But see *Macknight* on the several texts, and *Whitby* on 1 Tim. iv. 1.

In the term εσχαλιος, 1 Cor. iv. 9, "there is a reference to the *Roman* custom of bringing forth those persons on the *theatre* in the *after* part of the day, either to fight with each other, or with wild beasts, who were appointed to *certain* death, and had not that poor chance of escaping which those brought forth in the morning had." *Doddridge*.

II. *The last*, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14.

III. *The last, utmost*. Mat. v. 26.

IV. Of place, Εσχαλον, το (μερος, namely, being understood), *The extreme, utmost*, or *most distant part*. Acts i. 8. xiii. 47. The LXX use the phrase, εσχαλα της γης, for the Heb. קצה ארץ, Isa. xlviii. 20, xlix. 6. Jer. x. 13. Nevertheless the expression

* Agreeably to that of *Virgil*, Eclog. x. line 77. *Ite domum saturæ, venit* Hesperus, *ite capellæ*.

† Comp. *Heb.* and *Eng.* Lexicon in אפר VI. VII. and in שפר II.

‡ See the learned *Jos. Mede*'s Works, fol. p. 652, &c.

‖ See Bp. *Newton*'s Dissertat. on Prophecies, vol. ii. p. 456, &c.

pression ought not to be regarded as merely *hebraical* or *hellenistical*, since *Herodotus* also has ΤΑ ΕΣΧΑΤΑ ΓΗΣ, lib. iii. cap. 25. So *Theocritus*, Idyll. xv. line 8. See *Raphelius* and *Wetstein*, and comp. Περας I.

V. Of state, Εσχαια, τα (πραγμαια, namely), *The last state* or *condition*. Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

Εσχατως, Adv. from εσχατος.

Εσχατως εχειν, *To be in the last extremity*, i. e. *at the point of death*. occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by *Diodorus Siculus*. See *Elsner*, *Wetstein*, and *Kypke*.

Εσω, Adv. from εις or ες *in*, *into*.

1. With a Genitive, *Into*. occ. Mark xv. 16.

2. Absolutely, *In*, *within*. occ. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26, where ειναι εσω denotes being *in the house*, as *Kypke* shews εσω is used in *Sophocles*. So from *Arrian* Epictet. lib. i. cap. 22, he quotes εξω εστιν he is *out*, for, he is *from home*.

3. With the article prefixed it assumes the nature of a N. adjective. Ὁ εσω ανθρωπος, *The inner man*, i. e. *the mind, soul, or spirit of man*. occ. Rom. vii. 22. Eph. iii. 16. Comp. Εξω 2. So *Plato* uses the phrase, ὁ ενδος ανθρωπος, for the *rational part of our nature*. See *Wetstein*, *Whitby*, and *Macknight* on Rom. vii. 22.

Εσω, οἱ, *Those who are within*, i. e. the pale of Christ's church. occ. 1 Cor. v. 12. Comp. Εξω 2.

Εσωθεν, Adv. from εσω *within*, and θεν a syllabic adjection denoting *from* a place.

1. *From within*. occ. Mark vii. 21, 23. Luke xi. 7.

2. *Within*. Mat. vii. 15. xxiii. 25, 27, 28.

3. With the article prefixed it assumes the nature of a N. adjective. Εσωθεν, το (μερος, namely), *The inner part, the inside*. occ. Luke xi. 39, 40. Ὁ εσωθεν (ανθρωπος, namely), *The inner man*. occ. 2 Cor. iv. 16, where see *Whitby*, and comp. Εσω 3, and Εξωθεν 3.

Εσωτερος, α, ον. Comparative of εσω. *Inner, interiour*. occ. Acts xvi. 24. Εσωτερον, το, (i. e. μερος,) *The part within*. occ. Heb. vi. 19, εις το εσωτερον του καταπετασματος, *Within the vail*. So the LXX use εσωτερον του καταπετασματος for מבית לפרכת, Lev. xvi. 2, 12; and for אל מבית לפרכת, Lev. xvi. 15.

Ἑταιρος, ου, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from εθος *custom*, q. d. εθαιρος *a customary companion* or *friend*; but perhaps it may be better deduced from the Heb. ההרעה, Hith. of רעה, *to make oneself a companion*. So in Prov. xxii. 24, the LXX render את התרע by μη ισθι ΕΤΑΙΡΟΣ, *be not* a companion; and ἑταιρος in that version generally answers to the N. רעה.

I. *A companion, associate, fellow*. occ. Mat. xi. 16.

II. Used in compellation Ἑταιρε, Vocat. *Friend*. occ. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φιλε does, and is applied in the profane writers, as in St. Mat. to indifferent or even obnoxious persons. Thus in *Lucian*, De Saltat. tom. i. p. 912. Βαλει αν αφειμενος, ω ΕΤΑΙΡΕ, των βλασφημιων τουτων, Will you, therefore, *my friend*, leave off this railing, &c." See other instances in *Wetstein* on Mat. xx. 13, and comp. *Campbell's* Prelim. Dissert. to Gospels, p. 599.

Ἑτερογλωσσος, ου, ὁ, from ἑτερος *another*, and γλωσσα *a tongue, language*.

One of another tongue or *language*. occ. 1 Cor. xiv. 21.

This word occurs not in the LXX, but *Aquila* has used it for the Heb. לעז *barbarous*, Ps. cxiv. or cxiii. 1. And *Raphelius* cites the following words from *Polybius*, speaking of *Hannibal*: Πλειστοις αλλοφυλοις και ΕΤΕΡΟΓΛΩΤΤΟΙΣ ανδρασι χρησαμενος, He employed a great number of men who were *foreigners* both in descent and *language*."

Ἑτεροδιδασκαλεω, ω, from ἑτερος *other, different*, and διδασκαλια *doctrine*.

To teach other or *different doctrine*, namely, from that taught by the Apostles, which was in effect *the words of our Lord Jesus Christ*. occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37

Ἑτεροζυγεω, ω, from ἑτερος *another*, and ζυγος *a yoke*.

To draw the other side of the yoke, to draw, or *be joined in, the same yoke*; or rather, as our translation, *To be unequally*, or *unfitly yoked*, particularly * *in marriage*;

* See *Leslie's* Theological Works, fol. vol. i. p. 755.

for the Apostle seems to allude to that law, Lev. xix. 19, בהמתך לא תרביע כלאים, which the LXX render τα κτηνη σου ου κατοχευσεις ετεροζυξω, where it is plain, as *Bochart* has observed, vol. ii. 246, that ετεροζυξω is used for *one of another kind* or species. "But why are cattle of different species called ετεροζυξαι? Namely, because they are not *usually* joined together in the same yoke, εν ενι ζυξω. So *Hesychius*: Ετεροζυξοι, οι μη συζυξεντες, *Those that are not yoked together.*" *Le Clerc.* occ. 2 Cor. vi. 14.

ΕΤΕΡΟΣ, α, ον, formed, like the Eng. *other*, by a corruption from the Heb. אחר *after, latter, other,* to which word ετερος frequently answers in the LXX.

I. *Other, another.* Mat. viii. 21. xi. 3. xii. 45. & al. freq. Ο ετερος, following ο, εις, *the one, The other*, of two. Mat. vi. 24. Luke vii. 41. xvii. 34, 35, & al. Ετεροι, οι, *Others*, meaning a *third* sort. Mat. xvi. 14. The Attics apply ετερος in like manner. See *Wetstein.* Ετερος and ετερος, repeated, *One* and *another*, i. e. *different from each other.* 1 Cor. xv. 40. Observe, that in 1 Cor. viii. 4, nine or ten MSS, five of which ancient, together with the Vulg. and Coptic versions, omit ετερος, which is accordingly rejected by Bp *Pearce*, and by *Griesbach* marked as probably to be omitted.

II. *Other, different, altered.* Luke ix. 29.

III. *Other, foreign, strange.* Acts ii. 4.

IV. *Strange, unnatural.* occ. Jude ver. 7.

Ετερως, Adv. from ετερος.

Otherwise, differently. occ. Phil. iii. 15.

ETI, Adv. either from ειμι *to be*, or rather from the Heb. עד, or עדי *yet, until.*

1. *Any more, any longer, yet, still.* See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6, where see *Wolfius.*

2. *Even*, of time, jam inde. Luke i. 15. *Raphelius* shews that *Herodotus* uses it in the same view. See also *Wolfius, Wetstein*, and *Kypke.*

3. Ετι δε, *Moreover.* Acts ii 26. Heb. xi. 36. So the Vulg. insuper.
These two particles are used in the same sense by the profane writers. See *Raphelius.*

4. Ετι δε και, *And even, and moreover.* Luke xiv. 26.

Ετοιμαζω, from ετοιμος.

To prepare, make ready. See Mat. iii. 3. xx. 23. xxii 4. xxv. 34. xxvi. 1 i. 17. ii. 31.

Ετοιμασια, ας, ἡ, from ετοιμαζω *to* or *to establish, settle,* as it is us LXX, 1 Sam. xiii 13. 2 Sam. Ps. lxv 7. ciii. 19. & al. for the H *A preparation*, or rather, *A basis, tion, firm footing*; for thus the applied by the LXX, Ezra ii. 6 Ps. lxxxix. 15. Zech. v. 11, for t מכון, or מכונה *a base, foundation.* Dan. xi. 7, 21.) And this latt best agrees with the scope of Epl the only passage of the N. T. w occurs, and with the use of the υποδημα, in St. Paul's time: fo 11, the Apostle advises his cor *put on the whole armour of God, might be able* to stand (στηναι) ag *wiles of the devil*; and ver. 13, *the whole armour of God, that th be able* to withstand (αντιστηνα *evil day, and having done all* (στηναι): Stand (στητε) *therefor ing your feet shod with the e* firm footing or foundation, *of t of peace*, i. e. with the *firm* a knowledge of the gospel, in wl may *stand firm* and *unmoved*, as do in their *military* caligas, whic the Romans were furnished wit for this purpose *. For this in tion of the word, which, I dout the true one, I am indebted to De Calceis Hebræorum, lit. i. where the reader may find it w trated and defended.

ΕΤΟΙΜΟΣ, η, ον, either from t חתם *to seal, seal up, finish, comp* Dan. ix. 24. Ezek. xxviii. 12.) תם *perfect, complete*, with ה prefixed.

I. *Ready, prepared.* See Mat. x xxiv. 44. Mark xiv. 15. Johr 2 Cor. x. 16. Εν ετοιμω εχειν, *in readiness, be prepared.* 2 Cor. *Polybius* cited by *Raphelius*, EI ΕΤΟΙΜΩι, *They were prepare* also *Wetstein* and *Kypke.*

II. With a V. Infinitive followir notes *futurition*, and is equiv μελλων, *What is to be*, futu

* See *Juvenal*, Sat. iii. line 248, and Sa 24, 25.

1 Pet. i. 5. Σωτηριαν ἑτοιμην αποκαλυφθηναι, *Salvation* which is to be *revealed*." This use of the Greek ἑτοιμος seems *hebraical*, and correspondent to the similar application of the Heb. עתיד, which most properly signifies *ready, prepared*. See *Heb.* and *Eng.* Lexic. in עתר I.

Ἑτοιμως, Adv. from ἑτοιμος.

Readily, preparedly. But in the N. T. it is found only in the phrase, Ἑτοιμως εχειν, *To be ready, prepared*. Comp. under Εχω IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5, in which last text it may denote simply *futurition*,—*who shall* or will *judge*. So the Syriac Version לעתיד למן. Comp. under Ἑτοιμος II. The phrase ἑτοιμως εχειν in the sense of *being ready* or *prepared*, is frequently used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxi. 13.

Ετος, εος, ους, το. It may be derived either from the V. εω *to go, proceed*, or perhaps from the Heb. עת *time, season*.

A year. Luke ii. 41, 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. שנה *a year*.

ΕΥ, Adv. from the Heb. אות *to desire, choose*.

I. *Well, happily*. occ. Eph. vi. 3.

II. *Well, good*. occ. Mark xiv. 7.

III. *Well, rightly*. occ. Acts xv. 29.

IV. *Well done!* Eu! Euge! occ. Mat. xxv. 21, 23. Luke xix. 17. See *Wetstein* on Mat.

V. In Composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of δυς, namely, *readiness*, or *easiness*, as in ευμεταδοτος *ready to distribute*, ευκοπος *easy*; and sometimes, but more rarely, *intenseness*, as in ευπροσεδρος *attending very much*, or *constantly*, ευτονως *vehemently*.

Ευαγγελιζω, from ευαγγελιον.

I. In the Active and Middle voice, *To bring glad tidings, good* or *joyful news*. Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בשר; and in the profane writers likewise it is used for *bringing* or *telling good news* or *tidings*. See *Wetstein* on Mat. xi. 5. I add from *Lucian*, Tyrannicid. tom. i. p. 790. Την ελευθεριαν ΕΤΑΓΓΕΛΙΖΟΜΕΝΟΣ, *Bringing the joyful tidings* of liberty;" and from *Josephus*, Ant. lib. v. cap. 1. § 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, την αλωσιν αυτῳ της πολεως ΕΥΗΓΓΕΛΙΣΑΤΟ, *told* them *the good news* of taking the city." So lib vii. cap. 10. § 5. Νικην ΕΥΑΓΓΕΛΙΖΕΤΑΙ, *He tells the good news* of the victory." And De Bel. lib. iii. cap. 9. § 6, "*Titus* sending out a horseman, ΕΥΑΓΓΕΛΙΖΕΤΑΙ τῳ πατρι το εργον, *tells* his father *the good news* of this affair."

In Pass. Ευαγγελιζομαι, *To have good tidings brought, published* or *declared to one*. Mat. xi. 5. Heb. iv. 2, "*For unto us* the good tidings *are published which were published to them*. What these *good tidings* are, is evident from the context. It is *the promise of rest* to God's people." Thus *Campbell* in his Vth Prelim. Dissertation to Gospels, part ii. which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the Mid voice, Isa. lxi. 1, to the Messiah's *publishing good tidings* to the poor, and in Isa. lii. 7, to the *preaching* of the Apostles. Hence in the N. T. Act. and Mid. *To publish the gospel*, or *declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize*. It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18. iv. 18, 43. Acts v. 42. viii. 4. xiii. 32. Rev. xiv. 6. Ευαγγελιζομαι, pass. *To be published as glad tidings*. Luke xvi 16. Gal. i. 11. 1 Pet. i. 25. comp. ch. iv. 6.

Ευαγγελιον, ου, το, from ευ *well, good*, and αγγελια *a message*.

I. *A good message, glad tidings, good* or *joyful news*. The LXX (according to *Aldus*'s edition) use ευαγγελιων for *good tidings*, 2 Sam. xviii. 20, and ευαγγελια for *tidings in general*, 2 Sam. xviii. 22, 25, answering to the Heb בשרה. The Greek writers also apply ευαγγελιον for *good news* or *tidings*. To the instances produced by *Wetstein* on Mat. iv. 23, I add from *Josephus* De Bel lib. iv. cap. 11. § 5, Τα απο της Ρωμης ΕΤΑΓΓΕΛΙΑ ηκε, The *good news* came from *Rome*." And from *Aristophanes* (cited by *Mintert*), ΕΤΑΓΓΕΛΙΑ χαιγωεφρασα αυτοις, And I told them *good news*."

II. In

II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the Prophet Daniel. ch. ii. 44. vii. 13, 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c.

Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, ΕΚ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ζην, to live *of*, or *from*, *the gospel*, so *Josephus* tells us, De Bel. lib. v. cap. 13. § 6, that *John*, the zealot, in defense of his sacrilegious plundering of the temple, and using of the consecrated wine and oil, pleaded that it was fit, τους τω ναω στρατευομενους ΕΞ ΑΓΙΟΥ τρεφεσθαι, that those who fought for the Temple should be fed *from the Temple*." See also *Wolfius*.

Our English word *gospel** from the Saxon godspell, which is compounded of god *good*, and spell *a history, narration, message*, admirably expresses the force and propriety of the Greek ευαγγελιον.

Ευαγγελιστης, ου, ὁ. from ευαγγελιζω.

An Evangelist. These were ministers in the primitive church, who seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with†. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. Comp. Acts xix. 22.

Ευαρεστεω, ω, from ευαρεστος.

To please well, or *very much*. occ. Heb. xi. 5, 6. Ευαρεστουμαι, ουμαι, pass. *To be well pleased*. occ. Heb. xiii 16. It is used in like manner both actively and passively by the profane writers, as may be seen in *Wetstein* on Heb. xi. 5, and xiii. 16, where comp. *Kypke*.

The LXX render התהלך את האלהים *to walk with God*, by ευαρεστειν τω Θεω, concerning *Enoch*, Gen. v. 22, 24, and in several other passages.

Ευαρεστος, ου, ὁ, ἡ, και, τον—ον, from ευ *well*, and αρεστος *pleasing, agreeable*.

Well-pleasing, acceptable, or *pleasing well*. Rom. xii 1, 2. Tit. ii. 9.

Ευαρεστως. Adv. from ευαρεστος.

Acceptably. occ. Heb. xii. 28.

Ευγενεστερος, α, ον. The Comparative of the following

Ευγενης, εος, ους, ὁ, ἡ, from ευ *well*, and γενος *race, family*, which from γεινομαι *to be born*.

I. *Descended from a good family, well-born, noble*. occ. Luke xix. 12. 1 Cor. i. 26.

II. *Generous, ingenuous*. So *Aristotle* ap. *H. Steph.* cited by *Wetstein* on Acts xvii. 11, observes, that ευγενης sometimes signifies μεγαλοψυχης και γενναιος. Comp. also *Kypke*. occ. Acts xvii. 11, where we have the comparat. masc. plur. Ευγενεστεροι, οι, *More generous*. "There is (as *Whitby* has observed) a peculiar *spirit* and *propriety* in this expression, as the Jews ‡ boasted they were || ελευθεροι και ευγενεις, *free and noble*, by virtue of their descent from *Abraham* and the other *Patriarchs*. These *Beræans*, imitating the rational faith of their great progenitor, were ευγενεστεροι *his more genuine offspring*." *Doddridge*.

Ευδια, ας, ἡ.

Fair, or *fine, weather*. It is derived from ευ § *well*, or *good*, and Δια (which see under Ζευς) *Jupiter*, i. e. *the heavens*, or *air*, whence the Latins say, *sub* Dio, in the *open air*; and in *Horace* we have *sub* Jove *frigido*, in the cold *air*, literally, under cold *Jupiter*, lib. i. ode 1. line 25.

* The learned and judicious reader cannot but be pleased with the excellent observation of *Junius* on this word: "GOSPEL. Evangelium. Anglosax. godspell, Al. Gotspell. Hanc vocem retinuere Angli, cum ejus usus apud superiores inferioresque Germanos penitus interciderit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum homiliis, atque aliâ quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox godspell sit ιμφαλικωτατη, et compositione meræ Teutonicâ vim proprietatemque Gr. ευαγγελιον mirificè reddat. Est enim à god bonus, et spell historia, narratio, nuntium." *Junii* Etymol. Anglican. in *Gospel*.

† See *Eusebius* Eccles. Hist. lib. v. cap. 9, or 10. *Echard's* Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 182, and *Suicer* Thesaur. in Ευαγγελιστης;

‡ See John viii. 33, 39, 41.

|| So *Philo* in Legat. col. 792.

§ So *Eustathius* in *Homer*, Il. iii. p. 314, 30. Ζευς και ὁ Απο διεληλυθεναι, ἐξ ὁ και ἡ ΕΥΔΙΑ, ὁ εστιν ἡ ΕΥΑΕΡΙΑ, *Jupiter* also denotes the *air*, whence Ευδια, that is, a *good state of the air, fair weather*."

The

The same Poet speaks of *Jupiter's*, i. e. the *air's*, congealing the snow, lib. i. ode 10. line 7, 8,

——— *Ut glaciet nives*
Puro numine Jupiter.

See also *Cicero* De Naturâ Deor. lib. ii. cap. 25. occ. Mat. xvi. 2, where see *Wetstein's* excellent Note. It is not used in the LXX, but in Ecclus. iii. 15.

Ευδοκεω, ω, from ευ *well, good,* and δοκεω *to think.*

I. *To think well, think good, be pleased, willing,* or *desirous.* Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19, Ὁτι εν αυτῳ ευδοκησε παν το πληρωμα καλοικησαι, *Because in him the whole fulness,* of the Godhead namely, *was pleased to dwell.* The text, according to this explanation, is so agreeable to what the Apostle says, ch. ii. 9; and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16, and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Comp. Πληρωμα X.

II. With εν or εις following, *To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction.* Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Thess. ii. 12. Ευδοκειν EN— is an *hellenistical* phrase formed after the analogy of the Heb. —חפץ ב or—רצה ב, to both which it answers in the LXX. See Isa. lxii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xliv. 3. cxlix. 4, and comp. 1 Mac. x. 47.

III. With an Accusative, *To take pleasure in, to delight in.* Heb. x. 6, 8. This also is an *hellenistical* phrase, and is used by the LXX for the Heb. רצה, Ps. li. 18. cii. 15, for חפץ, Ps. li. 19.

The learned *Raphelius* has remarked on Mat. iii. 17, that this V. is scarcely to be found in any of the profane writers, except *Polybius,* who frequently uses it, but applies it either absolutely, or joins it with a dative. *Wetstein,* however, on Mat. iii. has produced a passage from *Diodorus Sic.* where it is in like manner construed with a dative.

Ευδοκια, ας, ἡ, from ευδοκεω.

I. *A seeming well* or *good, will, pleasure, good pleasure.* occ. Mat. xi. 26. Luke x. 21.

II. *Good will, benevolent affection, affectionate desire.* Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13, and *Macknight.* See *Suicer* Thesaur. on the word.

Ευεργεσια, ας, ἡ, from ευ *well, good,* and εργον *a work.*

A good work or *deed done, a benefit conferred.* occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under Αντιλαμβανομαι II.

Ευεργελεω, ω, from ευ *well, good,* and εργον *a work.*

To do good. occ. Acts x. 38.

Ευεργελης, ου, ὁ, from ευεργελεω.

A benefactor. occ. Luke xxii. 25. See *Wetstein's* Note.

Ευθελος, ου, ὁ, ἡ, from ευ *well,* and θετος *placed, disposed.*

Rightly disposed, fit. occ. Luke ix. 62. xiv. 35. Heb. vi. 7. See *Wetstein* on Luke ix.

Ευθεως, Adv. from ευθυς.

1. *Immediately, instantly.* Mat. iv. 20. viii. 3. & al. freq.

It must in some passages be considered as transposed, or else be rendered *as soon as.* Thus Mark i. 10, Και ευθεως αναβαινων απο του ὑδατος, ειδε σχιζομενους τους ουρανους. *And coming up out of the water he* immediately *saw the heavens opened,* or, As soon as he *came up out of the water he saw, &c.*" So ver. 29. ch. v. 36. xi. 2. See *Doddridge* on Mark i. 10. Ευθυς is in like manner transposed by *Xenophon,* Cyri Exped. lib. ii. p. 171. edit. *Hutchinson,* 8vo. " Proxenus, the Bœotian, ΕΥΘΥΣ μεν μειρακιον ων, επεθυμει γενεσθαι ανηρ τα μεγαλα πρατειν ικανος, *As soon as* he was a stripling, desired to be a man, fit for doing great things;" and by *Lucian,* De Merc. Cond. tom. i. p. 495. Και ὁ μεν πρωτος, ΕΥΘΥΣ επισκεπτομενου παρακυσας του δεσποτου, προδραμων και προμηνυσας απερχεται,—And the first who overhears his master proposing (such a thing) *immediately* running before, and bringing information of it, returns, &c."

2. *Soon, speedily.* 3 John ver. 14.

Ευθυδρομεω, ω, from ευθυς *straight,* and δρομος *a course.*

To come with a straight course, or *run,* as the sailors call it. occ. Acts xvi. 11. xxi. 1.

Ευθυ-

Ευθυμεω, ω, from ευθυμος.
I. *To take courage, be of good courage.* occ. Acts xxvii. 22, 25.
II. *To be cheerful, to be in good spirits,* as we say. Jam. v. 13.
Symmachus uses the particip. ευθυμων for the Heb. טוב לב, *a good* or *cheerful heart.* Prov. xv. 15.

Ευθυμος, ε, ὁ, ἡ, from ευ *well, good,* and θυμος *a mind.*
I. *Of good cheer* or *courage.* occ. Acts xxvii. 36, Ευθυμοι δε γενομενοι, *Being encouraged.*
II. *Cheerful,* whence the comparat. neut. sing. Ευθυμοτερον. used adverbially, *More cheerfully.* occ. Acts xxiv. 10.

Ευθυνω, from ευθυς.
To make straight, direct.
I. *To make straight* a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use ευθειας ποιειτε.
II. *To direct, guide, steer* a ship. occ. Jam. iii. 4, Ὁ ευθυνων, *The person steering, the steersman.*

Ευθυς, Adv. from ευ *well,* and θυω *to rush impetuously,* or from the Heb. עט *to move swiftly, rush impetuously.*
Immediately, instantly. Mat. iii. 16, (where comp. under Ευθεως ἡ) John xiii. 32. xix. 34. & al.

Ευθυς, εια, υ, from ευθυς Adv.
I. *Straight,* in a natural sense. occ. Acts ix. 11.
II. *Straight, right,* in a figurative and spiritual sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15. Comp. Mat. iii. 3.
This word in the LXX most commonly answers to the Heb. ישר *straight, right.*

Ευθυτης, τητος, ἡ, from ευθυς.
Rectitude, righteousness, equity. occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8, is מישור *rightness, righteousness.*

Ευκαιρεω, ω, from ευ *well, good,* and καιρος *time, opportunity.*
I. *To have convenient time* or *opportunity, to have,* or *be at, leisure.* occ. Mark vi. 31. 1 Cor. xvi. 12. *Lucian* uses the verb in the same sense, Amores, tom. i. p. 1050. Οἱ δε των επιγιγνομενων αει λογισμοι της αναγκης αφεθεντες ΗΤΚΑΙΡΟΥΝ επινοειν τι των χρειττονων—And the thoughts of succeeding (generations) being freed from necessity *were at leisure* to invent somewhat better." So likewise *Plutarch,* whom see in *Wetstein.*
II. *To spend,* or *employ, one's le* occ. Acts xvii. 21.

Ευκαιρια, ας, ἡ. from ευκαιρος.
A convenient opportunity. o xxvi. 16. Luke xxii. 6.

Ευκαιρος, ε, ὁ, ἡ. See ευκαιρεω.
Timely, opportune, seasonable, occ. Mark vi. 21. Heb. iv. 16.

Ευκαιρως, Adv. from ευκαιρος.
Opportunely, conveniently, in se Mark xiv. 11. 2 Tim. iv. 2.

Ευκοπωτερος, α, ον, Comparat. *easy,* which from ευ denotin and κοπος *labour.*
Easier, more easy. Mat. ix. 5 & al.

Ευλαβεια, ας, ἡ, from ευλαβης.
Fear. occ. Heb. v. 7, where said to be εισακουσθεις *heard,* livered *from his fear,* that *he* namely, which is so affectingly Mat. xxvi. 37, 38. Mark xi and under which *an Angel app heaven strengthening him,* Luk Ευλαβεια is used in the sense o only in the LXX, Josh. xxii. 2 Wisd. xvii. 8, and ευλαβεομαι by the profane Greek writers. *fius* and *Wetstein* on Heb. v. 7. the LXX of Job xxxv. 12, ac the *Alexandrian* MS, and the *Aldus,* we read ΟΥΚ ΕΙΣΑΚΟΥ ὑβρεως πονηρων, *And thou wil* and so deliver from, *the insol wicked.*" The words in Heb. otherwise be rendered *being h* or *on account of* (comp. Απο I. *ligious reverence,* to God namel *Bowyer's* Conject.); but the f terpretation seems preferable. *land* in Appendix to *Bowyer's* 4to. Our Eng. translators in it, *and was heard* in that *he fe* to have aimed at preserving guity of the original; for *in* here mean either *in (as to) t* or *in as much as.* In the m have, *for his piety.*
II. *Religious,* or *godly, fear.* xii. 28.

Ευλαβεομαι, ημαι, from ευλαβης. *To be afraid, to be moved,* or *with a natural* or *religious* Acts xxiii. 10. Heb. xi. 7.

Ευλαβης, εος, ους, ὁ, ἡ, from ευ

fully, and ελαβον 2 aor. of λαμβανω, or obsol. λαβω *to take*.

I. It properly denotes *one who taketh any thing, which is holden out to him, well and carefully.*

II. *Cautious, circumspect, timid, timorous.* So *Philo*, Life of *Moses*, και αμα την φυσιν ΕΥΛΑΒΗΣ ων, and being also of a *timorous* disposition;" and *Plutarch* in Pericl. περι τον λογον ην ΕΥΛΑΒΗΣ, *in speaking he was* timorous." Comp. *Wetstein* on Heb. v. 7.

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2.

The LXX seem to have used ευλαβεις in a passive sense for *acceptable*, Lev. xv. 31, where και ευλαβεις ποιησεις answers to the Heb. והזרתם, *and ye shall separate*. In *Walton*'s Polyglott however, the Greek words are rendered, et *abstinentes* facietis, *and ye shall make them* abstain.

Ευλογεω, ω, from ευ *well, good*, and λογος *a word.*

I. *To bless*, as one man doth another, *to express good wishes to, to wish happiness to.* Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7.

II. *To bless*, as man doth God, *to praise, laud, celebrate, magnify.* Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of *praising* by the purest Greek writers. See *Elsner* on Luke i. 64.

III. *To bless*, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's *blessing* a person implies his *actually conferring happiness*, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14.

IV. *To bless*, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16.—and the infants, Mark x. 16.

Ευλογητος, η, ον, from ευλογεω.

Blessed. Luke i. 68. Rom. i. 25. ix. 5. & al. Ὁ Ευλογητος, *THE Blessed*, is used by the High Priest as a *title* or *name* of God, Mark xiv. 61, agreeably to the Jewish style. See *Wolfius*, *Schoettgenius*' edition of *Pasor*'s Lexicon in Ευλογητος, and Bp. *Pearson* On the Creed, Art. II. *HIS ONLY SON*, p. 148, fol. edit. 1662.

Ευλογια, ας, ἡ, from ευλογεω.

I. *Blessing, wishing well*, or *expressing wishes of happiness, to.* Jam. iii. 10. Comp. Heb. xii. 17.

II. *Praise, eulogy*, to God. Rev. vii. 12. Comp. Rev. v. 12, 13.

III. *Praise, commendation*, to man. occ. Rom. xvi. 18. So used in the profane writers. See *Wolfius* on the place, and *Wetstein* on Mat. v. 44.

IV. *Blessing*, of God. See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. Ευλογεω III. Rom. xv. 29, Εν πληρωματι ευλογιας του ευαγγελιου του Χριστου, *In the fulness of* the blessing *of the gospel of Christ*, i. e. "with a full and abundant *blessing* attending my ministerial and evangelical labours." *Doddridge*; or rather, according to *Whitby*, "with a full impartment of *spiritual gifts* to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτηριον της ευλογιας, *The cup of blessing*, i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and which corresponds to the *second* cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called *The Cup of Blessing*. See Bp. *Pearce*'s Comment. on the Gospels, p. 443, and Dr. *Bell* On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16.

VI. *Blessing, beneficence, bounty, a bountiful present.* occ. 2 Cor. ix. 5, 6. This seems an *hellenistical* sense of the word; and thus ευλογια is used in the LXX for *a present*, answering to the Heb. ברכה, Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 K. v. 15.

Ευμεταδοτος, ος, ον, ὁ, ἡ, from ευ denoting *readiness*, and μεταδιδωμι *to impart.*

Ready to impart or *distribute.* occ. 1 Tim. vi. 18. *M. Antoninus*, cited by *Wetstein*, uses το ευμεταδοτον for *readiness to distribute.*

Ευνοεω, ω, from ευ *well*, and νους *the mind.*

To be well affected or (q. d.) *well minded towards* another, *to be friends with* him, (as we commonly express it.) occ. Mat. v. 25, where see *Wetstein.*

Ευνοια, ας, ἡ, from ευ *well*, and νους *the mind.*

Bene-

Benevolence, goodwill. occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS, six of which ancient, for οφειλομενην ευνοιαν have οφειλην, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned Critics cited by *Wetstein*, to whom we may add Bp. *Pearce*, who thinks the common reading to be an interpretation only of the genuine one: and *Griesbach* receives οφελην into the text.

Ευνουχιζω, from ευνουχος.

To make an eunuch, either literally by *castration*, or figuratively by *mortification*. occ. Mat. xix. 12.

Josephus uses this word, Ant. lib. x. cap. 2. § 2, where *Isaiah* threatens king *Hezekiah*. τους εκγονους ΕΥΝΟΥΧΙΣΘΗΣΟΜΕΝΟΥΣ, και απολεσανλας το ανδρας ειναι, τω Βαβυλωνιω δουλευσονλας βασιλει, that his descendants *should be made eunuchs*, and having lost their virility, should serve the Babylonish king."

Ευνουχος, ου, ὁ, from ευνη *a bed*, (which perhaps, like the Latin unus *one*, is a derivative from εις, ενος, *one, alone*) and εχω *to have, keep:* unless we prefer *Eustathius*'s derivation, from ευνις *deprived*, and οχειας *of cohabitation*. Ευνις is used by *Homer*, Il. xxii line 44. and Odyss. ix. line 524, and may also be derived from εις, ενος, *alone*.

I. *A keeper of the bed*, or *bed chamber, a chamberlain*. Some think it is applied strictly in this *etymological* sense to queen *Candace*'s eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called ανηρ *a man:* But this argument seems very weak; for ανηρ Αιθιοψ, according to both the *Greek* and *Heb.* idiom, is exactly equivalent to Αιθιοψ τις (see *Raphelius*): and surely *an eunuch* might be called ανηρ, as distinguished from *a woman*.

The LXX use ευνουχος for the Heb. סריס *an officer*, where we cannot well suppose any reference to *castration*. Comp Gen. xxxix. 1, 7. in the LXX, and see *Heb.* and *Eng.* Lexicon under סרס.

II. *An eunuch, a man* either *naturally impotent*, occ. Mat. xix. 12; or *castrated*, Mat. xix. 12. Acts viii. 27. & al. *Eunuchs* had anciently the *charge of the bedchamber*, and the care of the women, in the palaces of the *Eastern* prin Esth. ii. Dan. i.), as they still that part of the world to this day

III. *An eunuch*, in a figurative se *who on a religious account mortifi tural inclinations, and refrains e marriage*. occ. Mat. xix. 12.

See *Suicer*'s Thesaur. on this wo

Ευοδοω, ω, from ευ *well, good*, an *way, journey*.

I. *To give* or *afford a good* or *p journey*; whence Ευοδουμαι, ουμ *To have a prosperous and success ney*. occ. Rom. i. 10, where see It is used in this sense by the LX xxiv. 27. for the Heb. נחה בדרך *the way*.

II. *To prosper* another, *to make* him *ous*. Ευοδουμαι, ουμαι, pass. *To be prospered*. occ. 1 Cor. xvi. 2. ver. 2, twice. In this latter se used not only by the LXX, Prov Jud xv. 18, but by the profane as may be seen in *Wetstein* o i. 10.

Ευπειθης, εος, ες, ὁ, ἡ, from ευ denc *siness*, and πειθω *to persuade*.

Easily persuasible, easy to be pers entreated. occ. Jam. iii. 17.

Ευπεριστατος, ου, ὁ, ἡ, from ευ *well* and περιστατος *surrounding*, whi περιιστημι, or περιιστασαι *to surr Easily surrounding* or *encompass to surround* or *encompass*. This difficult word, being found in n writer before the time of the A After examining various interp of it both ancient and modern, may be seen in *Suicer* Thesaur. nops. *Wetstein*, *Elsner* and *Wo* find myself, with the two las learned writers, obliged to acq the exposition *Chrysostom* gives περιστατος by ἡ ευκολως περιιστασει which *easily encompasses* or *surro* So French Trans. qui nous en si aisément. *Diodati*'s Italian, c a darci impaccio, *which is apt us*. occ. Heb xii. 1, where *Kypk* see, explains it to the same effect *dati*. The particular sin here n the Apostle seems to be that m by *Doddridge*, namely, "a disp relinquish or dissemble the gospe of suffering." Compare the f

context, and chap. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.

Very ingenious is the interpretation of *Wetstein*, who explains ευπεριϛατος in a *passive* sense of the sin which *is surrounded* with so *great* a cloud of witnesses, who are, as it were, spectators of the christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation he proves from pertinent authorities, that both περιϛατος and απεριϛατος are used *passively*, the former signifying *surrounded*, the latter *not surrounded*. But then he also quotes a passage from *Theopompus* in *Athenæus*, where περιϛατος must be understood *actively* (ΠΕΡΙΣΤΑΤΟΝ βοωσα την κωμην ποιει, by her cries she makes the village *surround* her, or brings it around her,"); and *Elsner* observes against *Le Clerc*, that verbal adjectives of a like form in—τος have often an *active* signification. And since the Apostle joins the ευπεριϛατον αμαρτιαν with ογκον παντα *every weight*, and describes it as something which christians are *to lay aside*, *Chrysostom*'s exposition above-mentioned appears justly preferable to *Wetstein*'s; and it seems very probable, that in this epithet ευπεριϛατον the Apostle alludes to the long flowing garments of the ancients, which, if not *put off* in running a race, would (περιϛαναι) *cling about* their legs, and impede their course. So *Diodati*, *Beza*, and *Piscator* in *Leigh* Crit. Sacr. Comp. under Αναζωννυμι.

Ευποια, ας, ἡ, from ευποιεω *to do good*, which from ευ *well*, and ποιεω *to do*.

Doing good, i. e. works of *charity* and *mercy*, *beneficence*. occ. Heb. xiii. 16.

Ευπορεω, ω, and ευπορεομαι, ουμαι, from ευπορος * *having* or *possessing any thing*, which from ευ *well*, and πορος (from πειρω *to pass through*) which signifies not only † *a passage through*, but *a mean* or *method found out for doing any thing*, particularly *for getting money*; also, *gain*, *income*, *revenue*.

To be able to afford, *to be able*, in this sense. occ. Acts xi. 29, where *Kypke* observes that the expression is elliptical, and that χρηματων *wealth* or some such word is to be understood. He accordingly cites from *Josephus* ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΗΘΕΙΣ, and from *Strabo* ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΟΥΝΤΑΣ. Comp. also *Elsner* and *Wetstein*.

It is used by the LXX for the Heb. השיג *to reach*, *attain to*, Lev. xxv. 26, 49; for the Heb. מצא *to find*, *obtain*. Lev. xxv. 28.

Ευπορια, ας, ἡ, from ευπορος, which see under Ευπορεω.

Substance, *maintenance*, *livelihood*, *means*, opes, facultates. occ. Acts xix. 25.

Ευπρεπεια, ας, ἡ, from ευπρεπης, ους, ες, ὁ, ἡ, which from ευ *well*, and πρεπω *to be beautiful*, *to become*.

Beauty, *pleasing form*. occ. Jam. i. 11.

Ευπροσδεκτος, ε, ὁ, ἡ, from ευ *well*, and προσδεκτος *accepted*, *acceptable*; which latter word is used by the LXX, Prov. xi. 20, and is derived from προσδεχομαι *to receive*, *accept*.

Well accepted, *acceptable*. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5.

The word is applied in the same sense by *Plutarch*, (see *Wetstein*), and by *Clement*, 1 Cor. § 35, 40. edit. *Russel*.

Ευπροσεδρος, ε, ὁ, ἡ, και το—ον, from ευ intens. and προσεδρος, *an assessor*, *a constant attendant*, also *assiduous*, which from προς *near*, *hard by*, and εδρα *a seat*. *Constantly attending*, whence the neut. Ευπροσεδρον, το, used as a substantive, *Constant*, or *continual*, *attendance*. occ. 1 Cor. vii. 35. Comp. προσεδρευω. But observe that in 1 Cor. vii. 35, many MSS, five of which ancient, read ευπαρεδρον to the same sense. And this reading is embraced by Bp. *Pearce*, whom see, and by *Griesbach* received into the text.

Ευπροσωπεω, ω, from ευ *well*, and προσωπον *a face*, *appearance*.

To make a fair appearance, or *shew*. occ. Gal. vi. 12.

* *Kypke* remarks, that *Musonius* in *Stobæus*, serm. viii. p. 476, confirms this sense by distinguishing between πτωχους and πλουσιους *the rich*. "Some men, when they cannot pretend poverty, αλλ' ΕΥΠΟΡΟΙ ΧΡΗΜΑΤΩΝ ὀντες, τινες δε και πλουσιοι, but who are *possessed of property*, and some even *rich*, yet go so far as not to bring up their younger children, ἱνα τα προγονικα ΕΥΠΟΡΗ μαλλον, that the elder may be better provided for."

† "Πορος transitus, trajectus—item ratio excogitata aliquid efficiendi: ut πορος χρημαϛων ratio pecuniæ comparandæ. *Eurip.* pro quo & absolutè πορος dicitur apud *Aristot.* Rhet. 1. & Polit. lib. i. cap. 7. Interdum pro quæstu usurpatur, ut apud eundem in Polit, significat & reditus, proventus, obventio; vectigal apud *Aristoph.* in Vesp." *Scapula*.

The

The Greek writers often use the adjective ευπροσωπος for *specious, appearing fair* or *well*. For instance see *Wolfius*, *Wetstein*, and *Kypke*.

ΕΥΡΕΩ, ω.

To find. An obsolete V. which may not improbably be derived from Heb. האור *the light*, either because *to find* is, as it were, *to bring things to light*, or because the *light* itself searcheth and *findeth out* all things. (See Job xxv. 3. Ps. xix. 6.) From ευρεω we have in the N. T. 1st fut. ευρησω, perf. ευρηκα, 1 aor. pass. ευρεθην, 1 fut. ευρεθησομαι, 1 aor. mid. particip. ευραμενος (Heb. ix. 12.) by syncope for ευρησαμενος; if it should not rather be deduced from the obs. ευρω, 1 aor. ευρα, 1 aor. mid. ευραμην, particip. ευραμενος. See under Ευρισκω.

Ευρισκω, from the obs. ευρω, or ευρεω.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry.* Luke xxiii. 2. So used by *Xenophon* and *Demades* cited by *Kypke*.

III. *To find without seeking*, or *by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon.* Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. xxiv. 46. xxvi. 40. Comp. Luke xvii. 18, (which *Elsner*, *Wolfius*, and *Campbell* understand *interrogatively*, as the preceding verse) Phil. iii. 9.

V. *To find, obtain, get.* Luke i. 30. ix. 12. John x. 9. Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So *Lucian* Reviv. tom. i. 396. Μολις γαν ΕΥΡΟΜΗΝ πολλα ικετευσας, I could, however, scarcely *obtain* with many entreaties." See also *Wetstein* and *Kypke* on Heb. ix. 12, and *Kypke* on Rom. iv. 1.

VI. *To find* the price or value of any thing by computation. Acts xix. 19. *Xenophon* applies the V. in the same sense. See *Raphelius* and *Wetstein*. So *Herodotus*, lib. vii. cap. 28, ΕΥΡΟΝ λογιζομενος—*I found* by computation—"

VII. *To save, preserve.* Mat. x. 39. xvi. 25 Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able.* Rom. vii. 18, where *Kypke* cites *Plutarch*, *Pausanias* and *Arrian* using it in a like view.

IX. Ευρισκομαι, Pass. *To be found*, i. e. *to be.*

In this sense it is frequently applied in the LXX for Heb. נמצא, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where *Campbell* translates Ευρεθη εν γαστρι εχουσα, by *She* proved to be *with child*." Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21, where see *Vitringa* and *Kypke* on Mat.

Ευροκλυδων, ωνος, ὁ.

Euroclydon, a tempestuous wind, usual in the Mediterranean, and well known to the modern mariners by the name of *a levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The *great wind*, or *mighty tempest*, or *vehement east wind*, described by the prophet *Jonah*, ch. i. 4. iv. 8, appears to have been one of these *levanters* *. Ευροκλυδων, according to the annotations of *Erasmus*, *Vatablus*, and others, is said to be *vox hinc ducta quod* ingentes *excitet* fluctus (a word derived from it's exciting *great waves)*, as if those commentators understood it to have been, as *Phavorinus* writes it *(in voce* Τυφων), Ευρυκλυδων †, and as such compounded of ευρυς (latus, amplus, *broad*, *large*, &c.), and κλυδων (fluctus, *a wave)*. But rather, if an etymology is required, as we find κλυδων used by the LXX (Jonah i. 4, 12.) instead of סער, which always denotes *a tempest*, as I conjecture, properly so called, Ευροκλυδων will be the same with ‡ Ευρα κλυδων, i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. *Shaw*, Travels, p. 330, and Note, where the reader may meet with further satisfaction on this subject, and may find the common reading Ευροκλυδων sufficiently defended in preference to that of the *Alexandrian* MS, Ευρακυλων, though favoured by the Vulg. version, Euroaquilo, and embraced by *Grotius*,

* The winds in Jonah, however, appear to have been miraculous.

† One MS. cited by *Wetstein* and *Griesbach* reads so.

‡ Ευρος, *the east wind*, is, by the way, from the Heb. אור *the light*, which rises in that part of the heavens.

Clover,

Cluver, *Le Clerk*, and *Bentley*. The ancient Syriac version has אורקידון. See also *Wetstein*, *Doddridge*, and *Bowyer's* Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26.

Ευρυχωρος, ε, ὁ, ἡ, from * ευρυς *broad*, and χωρος *a place*.

Broad, roomy, spacious. occ. Mat. vii. 13.

Ευσεβεια, ας, ἡ, from ευσεβης.

I. *Devotion, piety towards God.* Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness*, or *the whole of true religion; so named because piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16.

Ευσεβεω, ω, from ευσεβης.

I. *To exercise piety* or *true religion.* Comp. Ευσεβεια II. occ. 1 Tim. v. 4, where observe that τον—οικον is governed of the preposition κατα understood. So *Elsner* cites from *Isocrates* in Nicocle, § 35, ΤΑ περι τας Θεους ΕΥΣΕΒΟΥΜΕΝ †. See more in *Elsner* and *Wolfius*.

II. Transitively, governing an Accusative, *To worship religiously.* occ. Acts xvii. 23. So *Euripides* and *Plutarch*, cited by *Wetstein*, ΕΥΣΕΒΟΥΣΙ ΤΟΥΣ ΘΕΟΥΣ, and ΕΥΣΕΒΕΙΝ ΘΕΟΥΣ."

Ευσεβης, ους, ες, ὁ, ἡ, from ευ *well*, and σεβομαι *to worship*.

Devout, pious, religious, godly. occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9.

Ευσεβως, Adv. from ευσεβης.

Piously, religiously, godly. occ. 2 Tim. iii. 12. Tit. ii. 12.

Ευσημος, ε, ὁ, ἡ, from ευ *well*, and σημα *a sign*.

Significant, intelligible, easy to be understood. occ. 1 Cor. xiv. 9, where see *Wolfius* and *Wetstein*.

Ευσπλαγχνος, ε, ὁ, ἡ, from ευ *well*, and σπλαγχνον *a bowel*, which see.

Of tender bowels, tender-hearted, tenderly compassionate‡. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in *Clement*, 1 Cor. § 29. Ευσπλαγχνος is [redacted] in *Sophocles*, and Ευσπλαγχνια in *Euripides*; but in those writers both these words denote *strength of mind, high-spiritedness*. See *Wolfius* on Eph. iv. 32. But *Chrysostom*, cited in *Suicer's* Thesaur. under Ευσπλαγχνιζομαι, applies the particip. ευσπλαγχνιζομενος in the sense of *tenderly compassionate*; and *Symmachus* uses ασπλαγχνος for the Heb. אכזרי *cruel*, Prov. xvii. 11, and so doth another *Hexaplar* version for אכזר, Deut. xxxii. 33. Comp. under Σπλαγχνον II.

Ευσχημονως, Adv. from ευσχημων.

Honourably, gracefully, decently. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12.

Ευσχημοσυνη, ης, ἡ, from ευσχημων.

Comeliness. occ. 1 Cor. xii. 23.

Ευσχημων, ονος, ὁ, ἡ, from εν *well, good*, and σχημα *form, fashion, mien*.

I. Spoken of persons, *Honourable, respectable, reputable.* occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See *Wetstein* and *Kypke* on Mark.

II. Of things or actions, *Decent, becoming, comely.* occ. 1 Cor. vii. 35. xii. 24.

Ευτονως, Adv. from ευτονος *intense*, from ευ intens. and τετονα perf. mid. of τεινω *to stretch, strain*.

Intensely, vehemently, strenuously. occ. Luke xxiii. 10. Acts xviii. 28.

Ευτραπελια, ας, ἡ, from ευτραπελος, which is derived from εν *easily*, and ἐτραπον 2 aor. of τρεπω *to turn*, and properly signifies one who can ‖ *easily* or *readily turn* his discourse, and *accommodate* it to the present occasion, for the purpose of *exciting mirth* or *laughter; a wit;* but since such persons are very apt to deviate into *buffoonery* and *scurrility*, hence ευτραπελος is sometimes used in a bad sense for *a buffoon, a scoffer, a sneerer*. So *Isocrates* in Areopag. joins the ευτραπελους with τους σκωπτειν δυναμενους, those who are expert in *scoffing*." And *Aristotle*, "Οι βωμολοχοι ευτραπελοι προσαγορευονται, *Buffoons* are called ευτραπελοι."

* *Scapula* remarks, that this word may seem to be composed of ευ *well*, and ῥεω *to flow*, so as to be spoken properly of a *broad* and *well-flowing river*, as in *Homer*, Il. vi. line 508.

Ευρεῖαν λωτησθαι ΕΥΡΡΕΙΟΣ ποταμοιο.
That us'd to bathe in the *wide-flowing* stream.

Comp. Il. v. line 545. Il. xxi. line 1.

† *Isocrates* has a very similar expression in Demon. § 7, Πρωτον μεν ΕΥΣΕΒΕΙ ΤΑ περι τους Θεους—"

‡ "*Notat—eos qui ex* imis visceribus, *aut ex* corde *plane* medullitùs *miserorum* misereantur, *eorumque calamitatibus* vehementissimè afficiantur." *Illyr.* in N. T. in *Leigh's* Crit. Sacr.

‖ "Ευτραπελια—παρα το ΕΥ ΤΡΕΠΕΣΘΑΙ την λογον ειρηται." Etymol. Magn.

I. In a good sense, *Wit, pleasantry, facetiousness, merriment*, [illegible]o used by *Plato*.
II. In a bad sen[illegible] *Buffoonery, scurrility, satirical* or *obscene jesting;* for, from the tenour of the Apostle's discourse, he seems particula[illegible]o allude to this last. (See *Hammond.*) So *Hesychius* explains ευτραπελια not only by κεφοτης *levity*, and μωρολοτια *foolish talking*, but also by αισχρολοτια *filthy* or *obscene talking*. occ. Eph. v. 4. See *Wetstein* and *Elsner* on the place.

Ευφημια, ας, ἡ, from ευφημος.
Good report. occ. 2 Cor. vi. 8.

Ευφημος, ε, ὁ, ἡ, from ευ *well, good*, and φημη *report, fame*.
Of good fame or *report, reputable*. occ. Phil. iv. 8.

Ευφορεω, ω, from ευ *well*, and φορεω *to bear*.
To bear or *bring forth well* or *plentifully*. occ. Luke xii. 16. The verb or participle is used by *Hippocrates* and *Josephus*, cited by *Kypke*, as the nouns ευφορος and ευφορια are by others of the Greek writers.

Ευφραινω, from ευ *well*, and φρην *the mind*.
To rejoice, make joyful in mind.
I. In a good and spiritual sense, *To rejoice, make joyful*. occ. 2 Cor. ii. 2.
Ευφραινομαι, Pass. *To be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.
II. Ευφραινομαι, Pass. *To be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19, Ευφραινομενος—λαμπρως, *Living in jovial splendour*." The Greek beautifully implies, that this worldling not only *indulged himself* in dainty meats, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous*, and *splendid* manner. And observe further on Luke xvi. 19, that our Lord having reproved the hypocrisy and erroneous tenets of the *Pharisees*, ver. 15, 18, who were covetous, and who, as *Josephus*, one of that sect, tells us. Ant. lib. xviii. cap. 1. § 3, την διαιταν εξευτελιζουσιν, ουδεν εις το μαλακωτερον ενδιδοντες, lived sparingly, and indulged in no luxury," proceeds now, under a parable representing a rich self-indulgent Epicurean *Sadducee* (see *Josephus*, Ant. lib. xiii. cap. 10. § 6), to warn his hearers against the dan the wrong use of riches, and to co in opposition both to the hypocritica *risees* and to the openly impious *cers*, the doctrine of a future st happiness or misery after death. Se *Wetstein*, and comp. under Σαδδυκ

Ευφροσυνη, ης, ἡ, from ευφρων *joyful* which from ευ *well*, and φρην *the Joy, joyfulness, gladness*. occ. Acts xiv. 17.

Ευχαριστεω, ω, from ευχαριστος.
To thank, give or *return thanks, be ful*. See Mat. xv. 36, and *Wetste Kypke* there. Mat. xxvi. 27. Luk 11. John xi. 41. Rom. i. 21. 1 Co Eph. v. 20. In Rom. vii. 25, for ριστω τω Θεω, two ancient MSS the Vulg. read ἡ χαρις τε Θεε; a ancient MS, with two later ones χαρις τω Θεω; and this latter r *Griesbach* marks as perhaps prefer the common one. In 1 Cor. xiv. find that the Alexandrian and othe MSS [four ancient, and two late *Wetstein* and *Griesbach*] and th Copt. and Ethiop. versions leave o I render this place therefore thus, *thanks to God, speaking in more languages than you all*. St. Pau ευχαριστειν in the two preceding for *giving thanks* in the public ser the church, and so it means her think." Bp. *Pearce*, whose interpr is embraced and inforced by *Mac* whom see.
Ευχαριστουμαι, ουμαι, Pass. *To be a ledged with thanks*, or *thanksgivin* 2 Cor. i. 11.

Ευχαριστια, ας, ἡ, from ευχαριστος.
Thankfulness, giving of thanks, giving, whether to man, as Acts — or to God, 1 Cor. xiv. 16. 2 15. Eph. v. 4. & al. freq.

Ευχαριστος, ε, ὁ, ἡ, from ευ *well*, an *thanks*.
Thankful, grateful. occ. Col. iii. 1

Ευχη, ης, ἡ, from ευ *well*, and χεω *to p*
I. *A prayer poured forth* to God. oc v. 15.
II. *A vow*. occ. Acts xviii. 18, (w *Doddridge.*) xxi. 23. In this latt it is not only frequently used LXX (for the Heb. נדר *a vow*), by the profane writers. See *Sca*

from ευχη.
to God. occ. Jam. v. 16. Comp.
xiii. 7. 3 John ver. 2.
ul. occ. Acts xxvi 29. xxvii. 29.
. 3, (where see *Boxyer.*) 2 Cor.
Raphelius remarks on Acts xxvi.
. *Xenophon* in like manner joins
with a dative, as Cyropæd lib. ii.
ΙΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ τα αἰσθα,
to the gods for good things;"
vii Οἱ δε ΕΥΞΑΜΕΝΟΙ ΤΟΙΣ
—They having *prayed to the*
So the text may be rendered, *I*
ay to *God, that, &c.*" See other
s in *Kypke.*
, ε, ὁ, ἡ, from ευ *well,* or intens.
σις *useful.*
very useful. occ. 2 Tim. ii. 21. Iv.
em. ter. 11.
ω, from ευψυχος *courageous,*
from ευ *well,* and ψυχη *the soul,*
of good courage, or *comfort.* occ.
19; where *Kypke* cites *Josephus*
his V. Ant. lib. xi cap. 6. § 9,
ing *Artaxerxes* or *Ahasuerus,* who,
θησα ΕΥΨΥΧΕΙΝ και τα κρειτ-
δοκαν παρεθαρρυνεν, encouraged
to be of good comfort, and to ex-
tter things."
ς, ἡ, from ευ *well, good,* and ωδα
id. of οζω *to smell.*
smell, a good odour. occ. 2 Cor.
Eph. v. 2. Phil. iv. 18. The
οσμαν ευωδιας, *a sweet-smelling*
or *odour,* is very frequently used
LXX for the Heb. ריח ניחוח *a sa-*
odour of rest, which is often ap-
the Patriarchal and Levitical sa-
. See Gen. viii. 21. Exod. xxix.
v. i. 9, 13, 17. ii. 2. iii, 5, 16. iv.
15, 21. viii. 21, 28.
, ε, ὁ, ἡ, from ευ *well, good,* and
Eolic for ονομα, *a name.*
od name, having a good or *fortu-*
ne. Thus used in *Lucian.*
ft, as opposed to the *right.* Εξ
ων (μερων *parts,* namely), On *the*
e. Mat. xx. 21. xxv. 33. & al.
τονλες αυλην ευωνυμον, Leaving it
eft. Acts xxj. 3; so *Wetstein* cites
Lucian, speaking of navigators,
ηλην ΔΕΞΙΑΝ λαβονλες, Leaving
the right."—Τον—ευωνυμον, *The*
t namely, Rev. x. 2.

As to the reason of this latter signification, the *left* side was by the Greeks superstitiously reckoned of *evil* omen, and it was part of the same superstition to call such things by more *auspicious* names; and what could be more auspicious than ευωνυμος? This, therefore, they used for the *left* side, in the same manner as they styled the *Infernal Furies,* Ευμενιδες the *good-natured* goddesses. See more on this subject under Αριστερος.

Εφαλλομαι, from επι *upon,* and ἁλλομαι *to leap.*
To leap upon. occ. Acts xix. 16.

Εφαπαξ, Adv. from επι *upon, at,* and ἁπαξ *once.*
1. *Once, once for all.* occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.
2. *At once.* occ. 1 Cor. xv. 6.

Εφεσινος, η, ον, from Εφεσος *Ephesus,* the name of a city, the metropolis of *Ionia,* a country of *Asia Minor.*
Of Ephesus, Ephesian. occ. Rev. ii. 1.

Εφεσιος, α, ον, from Εφεσος *Ephesus.*
An Ephesian. occ. Acts xix. 28, 34, 35. xxi. 29.

Εφευρετης, ου, ὁ, from εφευρισκω or εφευρεω *to invent,* which from επι intens. and ευρισκω or ευρεω *to find.*
An inventor. occ. Rom. i. 30. *Anacreon* uses this word, Ode xli. line 3, where he calls *Bacchus,* τον ΕΦΕΥΡΕΤΗΝ χορειας, the *inventor* of the choral dance."

Εφημερια, ας, ἡ, from εφημερος *daily, lasting one day.*
I. Properly, *A daily course, a ministration lasting a day.* So *Suidas,* Ἡ της ἡμερας λειτουργια."
II. *A periodical course, a ministration to be performed after a certain period of days,* or *the family* or *class which were to attend such a periodical ministration.* occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 K. xi. 5—7, that these *courses* of the Priests were *weekly,* or of *seven* days each, and began and ended on the Sabbath.
In the LXX this word sometimes answers to the Heb. מחלקות *divisions, distributions,* of the Priests or Levites namely, but most properly to the Heb. משמרת *charge, ministry.* See 2 Chron. xxxi. 16.

Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.

Josephus has the same phrase as St. Luke, ch. i. 5, when he calls *Mattathias* ΙΕΡΕΥΣ ΕΞ ΕΦΗΜΕΡΙΑΣ Ιωαριβος, *a priest of the course of* Joarib. Ant. lib. xii. cap. 6. § 1. (comp. 1 Mac. ii. 1.) And in his *Life*, § 1, he applies Εφημερις in the same sense: "My descent, says he, is not only from the priests, αλλα και εκ της φυλης ΕΦΗΜΕΡΙΔΟΣ των εικοσιτεσσαρων, but also from the first *course* of the twenty-four."

Εφημερος, α, ον, ὁ, ἡ, from επι *for*, and ἡμερα *a day*.

Daily, sufficient for a day. occ. Jam. ii. 15. See *Wolfius* and *Wetstein* on the place.

Εφικνεομαι, ουμαι, from επι *unto*, and ικνεομαι *to come*, which see under Αφικνεομαι.

To come, or *reach unto*. occ. 2 Cor. x. 13, 14.

Εφιστημι, from επι *by, near*, or *upon*, and ιστημι *to stand*.

I. *To stand by* or *near, to present oneself.* Luke xxiv. 4. Acts xxii. 13, 20. xxiii. 11. Comp. ch. x. 17. xii. 7. Luke ii. 9. This word is applied by St. Luke to *heavenly visitants* with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in *Raphelius* on Acts xxiii. 11, and in *Wetstein* on Luke ii. 9.

II. Implying local motion, *To come in*, or *near*. Luke ii. 38. x. 40.

III. *To come upon*, implying hostility, Acts iv. 1. vi. 12. xxiii. 27. *To assault*. Acts xvii. 5.

IV. *To come upon suddenly* and *unexpectedly*. Luke xxi. 34. 1 Thess. v. 3.

V. *To be instant, imminent, at hand.* 2 Tim. iv 6.

VI. *To be instant, urge.* 2 Tim. iv. 2.

VII. *To be present*. occ. Acts xxviii. 2. So *Polybius* has τον ΕΦΕΣΤΩΤΑ ζοφον for a *present surrounding* darkness. See *Raphelius*.

ΕΦΦΑΘΑ, Heb.

Ephphatha, that is, *Be thou opened*. It may be considered either as the 2d pers. sing. imperat. of Niph. הִפָּתַח, or rather of Hith. הִתְפַּתַּח (the ת being in pronunciation softened into ס) from the V. פָּתַח *to open*. The ancient *Syriac* version expresses it by the Hith. form, אִתְפְּתַח occ. Mark vii. 34.

Εχθρα, ας, ἡ, from εχθρος.

Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. Jam. iv. 4. Eph. ii. 15, 16, where see *Macknight*.

In these two last texts it denotes *the cause* or *occasion of enmity*.

Εχθρος, ου, ὁ, or εχθρος, α, ον, from εχθος *hatred, enmity*, which from εχομαι *to adhere* (say some), because *hatred* is apt to *adhere* to the mind, and become *inveterate:* or may not εχθος be rather deduced from the Heb. שָׁקַץ *to loathe, nauseate*, with ה emphatic prefixed?

I. In an active sense, *An enemy, adversary.* See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18.

II. In a passive sense, *A person hated* or *rejected as an enemy.* Rom. v. 10. xi. 28. In this latter view *Homer* applies the word, Il. ix. line 312. & al.

ΕΧΘΡΟΣ γαρ μοι κεινος, ὁμως Αϊδαο πυλῃσιν
Ὅς κ' ἑτερον μεν κευθει ενι φρεσιν, αλλο δε βαζει.

Who dares think one thing and another tell
* "By me 's *detested*," as the gates of hell.
POPE.

Εχιδνα, ης, ἡ, from the masc. εχις, ιδος, ὁ, *the male viper*, which may be deduced either from εχομαι *to adhere* (as Acts xxviii. 3, comp. καθαπτω), or from Heb. הכה, Hiph. of נכה *to smite*.

I. *A viper*, properly the female. occ. Acts xxviii. 3.

II. Γεννηματα εχιδνων, *Offspring of Vipers*, i. e. a wicked brood of wicked parents (comp. Acts vii. 51.), with particular allusion to their father, the devil, that *old serpent*. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see *Bochart*, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.

ΕΧΩ, perhaps from the Heb. עָנַק *to confine, compress*, if it be not rather derived from the obsol. σχεω, which see.

I. *To have*, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1 Heb. ix. 4. Rev. iii. 1. & al. freq.

On Tit. ii 8, see *Wetstein*, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. ob-

* My heart detests him. POPE.

serve,

serve, that many MSS, six of which ancient, several ancient versions, and eight printed editions, have εσχομεν; which reading is accordingly approved by *Mill* and *Wetstein*, and by *Griesbach* received into the text.

II. *To have, possess.* Mat. iii. 4. xii. 11. xiii. 9, 44. Acts xxiv. 16. & al. freq. Mat. xiii. 12, *But whosoever* hath not, *from him shall be* taken away *even* that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. *Macknight*, that *Juvenal* has used a parallel one, Sat. iii. lin. 208, 209,

Nil habuit *Codrus;* ——— *tamen* illud
Perdidit, *infelix*, totum nil: ———

Codrus *had nothing;* yet, poor wretch! he *lost That nothing.*

See also *Wetstein;* and comp. 1 Cor. xi. 22, τους μη εχοντας *the poor.* So in *Aristophanes*, Plut. line 595, τους εχοντας means *the opulent*, or *rich.* Comp. *Kypke* on Luke viii. 18.

III. *To have*, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18.

IV. *To have, obtain.* Mat. v. 46. vi. 1. Rom. i. 13, where see *Kypke.*

V. *To hold, retain.* 1 Tim. i. 19. iii. 9.

VI. *To hold, esteem, count.* Mat. xiv. 5. xxi. 26. Mark xi. 32. Acts xx. 24. *Wetstein* on Mat. xiv. 5, cites *Isocrates* applying the V. in the same sense. See also *Kypke.* So Luke xiv. 18, 19, Εχε με παρητημενον may be rendered, Reckon *me excused.*" The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See *Wolfius.*

VII. *To have in one's power, to be able, can.* Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. *Kypke* on Mark shews that εχειν is used in this sense with ὁ, ὁ, τι, ὡς and the like by the best Greek writers.

VIII. *To seize, possess*, as trembling and astonishment. Mark xvi. 8. The best Greek writers apply εχω in like manner. See *Wetstein*, and *Homer* Il. vi. line 137, and Il. xviii. line 247, and for other instances, see *Kypke.*

IX. Joined with an Adv. it may be rendered, *To be.* Acts xii. 15, ΟΥΤΩΣ ΕΧΕΙΝ, *To be so*, sic se habere, comp. Acts vii. 1. xvii. 11; Πως εχουσι, *How they* are, or fare, Acts xv. 36; especially with Adverbs expressing an *affection* of body or mind, thus Κακως εχειν, *To be ill, sick*, Mat. iv. 24. viii. 16. & al. Εσχατως εχειν, *To be at the last extremity*, Mark v. 23; Καλως εχειν, *To be well*, Mark xvi. 18; Κομψοτερον εχειν, *To be better, to amend in health, to recover*, John iv. 52; Ετοιμως εχειν, *To be ready*, Acts xxi. 13. In these phrases ἑαυτον, ἑαυτην, ἑαυτο, *him—her*—or *it—self*, are understood; or else in the four former we may supply σωμα *the body*, which is expressed by *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 1. ΤΟ ΣΩΜΑ κακως εχοντα. See also the passages cited by *Wetstein* on Μαλακιαν, Mat. iv. 23. To this sense of *being* belongs also the expression το νυν εχον for καιτο νυν εχον, i. e. πραγμα or χρημα, *ut nunc se res habet*, as the case *is* at present. Acts xxiv. 25. So in Tobit vii. 11, αλλα ΤΟ ΝΥΝ ΕΧΟΝ ἡδεως γινε; *nevertheless* for the present *be merry.* This phrase is very usual in the Greek writers, as may be see in *Wetstein* and *Kypke* on Acts xxiv. 25.

X. With words expressive of time. *To be.* John viii. 57, Πενηκοντα ετη ουπω εχεις, *Thou* art *not yet fifty years*, literally, *Thou* hast *not yet fifty years.* Thus the French would say, *Vous n'avez pas encore cinquante années.* So *Josephus*, Ant. lib. i. cap. 11. § 2, speaking of Sarah, has the phrase, Αυτης μεν ενενηκοντα ΕΤΗ ΕΧΟΥΣΗΣ, She *being* ninety *years old.*" John v. 5, Τριακοντα οκτω ετη εχων εν τη ασθενεια, Being *thirty-eight years, in an infirmity*, or *infirm.* John v. 6. Γνους ὁτι πολυν ηδη χρονον εχει, *Knowing that he* had been *now a long time* (in that condition, namely.) John xi. 17, Τεσσαρας ἡμερας ηδη εχοντα εν τω μνημειω, *Who* had been *now four days in the tomb;* on which text *Raphelius* cites the similar passages from *Arrian* Epictet. lib. ii. cap. 15, ΗΔΗ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΧΟΝΤΟΣ αυτα της αποχης, *He being now in the third day* of his abstinence from food, i. e. having now abstained till the third day;" and, ΗΔΗ δε ΤΡΙΤΗΝ ΗΜΕΡΑΝ

αυἱῳ τϐ πλϐ ΕΧΟΝΤΙ καταἳγελλεται, *When he was now on the third day* of his voyage it was told him." John ix. 21, Αυἱος ἡλικιαν εχει, *He* has age, *he* is of proper or sufficient age. *Alberti* and *Wetstein* produce several instances of the like use of this expression in the best Greek authors. And *Herodotus*, lib. iii. cap 14, and 16, uses the expression, Τὴν αυἱὴν Η-ΛΙΚΙΗΝ ΕΧΕΙΝ, *To be of* the same *age*."

XI. Of space. *To be distant*, for απεχω. Acts i. 12; where however the learned and accurate *Kypke* remarks, that no one has yet proved that εχειν is ever used by the Greek writers for απεχειν *to be distant*. According to a hint therefore of *Alberti* on Luke xxiv. 13, he is rather inclined to refer Σαββαϐ εχον ὁδον to the mountain itself, q. d. *a sabbath day's journey* in height; and he observes that εχειν in Greek often relates to magnitude or size. A sabbath day's journey is about eight stadia, or one English mile; and in the *Complete Syst. of Geography*, vol. ii. p. 124. col. 1, we read that "Mount Olivet—is *reckoned near a mile in height*."

XII. For the phrases αναγκην εχειν, εν γαστρι εχειν, νομην εχειν, &c. &c. See Αναγκη, Γαστηρ, Νομη, &c. &c.

XIII. Εχομαι, Pass. * *To adhere to, be conjoined* or *connected with*, q. d. *To be holden by*. It governs a genitive case. occ. Heb. vi. 9, Εχομενα σωτηριας, *Things which are* conjoined, or connected, *with salvation*. So *Lucian* Hermotim. tom. i. p. 601, Παραπολυ γαρ ταυτ' αμεινω και ΕΛΠΙΔΟΣ ϐ μικρας ΕΧΟΜΕΝΑ λεξεις, What you say is much better, and *connected* or *accompanied with* no small hope." And *Ælian* in *Elsner*, Πολλα προσεταττε και σπιτονα και ΚΙΝΔΥΝΩΝ ΕΧΟΜΕΝΑ των εσχαλων, He commanded many things which were both laborious, and *joined* or *accompanied with* the greatest dangers." See more in *Elsner* and *Kypke*.

XIV. Εχομαι, Pass. *To adjoin, be next* in place. occ. Mark i. 38, Τας εχομενας κωμοπολεις, The adjoining, neighbouring, or next *towns*. So *Josephus*, Ant. lib. xi. cap. 8. § 6. Τας ΕΧΟΜ πολεις. See also *Elsner*, *Raphelius* stein and *Kypke* on Mark, who cit instances of the like application word in the Greek writers.

XV. Εχομαι. Pass. *To be next*, or *ately following* in time. occ. Luke Acts xx. 15, Τῃ εχομενῃ, *On* th ἡμερᾳ *day* namely, which is ex Acts xxi. 26. So *Polybius*, TH MENHι, and THN ΕΧΟΜΕΝΗ ΜΕΡΑΝ. See *Elsner*, and comp. iv. 28.

ΕΩΣ, An Adv. of *time* and *place*, from ὡς, *as*, *when*, by prefixing tic ε. It either governs a genitive nouns, or is put before verbs inc or sometimes infinitive with th article gen. τϐ.

1. Of time, *Until, unto*. It gener ports the *mere interval of time* to a term named, so as to *exclude* t beyond, as Mat. ii. 15. xxvii. Luke xv. 4. Acts viii. 40, & al. is also sometimes indeterminate, nifies *an interval*, so as *not neces exclude* the time following. Th it is said, Mat. i. 25, *And he k not* ἑως ὁ (which, by the way, is χρονϐ, ὁ, i.e. εν ᾧ) until *she brou her first-born son*, it by no means from hence that he knew her *aft* Comp. Mat. xxviii. 20. Luke x 1 Tim. iv. 13. 2 Pet. i. 19; a in Ps. cx. 1. Gen. viii. 7. 1 Sam. 2 Sam. vi. 23. Job xxvii. 5. Isa.
2. *While, whilst*. Mat. xiv. 22. 45.
3. Of place, *Unto, even unto*. M 27, 31. xxvi. 58. Luke ii. 1 xiii. 47. So of persons, Luke Acts ix. 38.
Ἑως εις, *Even unto, as far as*. Lu 50. *Wetstein* cites the same phr *Polybius* and *Ælian*.
4. Of state, *Unto, even unto*. Mat.
5. Of number, *Even, so much as*. 12. This seems an *hellenistica* the word is thus used by the L xiv. 3. liii 3, answering to Heb.
6. Ἑως αν, with a subjunctive Mo *until*, whether excluding the tim ing, as Mat. ii. 13 x. 1, 23, or not, as Mat. v. 18. xii. 20. &
7. Ἑως ὁτϐ. See Ὁτϐ.

* "Præmoneo—Tyrones, quantumvis variæ sint significationes (hujus verbi εχεσθαι) eas tamen omnes primariam notionem redolere, quæ est *adhærere*; construitur tunc cum *generandi* casu." *Hoogeveen* in *Vigeri* Idiotism. in voc.

Z.

Ζ ζ, ξ, *Zeta.* The sixth of the more modern Greek Letters, but the seventh of the ancient, in which F, ϛ, βαυ, (whence the Roman F, f,) corresponded to the oriental *Vau:* hence as ϛ is still used for the επισημον, or numerical character of six, so is ζ for seven. *Zeta* then in the Cadméan alphabet answers to the Hebrew and Phenician ז *Zain* in form, order, and power; but it's Greek name seems to be corrupted from that of it's sister sibilant ץ, *Zaddi*, or *Jaddi*, and to be softened into *Zeta*, in order to chime with the names of the two following letters *Eta* and *Theta*.

Ζαω, ζω, ζῃς, ζῃ, &c.; from ζεω *to be warm.*

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22, & al. freq. Comp. Mark xvi. 11. Luke xxiv. 23. Acts i. 3. Rev. ii. 8.—spiritually, Gal. ii. 20 —eternally, Luke x. 28. John vi. 58.—spiritually and eternally together, John vi. 57. Rom. i. 17. Gal. iii. 12.

Luke xx. 38, Παντες γαρ αυτῳ ζωσιν. *Therefore* (comp. γαρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the *Treatise concerning the Maccabees* ascribed to *Josephus*, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew ὁτι ὁι δια τον Θεον αποθνησκοντες, ΖΩΣΙ ΤΩι ΘΕΩι, ὡσπερ Αβρααμ, Ισαακ και Ιακωβ, και παντες ὁι πατριαρχαι, that they who died for God, *lived unto God*, as Abraham, Isaac and Jacob, and all the Patriarchs." See more in *Wetstein* and *Kypke*.

The participle ζων is used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening* See John vi. 51. (comp. ver. 33, 50, 54, 58.) Acts vii. 38. 1 Pet. i. 3. Heb. x. 20, where see *Macknight*. Comp. John iv. 10, and *Campbell* there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11.

Το ζην, the infinitive with the neut. article, is used as a N. for Η ζωη *Life*, Heb. ii. 15. *Raphelius* has shewn that the heathen writers, *Polybius* and *Arrian*, apply το ζην in the same sense; and so doth *Anacreon*, Ode xxiii. lin. 2, 7. And it may not be amiss to add, that thus also frequently doth *Ignatius*, as in his Epistle to the Magnesians, § 5, he says, that "unless we be willing to die in imitation of Christ's passion, το ζην αυτε, his *life* is not in us." And to the Trallians, § 9, that "without Christ we have not το αληθινον ζην, the true *life*." So he calls Christ τε διαπαντος ἡμων ζην our eternal *life*, Magnes. § 1; το αδιακριτον ἡμων ζην our inseparable *life*, Ephes. § 3; το αληθινον ἡμων ζην our true *life*, Smyrn. § 4.

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes *a particular manner of living*. Thus 1 Pet. iv. 6, ζην κατα Θεον πνευματι is *to live spiritually according to the will of God*, comp. ver. 2; ζην τῳ Θεῳ, *to live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under Αποθνησκω II. III. Τῃ δικαιοσυνῃ ζην, *To live unto righteousness*, 1 Pet. ii. 24, signifies, to live as persons *justified* by the death of Christ ought, i. e. in all *righteousness* and holiness, (comp. Rom. vi. 2, 4, 6, 7, 11.) Ζην πνευματι, *To live in the Spirit*, Gal. v. 25, is to live under

his continual *influence*. Comp. Rom. viii. 15. Ἑαυτῷ ζῆν, *To live to oneself*, 2 Cor. v. 15, is to live agreeably *to one's own* evil and corrupt inclinations. See *Wetstein* on Rom. vi. 10, and *Kypke* and *Macknight* on Rom. xiv. 7.

IV. *To live*, as importing *recovery from a dangerous illness*. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חיה). 2 K. i. 2. viii. 8, 9, 10, 14. So doth *Artemidorus*, cited by *Wetstein* on John.

V. *To recover life, revive*. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חיה, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9.

Ζεστος, η, ον, from ζεω *to be hot*.
Hot. occ. Rev. iii. 15, 16.

Ζευγος, εος, ους, το, from ζευγνυμι, or obsol. ζευγω, *to join*, which from the Chald. Syr. and Arab. זג, or זוג *to join, conjoin, connect*, which word in Heb. is used only as a N. for the *husk* of a grape, which incloses and *connects* the parts thereof.

I. *A pair*, or *yoke*, of oxen. occ. Luke xiv. 19.

II. *A pair*, of turtle doves. occ. Luke ii. 24. This application of ζευγος to *birds* is classical. Thus *Herodotus*, lib. iii. cap. 76. Εφανη ἱρηκων ἑπτα ΖΕΥΓΕΑ, δυο αἰσθ-πιων ΖΕΥΓΕΑ διωκοντα. There appeared seven *pairs* of hawks pursuing two *pairs* of vultures." See *Wetstein*.

Ζευκτηρια, ας, ἡ, from ζευγνυμι, or obsol. ζευγω *to join*.
A band, chain. occ. Acts xxvii. 40. These rudder-*bands* or *chains* are in *Euripides* called by the cognate name Ζευκτλαι. See *Alberti, Wolfius* and *Wetstein*.

Ζευς, ὁ, from ζεω *to be hot*, or immediately from the Heb. יה *to shine*, compounded perhaps with שי *substance*, q. d. *the shining substance*.
Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the *whole expanse of the heavens*, sometimes the *air*, but most * usually the *ether*, or *warm generative air*, Pater Omnipotens, Æther, *the Almighty Father, Eth*
Virgil calls him, Georg. ii. line 3
Thus, to cite but two out of many monies which might be produced *pides* among the Greek:

† Ὀιςις τον ὑψι, τον δ' απειρον Αι-ΕΡΑ,
Και γης περιξ εχοντ' ὑγραις εν πτυχαις;
Τουτον νομιζε ΖΗΝΑ, τον δ' ἡμιν ΘΕΟΝ.
Thou seest this lofty, this unbounded E
Incircling with his fluid arms the eart
Esteem this *JOVE*, this venerate as G

And *Ennius* among the Romans:

Adspice,
Hoc sublime CANDENS *quem invocant*
OMNES JOVEM.
——————View
This GLOWING height which ALL
as JOVE.

It must be further remarked, th forms not only the gen. *Ζηνος*, da acc. *Ζηνα* ‡, but more commo gen. Διος, dat. Δι, acc. Δια, whic words (as also the adjective διος *divine)* seem very naturally de from the Heb. די *sufficient*, on ac the *self-sufficiency* which the hea tributed to this their *Supreme Go* mum Divom of *Cicero*. Διος a occur Acts xiv. 12, 13. Comp. *Eng.* Lexicon under ד, and Ευδι In 2 Mac. vi. 2, mention is made Ολυμπιε *Olympian Jupiter*, and Ξενιε *Jupiter the defender of stra*

ΖΕΩ, ζω ||, from the Heb. or Chal noting *brightness, splendour*, or e the Eng. *seethe)* by an onomatopc the sound of *boiling water*, t only, I believe, it is applied in § *To be hot, fervent*. In the N.

* *Servius* in Æn. i. "*Physici* Jovem Ætherem *volunt intelligi—unde et* Ζωυς, *Jupiter, απο του* ζειν, *id est*, a fervore, *dicitur*. The Naturalists will have *Jupiter* mean the *Ether*, whence he is called Ζευς, from ζειν *being hot* or *warm*."

† These lines are cited by *Lucian*, J tom. ii. p. 222, and thus translated by Nat. Deor. lib. ii. § 25, which see,
Vides sublime fusum, immoderatum ÆTI
Qui terram tenero circumjectu amplectitur
Hunc Summum *babelo* Divom: *hun*
JOVEM.

‡ Which words *may* be from the Heb *circle, encompass*, as denoting the whole *the heavens* or *air*.

|| So *Homer* uses this verb in the *contr* Il. xxi. line 362,
Ὡς δε Λιβης ΖΕΙ—
As *seethes* the caldron—

§ Besides the line cited in the last n xviii. line 349. Il. xxi. line 365. Odyss.

only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11.

Ζηλος, ε, ὁ, from ζεω *to be hot*, compounded perhaps with λα or λιαν *very much*. It denotes in general *a vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. *Affectionate and holy zeal.* occ. John ii. 17. 2 Cor. vii. 7. (where our translation renders it *fervent mind*) ver. 11. ix. 2. Col. iv. 13.

II. *Holy* or *godly jealousy.* occ. 2 Cor. xi. 2.

III. *A blind misguided zeal.* occ. Acts v. 17. xiii. 45. Rom. x. 2. Phil. iii. 6.

IV. *Vicious emulation, envying, envy.* occ. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Jam. iii. 14, 16.

V. Ζηλος πυρος, *Fiery indignation*, literally *indignation of fire.* occ. Heb. x. 27. Comp. Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.

In the LXX this N. constantly answers to the Heb. קנאה, which denotes *fervent zeal, jealousy, indignation*; and as ζηλος is derived from ζεω *to be hot*, so קנאה refers to the *corroding* or *consuming effect of fire.* See *Heb.* and *Eng.* Lexicon in קנא.

Ζηλοω, ω, from ζηλος.

I. Act. and Pass. *To be zealous, zealously affected*, whether in a bad or good sense. occ. Acts xvii. 5. Gal. iv. 18. Jam. iv. 2. Rev. iii. 19, where thirteen MSS, two of which ancient, read ζηλευε. See *Wetstein* and *Griesbach*,

II. Transitively, with an Accusative, *To be zealously affected towards, to affect zealously.* occ. Gal. iv. 17, twice.

III. *To desire zealously.* occ. 1 Cor. xii. 31. xiv. 1, 39.

IV. *To be jealous over.* occ. 2 Cor. xi. 2.

V. *To envy, be moved with envy.* occ. Acts vii. 9. 1 Cor. xiii. 4.

Ζηλωτης, ε, ὁ, from ζηλοω.

I. With a Genitive, *A zealot, zealous of* or *for*, whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3. Gal. i. 14. Tit. ii. 14.

II. With a Genitive, *Zealously desirous of.* occ. 1 Cor. xiv. 12. Comp. Ζηλοω III.

III. *Simon* the *Cananite*, one of our Lord's Apostles, is surnamed Ζηλωτης, or the *Zealot*, probably on account of his *zeal for the law.* So he is also called Καναιτης, Mat. x. 4. Mark iii. 18, not from the country of *Chanaan*, Χαναα (for then his surname would have been Ὁ Χαναναος*, see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. קנא *to be zealous.* occ. Luke vi. 15. Acts i. 13. See *Wolfius* on Mat. x. 4, and *Doddridge* on Luke vi. 15.

ΖΗΜΙΑ, ας, ἡ, from the Heb. שׁמם *to be empty, destitute*, or שׁם *to make waste, desolate.*

Damage, loss. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8.

Ζημιοω, ω, from ζημια.

To damage, endamage, Ζημιουμαι, ωμαι, Pass. *To be damaged, endamaged, suffer* or *receive loss, to lose*, or *be punished with the loss of*, mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8.

ΖΗΤΕΩ, ω, from the Heb. צרה *to watch, lie in wait.*

I. *To seek insidiously, and with an hostile* or *malicious design.* Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητειν ψυχην τινος is *hellenistical*, plainly taken from the Heb. בקש נפש, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 K. xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητειν ψυχην τινος, say επιβουλευειν τινι θανατον, *to contrive death for one.* In 1 Sam. xxiv. 11, we have the Heb. phrase צרה נפש, to lie in wait *for one's life*, in the same sense; the use of צרה in which last passage may confirm the derivation of ζητεω above assigned.

II. *To seek*, a person or thing *lost.* Mat. xviii. 12. Luke ii. 45, 48. xv. 8.

III. *To seek*, what was *not* before *lost*, *to endeavour earnestly to find* or *obtain it.* Mat. vi. 33. xiii, 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20.

IV. *To seek, desire, want.* Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John xviii. 7, where see *Kypke* & al. On Mat. xiii. 45, *Raphelius* remarks that *Theophrastus*, Eth. Char. xxiii. applies ζητειν to a per-

* Χαναναος is indeed the reading of the *Cambridge*, but of no other Greek MS, Mat. x. 4. Vulg. Chananæus. But in Mat. seven, and in Mark three MSS have Καναναιος. Vulg. Cananæus. See *Griesbach.*

son

son *seeking* or *asking* of a dealer for something *to purchase*; and thus it appears to be used in Mat.

V. *To seek, endeavour*, operam dare. Luke v. 18. vi. 19. John vii. 19, 20. xix. 12.

VI. *To seek, require*. Mark viii. 11. Luke xii. 48. *Ζητειται, It is required*. 1 Cor. iv. 2. *Sextus Empiricus*, cited by *Wetstein*, applies the word in a similar manner. But in this text sixteen MSS, five of which ancient, read ζητειτε. See *Wetstein* and *Griesbach*.

VII. *To enquire, question*. John xvi. 19.

Ζητημα, ατος, το, from ζητεω.

A question, debate, dispute, controversy. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3.

Ζητησις, ιος, att. *εως, ἡ*, from ζητεω.

A question, debate, dispute. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

ZIZANION, *ου, το*. Plur. *Ζιζανια, ων, τα*. *Zizane*. "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus *Mintert*, who adds from *John Melchior*, tom. i. p. m. 272. "*Ζιζανιον* does not signify every weed in general which grows among corn, but a *particular species of seed* known in Canaan which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The *Thalmudists* name it זונין, Tractat. *Kilaim* 1. *Halach* 1, which the very sound in pronouncing shews to be the same as the *Ζιζανια*;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. זן *a kind*, or *species*, of corn namely, whence the corrupt Hebrew or Syriac זונין, which in the ancient Syriac version answers to the Greek *Ζιζανια*, Mat. xiii. 25, & seqt. "Among the hurtful weeds, says *Johnson*, Herbal, fol. p. 78, *Darnell* (Lolium album) is the first. It bringeth forth *leaves or stalks like those of wheat or barley*, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in fields among wheat and barley, spring and flourish with the corn*: August the seed is ripe. *Darnell* i in the Arabian tongue *Zizania*." last assertion of *Johnson*'s does no quite accurate*, yet I think *I* would be a better translation of the *Ζιζανια* than *Tares*; though I a informed that in the *North* of E they still call *Darnell* by the na *Tares*. See also *Campbell*'s Not *Scheuchzer*, Phys. Sacr on Mat x and *Michaelis*, Recueil Quest. X

ΖΟΦΟΣ, *ου, ὁ*, from the Heb. זעף *t spread*, or שוף *to overwhelm*, when may be deduced *ψαφος, εος, το, ness, foggy weather, smoke*.

Thick darkness, blackness. This v used in the profane as well as in t cred writers, and by them likewi plied to the *infernal darkness*, as cularly by *Lucian*, Contemplant. p. 321. D. ΠΑΡΑΔΟΥΣ ΤΩι Ζ *Delivering to the (infernal) dar* So one of his Dialogists, in his *Ca* tom. i. p. 446, E. when he arri the other side of the *Styx*, cries out, *κλεις, τα* ΖΟΦΟΥ. O Hercules, *darkness!*" See more in *Wetste* 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. ver. 6, 13.

Symmachus uses this word Ps. x. or xc. or xci. 6, for the Heb. אפל *darkness*.

Ζυγος, ου, ὁ, from *ζευγνυω to join*, whi under *Ζευγος*.

I. *A yoke*, properly so called, by draught oxen are *joined*, or faste each other. It is thus used in the p writers, and in the LXX, Deut. 1 Sam. vi. 7.

II. In the N. T. it denotes figurative *yoke of slavery*, or *of a servile con* So *Scapula* and *Wetstein* cite from Epist. *φευγειν το* ΔΟΥΛΕΙΟΝ *Ζ ὡς ον κακον*, to fly the *servile yo* being evil;" and from *Sophocles'* lin. 962, 3,

——Πρὸς οια ΔΟΥΛΕΙΑΣ ΖΥΓΑ Χωρημεν;——

To what dire *yokes of servitude* we go

occ. 1 Tim. vi. 1. Comp. under Δο

* See *Castell*, AR. under ת.

III. *The yoke* of legal ordinances. occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as *a yoke which neither they nor their fathers were able to bear*, so in the latter it is called *a yoke of bondage* or *slavery*, in opposition to which, especially as aggravated by the Pharisaical Traditions (comp. Mat. xxiii. 4.), Christ declares His *yoke*, i. e. His doctrine or institution, to be *easy*, or *gentle*. occ. Mat. xi. 29, 30. *Lucian*, in Amores, tom. i. p. 1055, has an expression nearly resembling that in Acts, Ανάγκη—ΒΑΡΥΝ ΚΑΤ' ΑΥΧΕΝΑ ΖΥΓΟΝ ἡμῖν ΕΠΙΘΕΙΣΑ—Necessity *laying a heavy yoke on* our *necks*—

IV. *The beam* of a balance, thence used for *the whole balance*. occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מאזנים *a pair of scales*.

Ζυμη, ης, ἡ, from ζεω *to be hot*.

I. *Fermenting matter, leaven*, so called from *heating* in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from ferveo *to be hot*. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

II. Figuratively, in a good sense it denotes *the doctrine of the gospel*, which, though it seemed at first small and *inconsiderable*, yet, like *leaven*, speedily *spread* it's influence among the mass of mankind, and, wherever it took effect, wonderfully * assimilated their temper and conduct. Mat. xiii. 33. Luke xiii. 21. So *Ignatius* exhorts the *Magnesians*, Epist. § 10. Μεταζαλεσθε εις ΝΕΑΝ ΖΥΜΗΝ, ὁ ἐστιν Ιησους Χριστος. Be ye transformed into the *new leaven*, which is Jesus Christ."

III. In a bad sense it denotes either *erroneous* and *corrupt doctrine*, which, like *leaven*, *spreads through*, *taints*, and † *corrupts* the minds and manners of men, as Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρωδιανοι) Luke xii. 1; or *evil practices*, *examples*, and *tempers*, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζυμη παλαια seems to mean *the old leaven of uncleanness* and *lasciviousness*, for which the Corinthians before their conversion were even ‡ *proverbially* infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζυμη κακιας και πονηριας appears to allude to the *malicious* and *mischievous infusions* of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζυμη is particularly applied by Christ, Luke xii. 1, to the *hypocrisy* of the Pharisees; "a vice which secretly *puffed up* their minds, and strangely *spread* itself through their hearts and lives, so as to *taint* and spoil the very best of their duties." *Doddridge*.

The above cited are all the passages of the N. T. in which the word occurs.

Ζυμοω, ω, from ζυμη.

To leaven, ferment with leaven. occ. Mat. xiii. 33. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωγρεω, ω, from ζωος *alive*, and αγρεω *to take*, the same as αγρευω, which see.

I. *To take alive, to catch*, as hunters or fishers do their game, hence applied spiritually to *taking* or *catching men* by the preaching of the gospel. occ. Luke v. 10. And in this view *Macknight*, after *Benson*, understands it 2 Tim. ii. 26. Being caught alive ὑπ' αυτου *by him*, i. e. by the servant of the Lord, ver. 24. *(to do)* εκεινου *his, God's, will*.

II. *To take captive*. Thus used by the profane writers, as by *Homer*, Il. x. lin. 378, and *Herodotus* (see *Raphelius,)* and by the LXX, for the Heb. שבה, 2 Chron.

* See this subject well treated in *Eusebius*'s Præparatio Evangelica, lib. i. cap. 4.

† *Plutarch* very remarkably informs us, that the Priest of *Jupiter*, among the Romans, was not allowed even to *touch leaven*, because ἡ ζυμη και γενεσιν εκ φθορας, αυτη δε φθειρει το φυραμα μιγνυμενη, *leaven* both arises from *corruption*, and doth itself *corrupt* the mass with which it is mixed." Quæst. Rom. p. 289. E.

‡ Thus Κορινθια κορη, *a Corinthian lass*, is *a prostitute*, *a courtezan*; κορινθιαζειν and κορινθιαζεσθαι mean *to whore*: and *Suidas*, under the word Κοιρος, mentions a Greek proverb; Ακερκορινθιν τοιχας χειροπωλησειν, You are like to sell your wares in *High-Corinth*, i. e. to become a *prostitute*. It appears from the testimony of *Strabo* and other Greek writers, that *Corinth* was crowded with *whores* and *debauchees*; and no wonder, since it abounded in *trade* and *riches*, and since the city itself was dedicated to *Venus*, who had here a famous temple, where more than a *thousand whores*, under the designation of Ἱεροδουλοι, were devoted to her service. See more in *Wetstein* on 1 Cor. i. 1, and in *Whitby*'s Preface to 1 Cor. § 5.

xxv. 12; and in the N. T. applied, some say, to the spiritual *captives* of the devil. occ. 2 Tim. ii. 26; where see *Wolfius*.

Ζωη, ης, ἡ, from *ζαω, ζω, to live.*

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq. Comp. 1 Pet. iii. 10.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. *Life*, eternal. Mat. vii. 14. xviii. 8, 9, & al. freq. Comp. Acts v. 20. Phil. ii. 16. Christ is called *ζωη life* in the *abstract* (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.), as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that *Adam* (Gen. iii. 20,) as soon as he had received the blessed promise, that *the Seed of the woman should bruise the serpent's head, called his wife's name* Eve, חוה *the manifester, because she was*, or *was to be, the mother* כל חי *of all who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), Life *without bounds* or *limitation*, Life *spiritual, incessant*, or *uninterrupted* (see John viii. 51, 52. xi. 26.), *and eternal*. And to this reason of *Eve*'s name St. John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, *was manifested*, *εφανερωθη*. Comp. *Ζαω* I.

And as Christ, so the Holy Spirit is called *Life*, i. e. as the *Nicene* Creed expresses it, *the giver of life*. Rom. viii. 10; and in Rev. xxii. 1, He is, as the supporter of eternal *life*, represented by *a pure river of water of* life, *clear as crystal, proceeding out of the throne of God and of the Lamb*.

ΖΩΝΗ, *ης, ἡ*, from the Heb. זנה *to encircle, gird round*, whence as a N. fem. plur. זנות *girdles, zones*. 1 K. xxii. 38. See *Heb.* and *Eng.* Lexicon in זנה.

A girdle, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 K. i. 8.

The disciples are commanded, Mat. x. 9. Mark vi. 8, to provide no money, *εις τας ζωνας*, literally, *in their girdles*, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr. *Shaw*, Travels, p. 227, speaking of the dress of the *Arabs* in *Barbary*, says, "One end of (their *girdles*) being doubled back and sewn along the edges serves them for *a purse*, agreeable to the acceptation of the word *ζωνη* in the Scriptures, which in Mat. x. 9, and Mark vi. 8. (adds he in a note), we render *a purse*."

The Roman soldiers used in like manner to carry their money in their *girdles*; whence in *Horace*, *Qui* zonam *perdidit* means one who has lost his *purse*. Epist. ii. lib. ii. lin. 40; and in *Aulus Gellius*, lib. xv. cap. 12, *C. Gracchus* is introduced saying, *Cum Româ profectus sum, Quirites*, zonas quas argenti plenas *extuli, eas ex provincia inanes retuli*. Those *girdles* which I carried out *full of money* when I went from Rome, I have at my return from the province brought home empty." See more in *Wetstein* on Mat. x. 9.

Ζωννυω, or *ζωννυμι*, from *ζωνη*, which see, or immediately from the Heb. זנה *to gird round.*

To gird. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, *carried* or led about the city of Rome, previously to his crucifixion. See more in *Wolfius* and *Wetstein* on the text. I add *Theophylact*'s Note, *Την επι τω σταυρω εκτασιν, και τα δεσμα δηλοι.* He shews (Peter's) *extension on the cross*, and his *being bound*."

Ζωοτοκεω, ω, from *ζωος alive*, and *γεννα*, perf. mid. of obs. *γενω to form, make*, whence also *γονη generation*, and *γονος offspring*.

I. In the profane writers, *To procreate*, or *produce an animal*, or *to bring forth alive*. See *Wetstein* on Luke xvii. 33.

II. In the N. T. *To preserve alive*. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24, where the word is *σωσει*) Acts vii. 19, *Εις το μη ζωοτονεισθαι, That they might not* be preserved alive, or live."

In

In this latter sense, which seems *hellenistical*, the word is frequently used by the LXX, answering to the Heb. חיה *to live*, or החיה *to cause* or *permit to live*. See especially Exod. i. 17, 18, 22.

Ζωον, ου, το, from the masc. ζωος *alive*, *living*, which from ζαω, ζω, *to live*.

A living creature, *an animal*. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al.

Ζωοποιεω, ω, from ζωος *alive*, and ποιεω *to make*.

To make alive, *quicken*, *animate*, *enliven*, to a natural, a spiritual, or an eternal life. occ. John v. 21. (comp. 1 Cor. xv. 36.) Rom. iv. 17. John vi. 63. 2 Cor. iii. 6. Gal. iii. 21. Rom. viii. 11. 1 Cor. xv. 22, 45. 1 Pet. iii. 18. 1 Tim. vi. 13; on which last text comp. Neh. ix. 6.

H.

H H

H, η, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight*. In the Cadmean alphabet H corresponded to the Hebrew or Phenician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their E *long*, whereas the ancient, like the Hebrews and Phenicians, had but one character, namely E, for E whether pronounced long or short. So *Plato* in Cratylo, ε γαρ η εχρωμεθα αλλα ε το παλαιον, for anciently we did not use η, but ε." The ingenious Dr. *Bayly*, in his *Introduction to Languages*, part iii. p. 5. gives us from *Montfaucon*, Palæograph. Græc. lib. ii. cap. 4, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the *form* of the letters I must, for want of proper types, refer to *Montfaucon* and Dr. *Bayly* themselves.—The inscriptions are:

ΕΡΕΧΘΕΙΔΟΣ
ΗΟΙΔΕ : ΕΝΤΟΙ : ΠΟΛΕΜΟΙ ⋮
ΑΠΕΘΑΝΟΝ ⋮ ΕΝΚΤΙΡΟΙ ⋮ ΕΝΑΠ'
ΤΙΤΟΙ ⋮ ΕΝΦΟΙΝΙΚΕΙ ⋮ ΕΝΑΛΙΕΤΣΙΝ ⋮
ΕΝΑΙΓΙΝΕΙ ⋮ ΜΕΓΑΡΟΣ
ΕΝ ⋮ ΤΟ ⋮ ΑΥΤΟ ΕΝΙΑΥΤΟ ⋮

ΣΤΡΑΤΕΓΟΝ ⋮ ΦΑΝΥΛΛΟΣ ⋮ ΑΚΡΥΠΠΟΣ ⋮

In more modern Greek thus:

Ερεχθείδος
Οιδε εν τω πολεμω
Αποθανον εν Κυπρω, εν Αιγυπτω, εν Φοινικη, εν Αλιευσιν,
Εν Αιγινη, Μεγαρος
Εν τω αυτω ενιαυτω.

Στρατηγων, Φανυλλος, Ακρυππος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

I. A Conjunction, from the Heb. ה *whether?* See Gen. xxvii. 21. Num. xiii. 20.

1. *Either*, *or*. Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the *Alexandrian*, *Cambridge*, and two later MSS for η ποτη read και ποτη, and in this reading they are supported by the first Syriac, (and by the latter in Marg.) the Arabic, Æthiopic, and Coptic versions. See *Wetstein*, *Griesbach*, and *Macknight*.

2. After

2. After Comparatives, *Than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.
3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see *Bowyer*'s Conject. But in these passages μαλλον *rather* seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. *Bos*, in his Ellipses under Μαλλον, shews that ἡ is used in the like elliptical manner by the best Greek writers: and to the instances he has produced many more might be added. Comp. *Kypke*.
4. *Save, except*. John xiii. 10. Acts xxiv. 21.
5. Αλλ' ἡ, *But rather*. Luke xii. 51.
6. *But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So *Plato* in *Phædo*, § 12. p. 183. edit. *Forster*. "For the philosopher will be firmly of opinion, μηδαμω αλλοθι καθαρως ενλευξεσθαι φρονησει, ΑΛΛ' Η εκει, that he will no where meet with wisdom clearly *but* there, i. e. in *Hades*." See *Hoogeveen*'s Note on *Vigerus* De Idiotism. cap. viii. sect. 1. reg. 11.

II. An Adverb.

1. Of interrogation, from the Heb. ה interrog. It denotes a question asked, *What?* מה? Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That *Scotticism*, whether *did the word of God come forth from you alone?* would be the exactest rendering of Η αφ' ὑμων, &c." *Doddridge*. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So *Lucian*, Reviv. tom. i. p. 405. Η τι γαρ αν ειπειν εχοι; For what can he say?" See *Blackwall*'s Sacred Classics, vol. ii. p. 164, 5.
2. Of affirmation, *Indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a *strong breathing*, such as men commonly use in a *vehement affirmation*. The particle H is often thus used in the profane writers, particularly in *Homer* (see Il. i. lin. 78, 229, 232, 240, & al. freq.); but is not so applied when single in the N. T. Comp. under Μην.

Ἡγεμονεύω, from Ἡγεμων.
To be a governour, or *president*. occ. Luke ii. 2. iii. 1. Comp. under Αποστασια.

Ἡγεμονια, ας, ἡ, from Ἡγεμων.
Government, reign. occ. Luke iii. 1, where *Kypke* cites *Appian* and *Josephus* using ἡγεμονια in like manner for the *Roman imperial authority*.

Ἡγεμων, ονος, ὁ, from ἡγεομαι.
I. Properly, *A leader* or *guide of the way*. Thus used in the profane writers, as by *Xenophon* (in *Scapula*), ὁδα λαβειν ΗΓΕΜΟΝΑ, to take a *guide* of the way."
II. *A leader, governour, prince*. Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that *Josephus*, Ant. lib. xviii. cap. 4, § 1, gives *Pilate* the same title of Ἡγεμων, as St. Mat. does xxvii. 2, &c. and St. Luke, ch. xx. 20. See *Campbell*'s Prelim. Dissertat. p. 378.

ΗΓΕΟΜΑΙ, ουμαι, from αγω *to bring, lead*, or immediately from the Heb. הנה *to bring forth, remove*.
I. With a Dative of the Person, *To lead, guide in a way*, q. d. *to bring on*, or *forwards*. Thus *Herodotus*, ΗΓΟΥΜΑΙ σοι την ὁδον, *I lead* you in (as to) the way;" *Aristophanes* in Plut. lin. 15. Οι γαρ βλεποντες τοις τυφλοις ΗΓΟΥΜΕΘΑ, For we who see *lead* the blind." See *Scapula*.
II. With a Genitive, *To lead, be the chief* or *principal*. Acts xiv. 12, επειδη αυτος ην ὁ ἡγουμενος του λογου, "*because he was* the leader *of the discourse*: on which account they thought he might more probably be their god of *eloquence*. *Iamblichus* calls him Θεος ὁ των λογων ἡγεμων, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. *Biscoe* at *Boyle*'s Lect. chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elsner*, *Wolfius* and *Wetstein* on the place, Acts xv. 22, Ανδρας ἡγουμενους, *Leading* or *principal* men.
III. With the Preposition επι, and an Accus. *To lead, preside, govern, rule*, whether in a temporal sense, as Acts vii. 10. (In *Lucian*, Pseudomant. tom. i. p. 904, we have, Ὁτοτε ΗΓΟΥΜΕΝΟΣ Βιθυνιας, The then *governour* of Bithynia.")—or in a spiritual one (governing a Genitive), Heb. xiii. 7, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6.
IV. *To think, esteem, reckon*, from the Heb. הגה *to meditate*. Acts xxvi. 2. 2 Cor. ix. 5.

ix. 5. Phil. ii. 3. 1 Thess. v. 13. & al. freq. On Phil. iii. 8, *Kypke* cites *Xenophon* several times using the phrase ΖΗΜΙΑΝ ΗΓΟΥΜΕΝΟΣ for *reckoning* or *esteeming as a loss.*

Ηδειν, εις, ει, Pluperf. Act. Attic of ειδεω *to know*, by *syncope* for ηδηκειν. John i. 31, 33. iv. 10. v. 13, & al. freq.

Ηδεως, Adv. from ηδυς *sweet*, which may be derived either from the Gr. ηδω *to please*, which from the Heb. ערן *delight*, dropping the ך (which letter, however, appears again in others of it's Greek derivatives, as in ανδανω *to please*, εδανος *pleasant*, ηδανος *sweet*, ηδονη *pleasure*); or else ηδυς may be from the Heb. הדס *the myrtle-tree*, which is very remarkable for the *sweetness* or *fragrancy*, not only of it's flowers, but also of it's leaves.

Gladly, willingly, with pleasure. occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in *Plato*, Phædon, § 14. p. 188. edit. *Forster:* ΗΔΕΩΣ αν ΑΚΟΥΣΑΙΜΙ, I would *gladly hear.*"

ΗΔΗ, An Adv. of time, q. d. ηδε for (τηδε) τη ωρα namely, *at this very time*, or perhaps corrupted from the Heb. עתה *now*, to which ηδη often answers in the LXX.

1. *Now, already, at*, or *by this time.* Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39, & al.

2. *Already*, i. e. *without mentioning*, or *insisting upon any thing further.* 1 Cor. vi. 7. See *Raphelius* on the place.

3. Ηδη δε και, *And moreover, yea moreover*, quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. *Raphelius* has shewn that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. Ηδη ποτε, *Now at length.* So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on Rom. *Kypke* observes, that they denote *a strong desire* either of averting some inveterate evil, or of obtaining some long expected good, and shews that they are thus applied by *Josephus* and *Dionysius Halicarn.*

Ηδιστα, Neut. Plur. superlat. of ηδυς (which see under Ηδεως) used adverbially.

Most gladly or *willingly, with the greatest pleasure.* occ. 2 Cor. xii. 9, 15.

ΗΔΟΝΗ, ης, η. The Greek Etymologists derive it from ηδω *to please*, but it may be better deduced immediately from the Heb. ערן *delight*, whence also εδανος *pleasant.*

I. *Pleasure.* occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13.

II. *Lust, the desire of sensual pleasure.* So *Hesychius*, επιθυμια. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. *lusts, concupiscences.* Comp. Tit. iii. 3. In the N. T. it is generally used in a bad sense. How similar is that passage of St. James, ch. iv. 1, to this of *Plato:* Και γαρ πολεμους και στασεις και μαχας ουδεν αλλο παρεχει η το σωμα και αι ταυτα επιθυμιαι." Phædon, § 11. p. 178. edit. *Forster.*

Ηδυοσμον, ου, το, from ηδυς *sweet*, and οσμη *smell.*

Mint, a kind of herb, so called from it's *sweet smell.* occ. Mat. xxiii. 23. Luke xi. 42. Ηδυοσμος, οι δε μινθην, Ηδυοσμος, but some call it *mint*," says *Dioscorides*, cited by *Wetstein.* So *Galen*, lib. vi. Simplic. Ηδυοσμος, ενιοι δεμινθην παρασαγορευουσι.

Ηθος, εος, ους, το, from εθος, which see.

Manner, custom, Ηθεα, ηθη, τα, *Manners, morals.* occ. 1 Cor. xv. 33, where Φθειρουσιν, &c. is an Iambic verse of *Menander's.*

ΗΚΩ, from the Chald. דך (which from the Heb. הלך) *to come.*

I. *To come*, denoting local motion. Mark viii. 3. John iv. 47. Acts xxviii. 23. Comp. Mat. viii. 11. xxiv. 50. Luke xv. 27. *To come* (ηκειν) *to Christ* is *to believe on him.* John vi. 37, in which sense ερχομενον, *coming*, is used in this very verse. Comp. ver. 35. chap. vii. 37, 38, and Mat. xi. 28.

II. It is spoken of Christ in respect of his *incarnation* and *birth* into this world, Heb. x. 7, 9.—and of his *conversation* among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

III. *To come*, of time. Mat. xxiv. 14. Luke xiii. 35. xix. 43. John ii. 4, in which last text ηκει, *cometh*, is used for the past *is come*, as *Raphelius* observes the V. ηκω in the *present* tense is often applied in *Xenophon.*

IV. *To come, happen*, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

ΗΛΙ, Heb.

Eli, Heb. אלי, *My God.* occ. Mat. xxvii.

xxvii. 46. Comp. Ps. xxii. 2, in the Heb. and Ελωϊ above.

ΗΛΙΚΙΑ, ας, ἡ. The Greek Etymologists derive it from ἡλικος *how great*, which see; but it may be from the Heb. הלך *to proceed*, as it is said, Luke ii. 52, Jesus προεκοπτε—ἡλικια, *proceeded, advanced, in stature* or *age*.

I. *Stature.* occ. Luke xix. 3. Comp. Luke ii. 52. Eph. iv. 13.

II. *Age.* occ. John ix. 21, 23. (See under Εχω X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or *the duration of human life*. See *Wetstein* and *Doddridge* on Mat. and an excellent Note of *Campbell's* on Luke, and comp. Ηχυς.

ΗΛΙΚΟΣ, η, ον, from the Heb. חלק *a part, portion, share*, (with ה interrogat. prefixed) which from the V. חלק *to part, share.*

How great (q. d. *how great a part*, or *share).* It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

ΗΛΙΟΣ, ε, ὁ, plainly from the Heb. חל *to shine*, whence also ἑλη, or ἑιλη *the shining* or *splendour of the sun.*

I. *The sun, the solar orb, fire,* or *flame.* Rev. xxii. 5, where φωϊος ἡλιε is evidently parallel to אור החמה *the light of the solar flame*, Isa. xxx. 26, which the LXX there render φως ἡλιε. Ἡλιος is also used in that version for חמה in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for חרס *the solar orb*, or *fire*, Jud. xiv. 18. Job ix. 7. Comp. *Heb.* and *Eng.* Lexicon under חמה and חרס.

II. *The sun,** or *solar light.* Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26, it corresponds to אור *the light*) it constantly answers to the Heb. שמש, which undoubtedly denotes not *the orb*, or *fire*, but * *the light, of the sun.* See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20. (Comp. Joel ii. 31.) Acts xiii. 11. (Eccles. vi. 5. xi. 7.) Mat. xiii. 43. Rev. i. 16. (Comp. Job xxxi. 26. vi. 12. (Comp. Joel iii. 15.) Rev. (Comp. Ps. cxxi. 6. Jon. iv. 8. xii. 1. (Comp. Ps. civ. 2. Mal. iii. iv. 2. Wisd. v. 6. Rom. xiii. 14 iii. 27.)

* Comp. *Heb.* and *Eng.* Lexicon under שמש II. and the Authors there cited.

It must be further remarked, that profane writers likewise, and in t pular language of the Greeks, Ἡλ nifies not only the *orb* or *fire*, b the *light, of the sun.* This is put dispute by a passage cited by th and learned *William Jones*, in his lent *Essay on the First Principles of ral Philosophy*, p. 203, from *Sall* Philosopher, who has expressly rem † Τ῀ Ἡλι῀ τ῀ν ΣΦΑΙΡΑΝ, και τ τ῀ς σφαιρας ΑΚΤΙΝΑ, Ἡλιον ε θεια καλε῀μεν, We usually call the the sun, and the *ray* proceedin the orb, Ἡλιος." And thus in th *Mimnermus*, Περι βιε, *Concerning life*, Ἡελιος is used for the *solar li*

——Μινυνθα δε γιγνεται Ἠβης
Καρπος, ὁσον τ' επι γην ΚΙΔΝΑΤΑΙ Ἠελι
——Short is our youthful tim
As whilst the *sun* is *spread* upon the ea

Homer in like manner speaking *morning light*, Il. viii. 1.

ΗΩΣ μεν κροκοπεπλος ΕΚΙΔΝΑΤΟ πα῀σαν
The saffron *morn* was *spread* upon the

In which passage the style of the as usual, agrees with that of scr Thus in Joel ii. 2, we read of ר *dawn* פרש spread *upon the mountai Suicer*, in his Thesaurus under III. 1. cites the following passag *Clemens Alexandr.* Strom. iii. p Τον της ἡμερας αἰτιον, και πα῀σερα · ῀ος Ἡλιον ὁ Θεος ΕΞΕΧΕΕΝ ισον επι γης απασι τοις βλεπειν δ νοις, God hath from above *poure* (effudit) *the sun*, the author of t and the father of light, equally u who can see." And that the Englis *sun* was sometimes applied in the sense by our ancestors, evidently

† *Sallustius* De Diis & Mundo, p amongst the *Opuscula Mytholog. Ethic. & P Thomas Gale.*

by an *old Chronicle* preserved in the *Gentleman's Magazine* for July 1762, p. 306. It begins thus: On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fayrly and bryghtly *spred*, &c." And it is still thus frequently used in our common discourse, as when we speak of *walking* or *sitting in the sun*, * *of the sun's being hot*, &c.

Ἦλος. ου, ὁ, from Heb. חל *to pierce.* *A nail.* occ. John xx. 25.

Ἡμεῖς, ων, ιν, ας, *We, us*, plur. of Εγω *I*, which see.

Ἡμερα, ας, ἡ, † from the more simple ἡμαρ *a day*, which from Heb. המם, or ים *to tumultuate, agitate*, (whence the N. יום *a day*) and אור *the light.*

I. *A day*, which consists in the *tumultuous motion* or *agitation of the light* reflected from the earth, and by it's interposition separated from the dark spirit, or gross air, whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39.

On 2 Pet. iii. 8, see the passages cited by *Wetstein.*

The expressions τεσσαρακονθα ἡμερας και τεσσαρακονθα νυκθας, *forty days and forty nights*, Mat. iv. 2, and τρεις ἡμερας και τρεις νυκθας, *three days and three nights*, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jon. i. 17.), yet are not merely *hebraical* or *hellenistical*, as is evident from *Herodotus*. lib. iii. cap. 129, Επ' ΕΠΤΑ μεν δε ΗΜΕΡΑΣ και ΕΠΤΑ ΝΥΚΤΑΣ ὑπο τε παρεοντος κακου ὁ Δαρειος αγρυπνιησι εἰχετο. For *seven days* and *seven nights Darius* by this misfortune continued sleepless." So *Theocritus*, Idyll. ii. line 86,

Κωμαν δ' ιν κλιντηρι ΔΕΚ' ΑΜΑΤΑ και ΔΕΚΑ ΝΥΚΤΑΣ.

For *ten days* and *ten nights* in bed I lay."

II. Figuratively, *Time for work* or *labour.* John ix. 4. Comp. Mat. xx. 6, 12.

III. *The day of eternal life*, as opposed to the spiritual darkness of our present state. Rom. xiii. 12.

IV. *A day*, comprehending both the day and night, *a nuchthemeron.* Mat. xv. 32. xvii. 1. Acts xxviii. 7, 12, 14. Ἡμεραν εξ ἡμερας, *Day after day.* occ. 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7, for the Heb. מיום ליום, *from day to day.* Not that this expression is merely *hebraical* or *hellenistical*, for *Kypke* cites it from *Euripides*, Rhæs. line 445, and from *Heniochus* in *Stobæus*, Serm. xxxix. p. 241. Ἡμερᾳ και ἡμερᾳ, *Day by day.* 2 Cor. iv. 16. This seems an *hebraical* expression, taken from the Heb. יום יום, Esth. iii. 4. Ps. lxviii. 20, or from כיום ביום, 1 Sam. xviii. 10.

V. Ἡμεραι, αι, *Days, time measured by days.* Εν ταις ἡμεραις εκειναις, *In those days*, Mat. iii. 1. This seems an *hellenistical* phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii, 1. xix. 1, & al. for the Heb. בימים ההם, for which a classical Greek writer would rather have said, εν εκεινῳ τῳ καιρῳ, or χρονῳ, or κατ' εκεινον τον καιρον, or χρονον. The expressions ελευσονται ἡμεραι, and ερχονται ἡμεραι, *the days shall*, or *do, come*, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29, & al. are also *hellenistical*; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2, for the Heb. ימים באים.

VI. Ἡμεραι, αι, *Days, time, of life* or *office.* Mat. ii. 1. xxiii. 30, Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase εν (ταις) ἡμεραις is likewise *hellenistical*, often used in the LXX for the Heb. בימים, Jud v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for εν ἡμεραις Ἡρωδε, &c. would say εφ' Ἡρωδε.

VII. Εκεινη ἡ ἡμερα, *That day*; means *that great day of the Lord, the day of judgement.* Mat. vii. 22. Luke x. 12. 2 Thess. i. 10. 2 Tim. i. 18. iv. 8. But in Heb. x. 25, *The day* seems to import the day of the destruction of the Jewish state.

From the frequent mention in the S S. of *the great day of judgement* under the names of *that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgement*, &c. we may account for the

* Comp. Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivation of ἡμερα here proposed seems much more probable than that from ἡμερος *gentle* or *tame*, because appointed for *tame* creatures; or from ημαρ *the morning*, and μερος *a part*, q. d. *the daughter of the morning*; or from ἱμερος *to desire*, because it is so *amiable* and *desirable* to all men, though *Plato* in Cratylo) says the Ancients called ἡμερα ἱμερα on his last account. See *Leigh* and *Minsheu*.

the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgement.* occ. 1 Cor. iv. 3, where observe that ανθρωπινης ημερας, literally *man's day*, is spoken in opposition to *the coming of the Lord*, ver. 5, and to Η Ημερα, *THE day*, i. e. *the day* of the Lord namely, ch. iii. 13, where the Vulgate hath Dies Domini.

Ημετερος, α, ον, from ημεις *we, us.*
Our. Acts ii. 11. xxiv. 6.

Ημιθανης, εος, ες, ὁ, ἡ, from ημι *half* (see ημισυς), and θανον, 2 aor. of θνησκω *to die*, borrowed from θεινω *to smite.*
Half dead. occ. Luke x. 30.

ΗΜΙΣΥΣ, εια, υ. *Mintert* derives it from ημι *half*, and ισος *equal;* but I apprehend, that it may be better deduced from the Heb. מחצה *half*, with ה emphatic prefixed, and that ημι should be considered as an abbreviation of ημισυς.
Half. Neut. Ημισυ, εος, ες, το, Plur. ημισεα, η, τα, *The half.* occ. Mark vi. 23. Luke xix. 8. Rev. xi. 9, 11. xii. 14.

Ημιωριον, ε, το, from ημι *half*, which see under ημισυς, and ωρα *an hour.*
An half hour, half an hour. occ. Rev. viii. 1.

Ημφιεσμενος, Particip. Perf. Pass. of Αμφιεννυμι, which see among the Anomalous Verbs, in Grammar, § 16.

Ηνικα, An Adv. of *time*, perhaps from εαν or ην *when*, and ικω *to come*, q. d. *when it* (the time) *comes.*
When. occ. 2 Cor. iii. 15, 16.

Ηπερ, An Adv. from η *than*, and περ *truly.*
Than truly, than. occ. John xii. 43.

ΗΠΙΟΣ, ε, ὁ, ἡ. The learned *Damm*, Lexic. Nov. Græc. derives it from επω *to follow*, as denoting one who readily *follows* the will of another, and is ready to do what he desires or wants; but it may perhaps be from the Heb. יפה *beautiful.*
Placid, mild, gentle, easy. occ. 1 Thess. ii. 7, (where see *Wetstein.*) 2 Tim. ii. 24.

Ηρεμος, ε, ὁ, ἡ. It seems formed, as the Lexicons remark, by transposition, from ημερος *tame, gentle*, which is properly opposed to αγριος *wild*, and so may be thought a derivative from the Heb. ימר *to change, alter*, as the natural dispositions of animals, originally wild, seem to be, *when tamed.*
Quiet, composed. occ. 1 Tim. ii. 2.

Ηρωδιανοι, ων, οι, from Ηρωδης *Her*
A name formed with a Roman o termination, like Χριστιανος, whi and *Wetstein* on Mat. xxii. 17. *I ans*, a sect, or rather a party or f among the Jews, so called from *the Great.* It is probable, from parison of Mat. xvi. 6, with Mark that they were *a branch of the Sad* And, besides the impious princ that sect, they seem to have beer cularly attached to the family of and consequently to the Roman g ment, by which *Herod* had bee and continued king, and which time of our Saviour's public m favoured and protected his two *Herod Antipas* and *Philip*, in th spective tetrarchies. (Comp. un τραχωνης.) And as *Herod*, to in himself with *Augustus* and the gr of Rome, had in many things act trary to the law and religion of th by * introducing the heathenish c of the Romans into Judea, and † building temples, and erecting elsewhere for idolatrous worsh particularly in honour of *Augus* his partizans, the *Herodians*, see him, to have professed indeed the religion, but to have corrupted it casionally complying with the pag toms of their Roman masters, p probably, as ‡ *Herod* himself d they acted not thus of their own but in obedience to the superiour And this wicked *occasional co to heathenism* seems to be wh Saviour particularly means by th *of Herod*, (Mark viii. 15.) or *of rodians*, as indeed some copies re Ηρωδιανων. (See *Mill* and *W* Thus the *Herodians* were, both

* *Herod* instituted games after the Ron ner in honour of *Cæsar*, and even buil in Jerusalem adorned with *images* of me *sephus* informs us, Ant. lib. xv. cap. Yea he went still farther; for he dedic erected, out of respect, no doubt, to the R golden *eagle* over the great gate of the te τετικυιακει δε ὁ βασιλευς υπερ τη πολιωνε; τη μεν ανεθηκε και λιαν πολυτελες, Αιτον γ γαν; says the same *Josephus*, Ant. lib. xvi § 2.

† *Joseph.* Ant. lib. xv. cap. 9. § 5. Com lib. i. cap. 21. § 5, 7.

‡ *Joseph.* ut sup.

I

religious and political principles, most diametrically opposite to the *Pharisees*. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the *Herodians!*

As to the question which the *Pharisees* and *Herodians* in concert proposed to Christ, about the lawfulness of *giving tribute* to *Cæsar*, it is generally supposed (to use the words of *Doddridge*) that "they hoped to have insnared him, whatever answer he could have returned. If he asserted on the one hand, that *tribute* was to be paid to *Cæsar*, the *Pharisees*, who generally maintained (as *Judas* the *Gaulonite* had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to *popular resentment*, as betraying the liberties of his country. On the other hand, had he *denied* the lawfulness of this *tribute*, the *Herodians* would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor*. But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for* any man, *thou regardest not the* person of men, *but teachest the* way of God *in truth;* and of the question itself, *Is it lawful* to give, δοῦναι (not ἀποδοῦναι to pay), *tribute to Cæsar, or not? Shall we* give, δῶμεν, *or shall we not* give? and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20, *to deliver up Christ to the power and authority of the* Roman † *governour*, it rather seems, that they expected our Saviour would answer their enquiry in the *negative*. But then as the *Pharisees* in general were *notoriously of the same sentiments*, it would not have been *decent* for such *good* men to have accused Christ to *Pilate* on this account; nor would it have been *convenient*, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of *Judas the Gaulonite*. The *Pharisees*, therefore, *prudently* associated with themselves the *Herodians*, who, on Christ's denying the lawfulness of giving tribute to *Cæsar*, would, no doubt, have shewn their zeal for the Roman government by turning his accusers: And how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before *Pilate, without any foundation at all*, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.

For a fuller account of the *Herodians* see *Prideaux*'s Connect. pt. ii. book 5, at the end, and *Doddridge*'s Notes on Mark iii. 6, and Mat. xxii. 16.

Ησθα, used, according to the Æolic and Attic dialect, for ης *thou wast*, 2 pers. imperf. sing. of the verb εἰμι; the syllable θα is plainly from the Heb. אתה *Thou*, whence ת generally, and sometimes תה is the suffix denoting the second pers. sing. preter of Hebrew verbs.

Thou wast. Mat. xxvi. 69. Mark xiv. 67. See *Wetstein*'s Note on Mat. xxvi. 69, who gives many examples of ησθα being used in the purest Attic writers. Comp. also *Maittaire*'s Dialects, p. 44, and observe, that in *Homer*—θα is often postfixed to the 2d person of other verbs besides the imperf. of εἰμι and its compounds. See inter al. Il. iv. lin. 353, Il. xix. lin. 180, 270. Il. xxiv. lin. 551.

Ἡσυχαζω, from ἡσυχος *quiet*, which is plainly from the Heb. חשך *to restrain, impede action* or *motion*.

I. *To rest from labour.* occ. Luke xxiii. 56.

II. *To be quiet, live quietly.* occ. 1 Thess. iv. 11.

III. *To be silent, quiet from speaking.* occ. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8, for the Heb. הרחיש, but *Kypke* shews that it is

* Comp. *Randolph*'s View of our B. Saviour's Ministry, p. 277.

† It is well known to those who are acquainted with the Roman History, that never were *crimes against the State*, or, which were now reckoned the same, *crimes against the Emperor*, more strictly enquired after, nor more severely punished than during the reign of *Tiberius*. See *Wetstein*'s Note on Mat. xxii. 17. *Tacit.* Annal. lib. i. cap. 72. & ib. iii. cap. 38. & [illegible]'s Hist. des Empereurs, tom. ii. p. 226.

so applied also by *Euripides*, *Plutarch*, *Philo* and *Josephus*.

IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14.

Ἡσυχια, ας, ἡ, from ἡσυχιος. See Ἡσυχαζω.

I. *Quietness, quiet*. occ. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see *Wolfius*.

Ἡσυχιος, α, ὁ, ἡ, from ἡσυχος, which see under Ἡσυχαζω.

Quiet, peaceable. occ. 1 Tim. ii. 2. 1 Pet. iii. 4.

Ητοι, from η *whether, or*, and τοι *truly*.

Whether truly, whether indeed, whether. occ. Rom. vi. 16.

ΗΤΤΑΟΜΑΙ, ωμαι, either from ἡττων *less, inferiour*, or rather immediately from the Heb. חת *to be broken, discouraged*, to which this word generally answers in the LXX, as Isa. viii. 9. xx. 5, & al.

I. *To be overcome*, properly, as in battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, *Kypke* remarks, that ἡττασθαι τινι, *to be overcome* by *any one*, is rather an unusual construction; he however produces several instances of it from *Josephus*.

II. *To be inferiour*. occ. 2 Cor. xii. 13.

Ἡττημα, ατος, το, from ἡττασμαι.

I. *A diminution, failure*. occ. Rom. xi. 12.

II. *A failure, fault*. occ. 1 Cor. vi. 7.

ΗΤΤΩΝ, ονος, ὁ, ἡ, και το—ον, either from Heb. חת *to be broken*, or from נחת *to come down, descend*, whence התחת *under, lower*.

I. *Inferiour, less*, whence neut. ἡττ adverbially, *less*. occ. 2 Cor. xii.

II. *Worse*. occ. 1 Cor. xi. 17.

Ηφιε, 3d pers. sing. 2 aor. act. fron Comp. Αφιημι IX. occ. Mark xi. 16.

Grotius remarks, that this wor μονηρης, an unique which no one served except in Mark. *Kypke*, h has found it in *Philo*, Legat. ad p. 1021, Ὁ μεν ων Ἑλικων σκ ανδραποδον τον αισυπηλικον τον εις ΗΦΙΕΝ, Helicon then, a scorp slave, *sent forth* this Egyptian against the Jews."

Ηχεω, ω, from ηχος.

I. *To sound*, as an instrument of bı 1 Cor. xiii. 1.

II. *To roar*, as the sea. occ. Luke It is used in the same manne LXX, Jer. v. 22. l. 42, for th המה *to tumultuate*. So *Homer* the adjective ηχηεις, Il. i. line 1.

——Θαλασσα τε ΗΧΗΕΣΣΑ.
——The *sounding* main.

ΗΧΟΣ, ους, ὁ, Either from ηχα perf *to break*, as Latin fragor from frango, anciently frago *to break;* Heb. הכה (Hiph. of נכה) *to str* what is all *sound* but a peculiar v of the air *striking* upon the c hearing?

I. *A sound*. occ. Acts ii. 2. Heb. x

II. *A report, fame*. occ. Luke iv. 3

Θ.

Θ θ

Θ, ϑ, θ, *Theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers ϑ or θ denotes *nine*. In the Cadmæan alphabet it answered to the Hebrew or Phenician *Teth*, in r der, and power, and in both it Θ and ϑ, approaches nearer to ט, than to the Samaritan or I letter.

ΘΑ

ΘΑΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by *Fuller*. from ταρασσω *to disturb, agitate*, properly, as *water*, the tenuis τ being changed into the aspirate Θ, and ρ into λ. But may it not (like Αλς, which see) be still more probably deduced from the Heb. אלץ *to urge, teaze, molest*, q. תאלצה, because continually *molested* with winds and storms? The Heb. name of *the sea*, ים, which the LXX generally render Θαλασσα, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V ים or המם *to tumultuate*.

I. *The*, or *A. sea*. Mat. xxiii. 15. Acts iv. 24. vii. 36. xiv. 15. Heb. xi. 29, & al. freq.

II. *Any large collection of water, a lake*. Mat. iv. 15, 8 Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. ים, as Gen. xiv. 3. Josh. xii. 3. And so *Theophylact* on John vi. 1, Θαλασσαν λεγει την λιμνην· τα γαρ συστημαλα των ὑδατων ΘΑΛΑΣΣΑΣ εκαλεσεν ἡ θεια γραφη. He calls the lake a *sea*; for the Holy Scripture is wont to denominate collections of waters, *seas*."

III. *A sea*, or *great laver*. So the beloved Disciple saw in vision, Rev. iv. 6, ω' * Θαλασσα ὑαλινη, *as it were a glassy sea*, before the throne of God, correspondent to the brazen *sea* (Heb. ים, LXX Θαλασσα) in *Solomon*'s temple, 1 K. vii. 23, and, like that, emblematical of the *troubles* and *afflictions*, (comp. under Βαπτιζω VI.) and of the *purification*, of believers. In Rev. xv. 2, the *sea* appears mingled with *fire*, that is, *wrath;* and believers are represented as standing on the edge of it, having now gone through their *fiery* trials, and singing the song of *Moses*, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. Ταλινος.

Θαλπω, from Θαλλειν ποιω *to cause to flourish*, or *thrive*.

To cherish, fovere. occ. Eph. v. 29. 1 Thess. ii. 7.

* Observe that the *Alexandrian*, and eighteen later MSS, with several ancient versions and printed editions, here read ὡ, which reading is approved by *Vitringa* and *Wetstein*, and received into the text by *Griesbach*.

Θαμβεω, ω, and—εομαι, ημαι, Pass. from Θαμβος.

To be astonished, amazed, astounded, either with wonder, or fear. occ. Mark i 27. x. 24, 32. Acts ix. 6.

ΘΑΜΒΟΣ, εος, ους, το, from the Heb. המה *to faint, fail* in mind, which verb *Aquila* renders by Θαμβεομαι, Ps. xlvii. or xlviii. 6. *to be astonished*.

Astonishment, amazement. occ. Luke iv. 36. v. 9, (where *Campbell*, whom see, *Terror.)* Acts iii. 10.

In one of the *Hexaplar* versions, Θαμβος answers to the Heb. תמהון *astonishment*. Deut. xxviii. 28.

Θανασιμος, ου, ὁ, ἡ, from Θανατος *death*, q. Θανατηφορος.

Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a *deadly poison*, either elliptically, without φαρμακον, or with that N. expressed. See *Wetstein*, *Kypke* and *Whitby* on ver. 17.

Θανατηφορος, ου, ὁ, ἡ, from Θανατος *death*, and φερω *to bring*.

Deadly. q. d. *death-bringing*. occ. Jam. iii. 8; where *Erasm. Schmidius* suspected it to be a *poetical* word; but *Wetstein* and *Kypke* have produced many instances of it's being used by the prose-writers.

Θανατος, ου, ὁ, from εθανον 2 aor. of Θνησκω or Θνηω, which see.

I. *Death*, natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq.

II. Figuratively, *Imminent danger of death*. 2 Cor. i. 10. xi. 23. On the former of which texts comp. ver. 8. and see *Alberti*, *Wetstein* and *Macknight*; on the latter comp. Isa. liii. 9, in Heb. and see *Kypke* on 1 Cor. xv. 31.

III. *Death*, spiritual. John v. 24. 1 John iii. 14. As *spiritual life* consists in constant communication with the *divine light* and *spirit*, who are *life*, (see under Ζωη III.) so *spiritual death* is the being separated from their blessed influence. See *Suicer*'s Thesaur. under Θανατος II. b.

IV. *Death*, eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the *natural* or *temporal* is called the *second death*, Rev. ii. 11, (where see *Vitringa.)* xx. 6, 14. and implies *everlasting punishment*. Rev. xxi. 8.

V. By an *hebraism* it denotes *the plague* or *pestilence*,

pestilence. Grotius, on Mat. xxiv. 7, says, the Heb. מות is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use Θανατος for the Heb. דבר *the plague* or *pestilence,* as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21, & al. freq. So in Ecclus. xxxix. 29, or 35, Θανατος is joined with λιμος *famine,* doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8.

Θανατοω, ω, from Θανατος *death.*

I. *To put to death.* occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. Rom. viii. 36. 2 Cor. vi. 9. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of *idolatrous* worship, *the hands of the* witnesses *were to be first upon him to put him to death.* That the unbelieving Jews extended this law to the Christians is evident from the case of St. *Stephen,* Acts vii. 58, where we find the *witnesses* stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9.

II. Θανατωθηναι τω νομω, *To be dead to the law,* is *to be free* from it, even as a *dead* man is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6, Αποθανοντες, as the MSS in general, with the ancient versions and many printed editions, read. See *Mill, Wetstein* and *Griesbach.* Place αποθανοντες between two commas, and connect εν ω with νομω.

III. *To mortify,* i. e. *to subdue* and *kill,* as it were, the deeds of the body, or "those carnal inclinations from whence all criminal indulgences of the body arise." *Doddridge.* occ. Rom. viii. 13.

ΘΑΠΤΩ, 2d aor. ἐθαφον, 2d aor. pass. ἐταφην.

To bury. Θαπτω or Ταφω may be derived either from עמה *to cover over;* dropping the harsh letter ע, as in Λυπεω from יגלח; or else perhaps from the N. * תבה, in Regim. תבת, *an ark* or *chest,* referring to that very ancient custom (see Gen. l. 26.) of *burying* dead bodies in a *chest* or *coffin,* which was certainly sometimes used among the *old* G and was probably among them *pr* the method of burning them †. A 29. v. 6, 9, 10. In Mat. viii. 21 xiv. 12. Luke ix. 59, 60. xvi. 22. 1 xv. 4, it seems to denote not o *bury,* or *inter,* according to it's usual in the profane writers, but also to in the ενταφιασμον, funerationem, or *ration of the body for burial by wa anointing, &c.* Thus in the LXX, l. 26, it is used for the Heb. חנט *balm,* though in all other passages c version it answers to קבר *to bury, put into the ground* or *tomb.*

The above cited are all the passa the N. T. wherein the word occu On Mat. viii. 21, comp. Tobit v and see *Kypke.*

Θαρρεω, ω, from Θαρσεω, ω, or im ately from Θερω *to be warm.* See Θαρσος.

I. *To be confident, courageous, of goo rage.* occ. 2 Cor. v. 6, 8. Heb. xii

II. *To be confident, have confidence in* 2 Cor. vii. 16.

III. *To be confident, bold, to use fr* and *authority.* occ. 2 Cor. x. 1, 2.

Θαρσεω, ω, from Θαρσος.

To have confidence or *courage, to ta rage.* Mat. ix. 2. xiv. 27. John x & al. On Mat. xiv. 27, Θαρσει φοβεισθε, *Wetstein* cites from *Aris nes,* Plut. line 1092, ΘΑΡΣΕΙ, Μ ΒΟΥ, and from *Herodotus,* lib. i. ΘΑΡΣΕΙ, Γυγη, και ΜΗ ΦΟΒΕΥ-

Θαρσος, εος, ους, το, from Θερσω, the 1st Future of Θερω *to be warm* (w also the Æolians use Θερσος inst Θαρσος); for persons of a *warm* t are naturally *confident* and *courage* γαρ ΘΕΡΜΟΙ και ΘΑΡΣΕΙΣ, say *pula.*

Courage. occ. Acts xxviii. 15, Θαρσος, *He took courage;* where shews that λαμβανειν Θαρσος is Greek phrase used by *Dionysius carn.* and *Josephus.*

ΘΑΥΜΑ, ατος, το, from the Heb or התמה, *to be astonished, wond* which the LXX use the V. Θαυμα xlvii. or xlviii. 6. Eccles. v. 7. Jer Hab. i. 5.

* Whence the Greek Θηκη, by which the LXX render the Heb. word, Exod. ii. 3, 5.

† See *Potter's* Antiquities of Greece, l ch. 6.

Wonder, astonishment, amazement. occ. Rev. xvii. 6; where *Vitringa* observes that the LXX use θαυμα for θαυμασια, Job xvii. 8. xviii. 20, and as to the phraseology refers to Mark iv. 41. Luke ii. 9.

Θαυμαζω, from θαυμα.

I. *To wonder, marvel, to be struck with admiration* or *astonishment.* Mat. viii. 10, 27. xxi. 20. xxvii. 14. John vii. 21, & al. freq. Θαυμαζομαι, Mid. The same. occ. Rev. xvii. 8. Θαυμασθηναι, *To be admired, honoured.* occ. 2 Thess. i. 10, where *Kypke* produces *Plutarch* and *Demosthenes* using θαυμαζειν for *highly respecting, honouring.* and θαυμαζεσθαι for *being honoured.* Θαυμαζειν οπισω—*To wonder after,* i. e. *To follow with wonder* or *admiration.* occ. Rev. xiii. 3, where see *Vitringa, Alberti* and *Wolfius,* and *Glassii* Grammat. lib. iii. cap. 3, can. 2.

II. Θαυμαζειν προσωπον, *To admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance.* occ. Jude ver. 16. This is an *hellenistical* phrase used by the LXX in two senses.

1st. *To respect a man's person with favour* and *kindness,* for the Heb. נשא פנים *to lift up the face.* occ. Gen. xix. 21. 2 K. v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St. Jude) *To respect a man's person with partial* or *undue favour,* for the same Heb. נשא פנים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for נכר *to surname in flattery* or *compliment,* Job xxxii. 22; and for הדר פני *to honour the person,* Lev. xix. 15.

Isocrates to *Demonicus,* cap. 17, says, that "he who lives under a monarchy ought, —τον Βασιλεα—ΘΑΥΜΑΖΕΙΝ, *to respect* or *reverence* the King."

Θαυμασιος, α, ον, from θαυμαζω.

Wonderful, marvellous. occ. Mat. xxi. 15.

Θαυμαστος, α, ον, from θαυμαζω.

To be admired, or *wondered at, admirable, wonderful, marvellous.* Mat. xxi. 42. (where see *Wolfius.*) John ix. 30. 2 Cor. xi. 14, & al.

Θεα, ας, ἡ, from Θεος.

A Goddess, a female deity, or *idol.* occ. Acts xix. 27, 35, 37.

ΘΕΑΟΜΑΙ, ωμαι, from θεω *to set, fix,* the eyes namely, which from Heb. תה infin. of יתן *to place, set.* In the passive form θεαομαι signifies both actively and passively, in the middle it has only an active signification.

I. *To fix the eyes upon an object, to behold* or *view steadily* or *attentively, to contemplate, observe.* Mat. xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὁραν *to see.*

II. *To see.* John viii. 10. Acts viii. 18. xxii. 9.

III. *To see,* implying *to visit,* invisere. occ. Rom. xv. 24.

Θεατριζω, from θεατρον.

To make a public spectacle, to expose, as it were, *in a public theatre.* Θεατριζομενοι, ὡσπερ επι θεατρου παραδειγματιζομενοι, as it were *exposed in a theatre,*" says *Theophylact.* occ. Heb. x. 33, where the Apostle alludes to the * Roman custom of *exposing* malefactors in their *theatres* to be destroyed by wild beasts; by which it is well known the blessed *Ignatius,* first bishop of *Antioch* in *Syria,* suffered martyrdom. Comp. 1 Cor. iv. 9.

Θεατρον, ου, το, from θεαομαι *to behold.*

I. *A theatre, a large building erected for the exhibition of public shews, games, &c.* occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their *theatres* served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence: This *Wetstein* has shewn by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from *Josephus,* De Bel. lib. ii. cap. 18, § 7, where, "when the *Alexandrians* were assembled (εκκλησιαζοντων) concerning the embassy which they were sending to *Nero,* συνερρυησαν μεν εις το ΑΜΦΙΘΕΑΤΡΟΝ αμα τοις Ελλησι συχνοι Ιουδαιων, many of the Jews crowded into the *amphitheatre* together with the Greeks. So lib. viii. cap. 3, § 3. And again cap. 5, § 2, we find the *Antiochians* holding an assembly upon public business in their *theatre,* ΘΕΑΤΡΟΝ.

* See *Kennet's* Roman Antiquities, book iii. ch. xx. p. 147.

II. *A public shew*, or *spectacle as if exhibited in a theatre*. occ. 1 Cor. iv. 9, where see *Kypke*.

ΘΕΙΝΩ, perhaps from the Heb. מעך *to prick, stab.*

To smite, strike, beat. Thus it is often used in *Homer*, and is particularly applied to *striking*, or *pricking* with a spur by *Euripides*, "Κεντρῳ ΘΕΙΝΟΜΕΝΟΥΣ πωλους. The colts *pricked* with a spur." From θεινω perhaps θυησκω borrows it's 2d aor. εθανον, &c. which, though it occurs not in the N. T. is often used in the profane writers, and that only in the sense of *dying, being dead*, q. d. *being smitten*, to death namely. Thus ἁλων 2d aor. of ἁλωμι *to take*, infin. ἁλωναι, particip. ἁλους, are used only in a *passive* sense for *being taken*. The learned *Damm*, however, Lexic. col. 2440, deduces 2d fut. θανουμαι, and by consequence εθανον, from the old V. θανω, the same as τεινω *to extend*, "for death *extends* the limbs of a dead body," and θανω may be derived by transposition from Heb. נטה *to extend, stretch out*. This V. is inserted on account of it's compounds and derivatives. Comp. Αποθεινω.

Θειον, ου, το from θειος *divine.*

Sulphur, brimstone. Luke xvii. 29. Rev. ix. 18, & al. This was among the idolaters of various nations eminently applied in their religious *purifications*. One method of purifying a *person* among the Greeks was "by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water which they consecrated with a mixture of *salt* and *sulphur*; for, as the *solar fire*, or a *demon* in the *sun's orb*, was their *chief acting god*, so they thought *fire* was of sovereign virtue to *purify* and make them holy: And therefore, to secure effectually it's said supposed virtue, they took care to have it in double and triple respects, as in a *torch* of some *turpentine-tree*, and that *set on fire*, with the addition of *sulphur*. Whence *Juvenal*. Sat. ii. lin. 157, 8, says of some of the ghosts in the infernal regions, and on certain occasions:

——*Cupiens* lustrari, *si quis* ter *ruitur*
Sulphura tres tædis, & si jejuna *bumidi laurus*.

"Had they the implements, as bay-branch dipt in holy water, with *torch* and *sulphur*, they would be lustrated or purified)." *Lucian* in his Philopseudes mentions the *purifying* of a *place* by going round it three times, θειῳ και δᾳδι, with *sulphur* and a *torch*, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently θειον *the divine thing* and the act of *sprinkling* or *lustrating* with *brimstone*, περιθειειν *to divinify*; for which, among other reasons, God made it an instrument of his *vengeance* on the heathen and other delinquents, condemning them and their land to *brimstone* and *fire* for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude ver. 7, on the overthrow of *Sodom* and *Gomorrha**.

The Eng. *brimstone*, by the way, is from *brenne* or *brin*, i. e. *burn*, and *stone*.

Θειος, α, ον, from Θεος *God.*

Divine. occ. 2 Pet. i. 3, 4. Θειον, το, *The Divine Being the Deity.* occ. Acts xvii. 29. Το Θειον is often thus used in the Greek writers. See *Wetstein.*

Θειοτης, τητος, ἡ, from θειος.

Godhead. occ. Rom. i. 20. Comp. Wisd. xiii. 1—7, and *Ellis*'s Knowledge of Divine Things, &c. p. 219. 1st edit.

Θειωδης, εος, ες, ὁ, ἡ, from θειον *brimstone.*

Of brimstone, or rather *of the colour of brimstone, yellow.* occ. Rev. ix. 17. See *Daubuz* and *Wetstein.*

Θελημα, ατος, το, from θελω or θελεω *to will.*

Will, pleasure, desire, inclination. See Mat. vi. 10. vii. 21. Luke xxiii. 25. John i. 13. Rom. i. 10. 1 Cor. vii. 37. xvi. 12. Eph. i. 5, 9, 11. Θεληματα, Plur. q. d. *Volitions.* It occurs Acts xiii. 22. Eph. ii. 3. This plural form seems *hellenistical.* It is used by the LXX, 2 Chron. ix. 12. Ps. xv. 2. cii. 7. cx. 2. Isa. lvi. 28, & al.

Θελησις, ιος, att. εως, ἡ, from θελω or θελεω *to will*

Will pleasure occ. Heb. ii. 4.

Θελω, or θελεω, from εθελω or εθελεω the same (which see), dropping the ε.

I. *To will.* Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes followed

* *Hallywy*'s Originals, vol. i. p. 175. 6. See also *Homer*, Il. xvi. lin. 228, and *Ovid*, Metam. lib. vi. lin. 259—261.

lowed by a V. in the Subjunctive mood, the Conjunction *ινα that, to the end that*, being understood. Mat. xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of Θελω is common in the Greek writers. On John iii. 8, comp. under Κοπαζω II.

II. *To will, desire, wish.* Mat. xii. 38. xix. 17, 21. xx. 32 Mark vi. 25. x. 35. Luke xxiii. 20. John xvii. 24 1 Cor. vii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27, & al. for the Heb. חפץ, but also by *Xenophon*. See *Raphelius*.

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11. for the Heb. חפץ ב־, or חפץ ל־.

V. With an Accusative following, *To delight in, have a favour* or *affection to.* Mat. xxvii. 43. Comp ch. ix. 13. xii. 7. This is an *hellenistical* sense of the verb, which is often thus applied by the LXX, for the Heb. חפץ ב־ *to have intense delight in*, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for חפץ simply, as Hos. vi. 6. Mal. iii. 1.

VI. Θελω εν, *To delight, take delight in, to be delighted with.* occ. Col. ii. 18. This phrase is also *hellenistical*, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 K. x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10, for the Heb. חפץ ב־. Comp. *British Critic* for March 1794, p. 273; and for August 1794, p. 196.

VII. Τι αν θελοι τουτο ειναι; *What can this* mean? or, *What* will *this* come to?" Acts ii. 12. So *Anacreon*, Ode xliv. lin. 6,

ΤΙ ΘΕΛΕΙ γ' ουμε τοῦ' ΕΙΝΑΙ;

See more in *Raphelius* and *Wetstein*. Comp. Acts xvii. 20.

Θεμελιον, ου, το, from θεμηλον the same, which from the obs. θεω *to place*.
A foundation. occ. Acts xvi. 26.

Θεμελιος, ου, ὁ, from the same as θεμελιον.
I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. Comp. Heb. xi. 10. Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20. —to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone.* occ. 2 Tim. ii. 19. Comp. Σφραγις V.

III. *A deposit, a treasure laid up.* It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, * ΘΕΜΑ γαρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩι εις ημεραν αναληψης. *For thou layest up for thyself a good* deposit, or treasure, *against the day of necessity.* Θεμελιον in the Apostle seems to answer to θεμα in this passage. Comp. Mat. vi. 20. Luke xii. 33.

Θεμελιοω, ω, from θεμελιος.
I. *To found, lay a foundation*, of a building. occ. Mat. vii. 25. Luke vi. 48, in which passages observe τεθεμελιωτο is the 3d pers. sing. pluperf. pass. for ετεθεμελιωτο, the ε being dropped according to the Ionic dialect.

II. It is applied to the earth, Heb. i. 10, which is a citation of Ps. cii. 25, or 26; where the same word εθεμελιωσας is used by the LXX, for the Heb. יסד, which refers to the *wondrous formation of the arch*, or *spherical shell*, of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7, and does indeed imply the *firmness* or *stability of the parts* whereof the shell of earth consists, but by no means necessarily imports the *immobility of the whole orb.* See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3, and *Heb.* and *Eng.* Lexicon in יסוד.

III. *To found, settle*, or *establish on a foundation*, in a spiritual sense. occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10.

Θεοδιδακτος, ου, ὁ, ἡ, from θεος *God*, and διδακτος *taught*.
Taught by God. occ. 1 Thess. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase διδακτους Θεου.

Θεολογος, ου, ὁ, ἡ, from θεος *God*, and λογος *a word*.
A theologian, a divine. St. John the Evangelist was so styled by the Fathers

* See Patrum Apostol. Opera genuina, edit. *Russel*, vol. ii. p. 68. Note on Θωμα.

in

in an eminent and peculiar sense, because he handled the sublimest truths of christian theology, and particularly asserted τον τω ΘΕΟΥ ΛΟΓΟΝ *the* DIVINE WORD, and proved him to be *God*. Thus he is called by *Athanasius*, Orat. contra Gentes, tom. i. p. 46. ΘΕΟΛΟΓΟΣ ανηρ; by *Cyrill. Alexandr.* lib. ii in John ch. i. p. 130, Της ΘΕΟΛΟΓΙΑΣ ὁ συγγραφευς, The writer of *Theology*; and by *Theophylact*, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩΤΑΤΟΣ. See *Wolfius*, *Mintert*, and *Suicer* Thesaur. on the word In the N. T. Θεολογος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. *Wolfius* says that *Eusebius*, who lived in the fourth century, is the first who gave St. John this title, calling him in his Preparat. Evangel. Ἑβραιων ΘΕΟΛΟΓΟΝ, the *Theologian* of the Hebrews."

Θεομαχεω, ω, from Θεος *God*, and μαχομαι *to fight*.

To fight against God. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced by *Raphelius* and *Kypke* on the text, and by *Wetstein* on Acts v. 39; to which I add from *Josephus*, Cont. Apion. lib. i. § 26, μελλειν ΘΕΟΜΑΧΕΙΝ νομισας, thinking that he should *fight against God*;" and from *Lucian* De Saltat. tom. i. p. 922, μονονεχι ΘΕΟΜΑΧΩΝ, almost *fighting against God*."

Θεομαχος, ε, ὁ, ἡ, from Θεομαχεω.

A fighter against God. occ. Acts v. 39.

Θεοπνευστος, ε, ὁ, ἡ, from Θεος *God*, and πεπνευσται, 3d pers. sing. perf. pass. of πνεω, fut. πνευσω, *to breathe*.

Breathed or *inspired by God*, *divinely inspired*, *given by divine inspiration*. occ. 2 Tim. iii. 16.

Θεος, ε, ὁ.

GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the *true God*. Various are the derivations proposed of this word: The most probable seems to be that which deduces it from the V. Θεω *to place* (which see under τιθημι). *Phurnutus*, the Stoic, whom the reign of *Nero* wrote a * Philosophical Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of *material nature*; as, for instance, to the heavens, air, ether, sun, moon, stars, &c.—This Philosopher, in his chapter Περι Ουρανου, *Concerning Heaven*, says, "It is probable that Θεοι, *the Gods*, were so called from Θεσις *position* or *placing*; for the ancients took those for Gods whom they found to move in certain regular and constant manner—thinking them the causes of the change in the air, and of the conservation of the universe: These then are *Gods* (Θεοι) which are the *disposers* (Θετηρες) and formers of all things." And long before *Phurnutus*, *Herodotus* had written, lib. ii. cap. 52, that the *Pelasgi*, the ancient inhabitants of *Greece*, ΘΕΟΥΣ πρωτων μαστην σφεας απο τα τοιαυτα, ὁτι κοσμον ΘΕΝΤΕΣ τα παντα πρηγματα, και πασας νομας ειχον, called the *God*· ΘΕΟΥΣ, for this reason, because they had *disposed* or *placed in order* all things and all countries." And in this view the word Θεος or Θεοι (for the ancient Greeks used it both in the singular and in the plural to express their *God*, *the heavens*) will have much the same *radical* meaning as the Heb. שמים *the heavens*, derived in like manner from the V. שם *to place*.

† And that the *heavens*, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their Gods, but also from many plain declarations of Scripture (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 K. xvii. 16. xxi. 3, 5. xxiii 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 3.), and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, *Plato* in Cratylo, Φαινονται μοι ἑι πασιτοι των ανθρωπων των περι την Ἑλλαδα, τεττες μονες ΘΕΟΥΣ ηγεισθαι,

* ΦΟΥΡΝΟΥΤΟΥ Θεωρια περι Θεων Φυσεως, Phurnutus's *Commentary on the Nature of the Gods*, among the Opuscula Mythologica, Ethica, & Physica.

† Comp. *Heb.* and *Eng.* Lexicon under שם XI. and see above under Θεμιστιος I. and Θεμιστων I.

ωσπερ

ωσπερ νυν πολλοι των βαρβαρων, ἡλιον, και σεληνην, και γην, και αερα, και ερανον—The first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only Gods* were *the Sun, and the Moon, and the Earth, and the Stars, and Heaven**." The ancient hymns, which are ascribed to *Orpheus*, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the *only* Gods they worshipped were the various parts of *created nature*, and especially the *heavens*, or some *demons*, or *intelligences*, which they supposed resident therein. Thus the author of these hymns calls almost all their Gods *Demons*, Δαιμονας, q. d. Δαημονας, *Intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments, when in his Introductory Prayer, lin. 31, 2, he directs his pupil *Musæus* religiously to invoke

Δαιμονας ουρανιους τε και ηπιους, και ενυδρους,
Και χθονιους, και υπογθονιους;———
The demons who in heaven reside, *in air*,
In water, or *in earth*, or *underneath*
The earth———

Comp. under Δαιμονιον I.

The LXX have constantly (very few passages excepted) translated the plural name אלהים, when used for the *true God*, by the singular Θεος, never by the plural Θεοι. In so doing one may at first sight think them blameable: But let it be considered, that at the time the LXX translation was made, the *Greek* idolatry was the fashionable superstition, especially in † *Egypt* under the *Ptolemys*, and that according to this their Gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true God* אלהים, by the plural Θεοι, they would thereby have given the grecizing heathen an idea of *Him*, inconsistent with the *Unity* of the divine essence, and conformable to their own *polytheistic* notions ‡; whereas by translating it Θεος in the singular, they inculcated the *grand point* (with the *heathen*, I mean) of *God's unity*, and at the same time did not deny a *plurality of agents* or *persons* in the Divine Nature; since the Greeks (as is above observed) called the *whole substance* of their *God, the heavens*, Θεος, in the singular, as well as Θεοι, in the plural.

I. In the N. T. as in the LXX, Θεος most generally answers to the plural אלהים, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1, in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεος for יהוה, comp. Mat. iv. 4, with Deut. viii. 3, Heb. and LXX; Rom. iv. 3. James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isa. viii. 18.

In Mark xii. 32, Θεος is omitted in very many MSS (among which the *Alexandrian* and three other ancient ones), in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by *Wetstein* as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεος, but Κυριος, as in our Lord's quotation at ver. 29. And if Θεος be omitted, the latter part of the reply will be—*There is ONE (Jehovah* namely, which is the word used Deut. vi. 4, but for which the Greek language supplied no equivalent term), *and there is none other but he*. Comp. Deut. iv. 35. Isa. xlv. 6.

* See *Leland's* Advantage and Necessity of the Christian Revelation, part i. chap. 3.

† This is evident from the Hymns of *Callimachus*, who lived in the court of *Ptolemy Philadelphus*, in whose reign the LXX version of the Pentateuch was probably made.

‡ "The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* [אלהים], as to teach in title Megilla, c. i. fol. 11, that the LXX interpreters did purposely change the notion of *plurality couched in the Hebrew plural, into a Greek singular* [Θεος for Θεοι];—lest *Ptolemy Philadelphus* should conclude that the Jews, as well as himself, had a belief in *Polytheism*. This was taken notice of by St. *Jerome* in his Preface to the book De Quæst. Heb." *Abix*, Judgement, p. 124.

II. Θεος

II. Θεος is applied personally,

1. But very rarely, to the *Father*. See however John [illegible]. 3. xvi. 27, 30. (Comp. ver. 28, 2[illegible] Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*. Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1, & al. "In comparing two different readings, says *Michaelis* (Introduct. to N. T. vol. i p. 336, edit. *Marsh*), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28, Θεϑ, Κυριϖ, Χριϛϖ, Κυριϖ Θεϑ, Θεϑ και Κυριϖ, Κυριϖ και Θεϑ, the first is probably the true reading, and all the rest are scholia, because Θεϑ might easily give occasion to any of these, whereas none could so easily give occasion to Θεϑ. If St. Luke wrote Θεϑ, the origin of Κυριϖ and Χριϛϖ may be explained either as corrections of the text, or as marginal notes, because *the Blood of God* is a very extraordinary expression; but if he had written Κυριϖ, it is inconceivable how any one should alter it into Θεϑ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgement." Comp. however *Griesbach's* Note on Acts xx. 28. As to the reading Θεος in 1 Tim. iii. 16, besides *Mill*, *Wetstein*, *Bowyer*, and *Griesbach*, see by all means the learned *Woide*, Præfat. in Cod. Alexandr. § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under Δεσποτης I.

III. It denotes the *Heathen Gods*, or *idols*. Acts xiv. 11. 1 Cor. viii. 5.

IV. It is spoken of *Magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6, and *Heb.* and *Eng.* Lexicon under אלה II. 5.

V. It is applied catechrestically—to *Satan*. 2 Cor. iv. 4. comp. John xii. 31. —to the *belly*, which some men their *god*, or in which they place supreme happiness. Phil. iii. 19.

Θεοσεβεια, ας, ἡ, from Θεοσεβης. *A worshipping of God, piety God, godliness, devotion.* occ. ii. 10.

The LXX use this N. for the He אלהים, *fear of the Aleim*, Gen. and for יראת אדני, *fear of the Lo* xxviii. 28.

Θεοσεβης, εος, ες, ὁ, ἡ, from Θεος G σεβομαι *to worship, venerate.* *A worshipper of God, godly, devo* John ix. 31. How similar to w the sentiment expressed by *Hom* lin. 218,

Οτις Θεων επιπειθηται, μαλα τ' ικλυον αυτ

Him, who *obeys* the Gods, the Gods

The LXX use Θεοσεβης for th יראי אלהים, *fearing the Aleim*, xviii. 21. Job. i. 1, 8. ii. 3.

Θεοστυγης, εος, ες, ὁ, ἡ, from Θεος G στυγεω *to hate, abhor.* *A hater of God.* occ. Rom. i. 30, see *Wolfius*, and *Kypke*, and *Suic* saur. on this word

Θεοτης, τητος, ἡ, from Θεος *God.* *Deity, godhead, divine nature.* oc ii. 9. Comp. John xiv. 10.

Θεραπεια, ας, ἡ, from Θεραπευω *serve*, which see.

I. *A healing, cure.* occ. Luke ix. 1 xxii. 2.

II. *A family of servants, a family, ho* So the Latin familia from famulu *vant.* occ. Mat. xxiv. 45. Luke The word is used in this latter s *Herodotus, Dionysius Halicarn. P.* and other Greek writers. See *I* on Mat. xxiv. 45.

ΘΕΡΑΠΕΤΩ. *Mintert* deduces it fi Heb. תרף, plur. תרפים *Teraphim*, is a derivative from the V. תה *still*, as from *awe* or *reverence*, s notes * the *representative images* objects of religious *awe* and *ven* These *Teraphim* appear to have b the *Cherubim* in form, but for more

* See more in *Heb.* and *Eng.* Lexicon u

purposes, as the *Penates* (פנים) or Household-Gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 K. xxiii. 24. Ezek. xxi 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith *Avenarius* in תרף, were among the Gentiles consulted for the *recovery of health*, hence the verb Θεραπευω signifies *to heal*.

I. *To heal, cure,* whether miraculously, as Mat. iv. 23, 24. x. 1, 8. Acts iv. 14, & al. freq.—or not, as Luke viii. 43.

II. *To serve,* as God. occ. Acts xvii. 25. The Greek writers apply the V. in the same sense, as for instance *Hesiod*, Op. & Dies, lin. 134, 5,

——Ὀυδ' αθανατοις ΘΕΡΑΠΕΥΕΙΝ
Ηθελον αλλ' ιερα μακαρων ιερους τε βωμους.

——Nor would they *serve* th' immortal Gods,
Nor on the holy altars sacrifice.

In this sense also *Avenarius* derives Θεραπευω from תרפים *Teraphim*, the objects of *religious service* or *worship*.

Θεραπων, οντος, ὁ. See under Θεραπευω.

A servant. This word in it's primary meaning seems to denote *a servant* in a *religious* sense. So *Pindar*, Olymp. iii. lin. 29, Απολλωνος ΘΕΡΑΠΟΝΤΑ, *serving* or *worshipping* Apollo." *Homer*, Odyss. xi. lin. 25, calls Kings ΘΕΡΑΠΟΝΤΕΣ Διος, *servants* or *ministers* of Jove (comp. Rom xiii. 2, 4.), and valiant warriours ΘΕΡΑΠΟΝΤΕΣ Αρηος, *servants* of Mars, Il. ii. line 110. Il. vi. line 67, & al. And generally in this Poet Θεραπων, when spoken of one man in reference to another, denotes * *a faithful friend* to a *superiour*, one who *solicitously regards his interest*, or *looks after his affairs*, not a common or domestic servant: But in the latter Greek writers it means *a servant* or *minister* in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2 viii 31, in all which passages the LXX use Θεραπων for the Heb. עבד *a servant*. But from Num. xii. 7, 8, it appears that Moses was *a servant* of a *superiour* kind.

Θερίζω, from Θερος *summer, harvest,* which see.

I. *To reap,* or *gather in corn.* Mat. vi. 26. Luke xii. 24. Jam. v. 4.

II. *To reap* or *gather,* in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36. —as the recompense whether of good works, 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. ver. 7.

III. The judgements of God upon the earth are expressed by it's being *reaped.* Rev. xiv. 15, 16, where see *Vitringa*, and comp. Joel iii. 13.

Θερισμος, ου, ὁ, from τεθερισμαι, perf. pass. of Θερίζω.

I. *Harvest.* occ. Mark iv. 29. John iv. 35.

II. *Harvest,* in a spiritual sense, whether of persons to be gathered into Christ's church, occ. Mat. ix. 37, 38. Luke x. 2. John iv. 35; or as denoting the time appointed by God for finally punishing the wicked, and rewarding the good. occ. Mat. xiii. 30, 39; or for inflicting particular judgements on the earth. occ. Rev. xiv. 15.

Θεριστης, ου, ὁ, from Θερίζω.

A reaper. occ. Mat. xiii. 30, 39.

Θερμαινω, from Θερμη, which see.

To heat, warm. Θερμαινομαι, mid. *To warm oneself.* occ. Mat. xiv. 54, 67. John xviii. 18, 25. Θερμαινομαι, pass. *To be warm* or *warmed.* occ. Jam. ii. 16.

Θερμη, ης, ἡ, from τεθερμαι, perf. pass. of the V. Θερω *to heat*, which from Θερος *summer.*

Heat. occ. Acts xxviii. 3.

ΘΕΡΟΣ, εος, ους, το, either from the Heb. חרה *to be hot*, with the formative ת prefixed, or from העד *to cut*, as denoting the time of *cutting* corn and fruits; for so Θερος is often used for the *harvest.* Comp. Θερίζω.

Summer, in German **Sommer**, which is † derived from the German **Sonne** *the sun*, and **mehre** *to increase* (whence **mehr** *more*), because the *sun* has then *more* influence. So the Latin æstas *summer*, is related to æstus *heat.*

The Greek Θερος, like the Heb. קיץ (to which it generally answers in the LXX), and the German **Sommer**, includes both the *spring* and *summer.* "Germani *annum* vulgo *dividimus in* **Winter** & **Sommer**,

* See *Damm* Lexic. in Θεραπω., col. 1009.

† See *Martini* Lexic Etymolog. in *Æstas.*

We

We *Ger[illegible]nly* divide the year into *winter* and *summer*," says *Martinius*, Lexic. Etymol. in *Hiems*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30.

Θεωρεω, ω, from Θεωρος *a spectator, beholder*, which from Θεαομαι *to behold*, compounded perhaps with ὁραω *to see*.

I. *To behold, view with attention.* Mat. xxvii. 55. xxviii. 1. Mark xii. 41. xv. 40, 47. Luke xxi. 6. John vi. 40. Acts iii. 16.

II. *To see, perceive.* John iv. 19. xii. 19. Acts iv. 13. Heb. vii. 4.

III. *To see, experience.* John viii. 51, where the phrase Θεωρειν Θανατον, *to see death*, seems an *Hebraism*, corresponding to the Heb. ראות מות, Ps. lxxxix. 49. Comp. Luke ii. 26, and under Ειδω III.

Θεωρια, ας, ἡ, from Θεωρεω.

A sight, spectacle. occ. Luke xxiii. 48.

Θηκη, ης, ἡ, from εθηκα, 1 aor. of τιθημι *to place, put*.

I. *A chest, case*, or the like, wherein any thing is *put*, theca.

II. *A sheath, scabbard* for a sword. occ. John xviii. 11.

Θηλαζω, from Θηλη, ης, ἡ, *the nipple* or *pap of a woman's breast*, which *Plato* in *Cratylo* deduces from Θαλλειν *to thrive*, because it hath this effect on the child. But may it not be better derived from the Heb. חל *to elevate, raise*, as being *prominent* beyond the breast itself? So the Lexicons explain it by "uberis apex."

I. *To give the breast, give suckle, suckle.* occ. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29, in which last passage the V. is applied to the breast itself.

II. *To suck* the breast. occ. Mat. xxi. 16. Luke xi. 27.

It is used in both these senses by the best Greek writers, as may be seen in *Wetstein* on Mat. xxi. 16.

Θηλυς, εια, υ, from Θηλη, which see under Θηλαζω.

Female, a woman. It occurs in the feminine, Rom. i. 26, 27; in the neuter, Mat. xix. 4. Mark x. 6. Gal. iii. 28, Γενος *sex* being understood. Comp. under Αρσην.

Θηρα, ας, ἡ, from Θηρ, which see under Θηριον.

I. *A hunting*, or *catching, of wild beasts.* Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30.

II. *A snare* or *trap*, properly, *to catch beasts in.* occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8. the Heb. רשת *a net;* and Hos. v. 2. the Heb. שחטה *slaughter*, which pe those translators mistook for שחתה formed from שחת *a snare*. See *He Eng.* Lexicon in שחת.

Θηρευω, from Θηρ. See Θηριον.

I. Properly, *To hunt wild beasts.* applied in the profane writers.

II. *To take* or *catch wild beasts in hu* It is thus used by the LXX. See xxvii. 3, 5, 33. Eccles. ix. 12.

III. In a figurative sense, *To catch hold on*, as a word or expression. Luke xi. 54. See *Wetstein* on the who shews that *Plato* has several applied the verb in the same view.

Θηριομαχεω, ω, from Θηριον *a wild* and μαχομαι *to fight.*

To fight with wild beasts. occ. 1 xv. 32; where *Theophylact's* rema Θηριομαχιαν καλει, την προς Ιουδαι Δημητριον τον αργυροκοπον μαχη γαρ ἑτοι θηριων διεφερον; He ca contest with the Jews, and with D trius the silversmith, *fighting with beasts;* for how did these differ fron *beasts?*" Comp. Θηριον IV. an *Bowyer's* Conject. Several Comm ries, however, both ancient and mo have explained εθηριομαχησα in thi sage, as if St. Paul had literally *f with*, or *been exposed to, wild* But *Doddridge* thought he had deci proved in his note, that the word be understood in a *figurative* sense is also applied by *Ignatius*, in his E to the Romans, § 5, edit. *Russel:* Συριας μεχρι Ρωμης ΘΗΡΙΟΜΑΧ γης και θαλασσης, νυκτος και ἡ δεδεμενος δεκα λεοπαρδοις, ὁ εστι, σ των ταγμα. From Syria even unto *I fight with* [*wild*] *beasts*, both and land, both night and day, bound to ten *leopards*, that is to such a band of *soldiers*." *Wake. Le* like manner, speaking of the Philose Reviv. tom. i. p. 397. Ου γα τυχουσι ΘΗΡΙΟΙΣ ΙΠΡΟΣΠΟΛ ΣΑΙ δεησει μοι, αλλ' αλαζοσιν πσις, και δυσελειξιοις. For I am *fight with* ordinary *wild beasts*, bu *men* insolent, and hard to be convi

Comp. Θηριον IV. *Ignatius* uses the word in it's proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1, to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyrnéans, § 4, he reasons in a manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. *Macknight*, whom see, understands the V. εθηριομαχησα *literally*.

Θηριον, ου, το, the same as * Θηρ, which, according to the Greek Etymologists, is from θεειν *to run*, or θεειν βαιν *running easily*, or q. φθειρ, from φθειρω *to corrupt, spoil*, whence θηριον is peculiarly applied to *venomous animals*. But may not θηρ be derived from the Heb. or oriental תער *to cut, divide, TEAR*? Or may we not rather with † *Vossius* derive the more common Greek θηρ from the Æolic φηρ, and this from the Heb. פרא *to run wild, a wild ass*, whence also Lat. *fera, ferus, ferox*.

I. *A wild beast*. Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12, the words και τα θηρια, are not found in five MSS, three of which ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετραποδα, and are marked by *Griesbach* as probably to be omitted.

II. It denotes particularly *a venomous animal*, and is applied to *a viper*. Acts xxviii. 4, 5. The word is used in this sense not only in Ecclus. xii. 17 or 13, but also by the profane writers, as by *Dioscorides*, lib. i. speaking of the plant called *vitex*, or *agnus castus*, Τα φυλλα ενδυομενα τε και υποστρωννυμενα ΘΗΡΙΑ διωκει, which words are thus translated by *Pliny*, Nat. Hist. lib. xxiv. cap. 9. *Suffitu quoque (folia) aut substrata fugant* venenata—The leaves also being set on fire, or strewed under one as a bed, drive away *venomous animals*." See more to this purpose in *Bochart*, vol. iii. 371, or in *Suicer* Thesaur. under Θηριον I. And observe that *Lucian*, Philopseud. tom. ii. p. 472, (cited by *Wolfius*) does, like St. Luke, use θηριον as equivalent to εχιδνα, where he relates Μιδαν τον αμπελωρον—υπο ΕΧΙΔΝΗΣ δηχθεντα, κειμενη ηδη σεσηποτα το σκελος· αναδεντι γαρ αυτω τα κλημματα, και ταις καραξι περιπλεκοντι προσερπυσαν το ΘΗΡΙΟΝ δακειν κατα τον μειζαν δακτυλον—That Midas the vine-dresser—having been bitten by a *viper*, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, *the beast* crept to him and bit his great toe—"

III. *Any kind of beast*, including the *tame* species. occ. Heb. xii. 20. The correspondent Heb. word in Exod. xix. 13, is בהמה, which likewise implies any kind of beast, especially the *tame*.

Θηριον is used in like manner by *Theodotion*, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21, for the Chald. חיוא, or חיוה.

IV. St. Paul applies to the *Cretans* the character of κακα θηρια, *evil beasts*, which the Poet *Epimenides* had formerly given them. Such epithets to *wicked, cruel*, or *unreasonable men*, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting *Suicer*'s Thesaur. under Θηριον II. See also *Raphelius*, *Wetstein*, and *Kypke* in Tit. i. 12. To the passages they have produced I add, that in *Josephus*, De Bel. lib. i. cap. 30, § 3, *Herod* the Great is called ΘΗΡΙΟΥ, and φονικον ΘΗΡΙΟΝ a murderous *wild beast*. occ. Tit. i. 12.

Θησαυριζω, from θησαυρος.

I. *To lay, store*, or *treasure, up* goods for future use. occ. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Jam. v. 3.

II. *To treasure up* wrath, or future punishment. occ. Rom. ii. 5. So θησαυριζειν εαυτοις κακα, they treasure up *evils to themselves*, Prov. i. 18, in LXX. Comp. Amos iii. 10; and for instances from the Greek writers, of θησαυριζω and θησαυρος being applied to *evils*, see *Wetstein* and *Kypke* in Rom.

III. *To treasure up, reserve*. occ. 2 Pet. iii. 7.

ΘΗΣΑΥΡΟΣ, ου, ὁ, q. Θεσις εις αυριον, *Laying up for the morrow*, say some; but I leave the learned reader to determine whether it should not rather be deduced from the Heb. אצר *to lay* or *treasure up*, with

* See under βιβλος I.
† Etymolog. Latin. in FERA.

with the formative ת prefixed, q. תאצר. The Heb. N. אוצר most commonly corresponds to the Greek θησαυρος in the LXX, as the V. אצר also doth in two passages to θησαυριζω.

I. Properly, *A repository for treasure, a place, chest, box,* or *vessel,* where *treasure* or *stores are repositied.* occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35, (where see *Kypke*) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders θησαυρους αυτων by *their vessels;* and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 K. vii. 51. Neh. xiii. 12, & al. freq. for the correspondent Heb. word אוצר, which likewise properly signifies *a repository for treasure, a treasure-house,* or *-chest;* but in the Greek writers also, namely, *Herodotus, Euripides, Josephus,* and *Herodian,* θησαυρος denotes the *place* or *vessel* wherein measures are kept, as may be seen in *Wetstein* on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus *Isocrates* tells *Demonicus,* § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, αλλ' ενταυθεν, ωσπερ εκ ταμιειου προφερης, but might *draw them* from hence as *from a store-house.*" And *Lucian,* Rhetor. Præcept. tom. ii. p. 453, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, καθαπερ εκ ταμιειου πρεσαιεων, *drawing* from them *as from a store-house.*"

II. *The treasure itself.* Thus it is applied to *earthly treasure,* Heb. xi. 26. Comp. Mat. vi. 19.—to *heavenly treasure,* i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the *gospel of Christ,* 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the *treasures of divine wisdom* and *knowledge,* which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3.

ΘΙΓΩ. The learned *Damm,* Lexic. Nov. Græc. col. 919, derives it from ιχω *to come near, approach,* by changing the aspirate breathing into θ, and κ into γ. But may it not be as probably deduced from the Heb. חקע *to strike,* or *clap* See Job xvii. 3. Prov. vi. 1. Ps Nah. iii. 19, and *Heb.* and *Eng.* in תקע IV. V.

I. *To touch,* properly *with the ha* Col. ii. 21. Comp. under θιγολο

II. With a Genitive, *To touch, com* Heb. xii. 20. The same word is the LXX, on the same subject, Heb. נגע. Exod. xix. 12.

III. *To touch, hurt.* occ. Heb. xi. 2

ΘΛΙΒΩ, from θλαω *to break,* com perhaps with βαω *to come.* Ar may be considered either as formed from the sound, like *crush,* in Eng. or derived from th tal חלע *to split, cleave.*

I. *To press, squeeze, throng, cro* Mark iii. 9.

II. ΘΛΙΒΟΜΑΙ, Pass. *To be straiten pressed,* or *pressed together,* as whence Τεθλιμμενη οδος, A str row *way.* occ. Mat. vii. 14. his *Picture,* describes the way to struction in nearly the same ma our Blessed Saviour here does th leads to life, p. 24. edit. *Simpso* you not see, says the old man, *door,* (θυραν τινα μικραν), and the door, a way which is no crowded, but *very few* παυυ ολ going along it, as seeming diff ascent, rough, and stony? Yes, the stranger. And does there n subjoins the old man, to be a b and the road up it *very narrow* (σ σενη παυυ), with precipices side?—This is the way leading instruction."

III. *To oppress, afflict.* occ. 2 Th ΘΛΙΒΟΜΑΙ, pass. *To be oppressed,* 2 Cor. i. 6. 2 Thess. i. 7, & al.

ΘΛΙΨΙΣ, ιος, att. εως, ἡ, from θλιβω *Grievous affliction* or *distress.* S xiii. 21. xxiv. 21. John xvi. vii. 10. xi. 19. xiv. 22. Ro 1 Cor. vii. 28. Jam. i. 27. O xiii. 19. Εσονται γαρ ΑΙ ΗΜΕΡ ναι ΘΛΙΨΙΣ, *Kypke* cites from Epictet. lib. ii. cap. 1, the similar ology, Τι γαρ εστι ΠΑΙΔΙΟΝ; Τι εστι ΠΑΙΔΙΟΝ; αμαθια: Fo *a child? Ignorance.* What is *Want of learning.*"

ΘΝΗΣΚΩ. This verb, according to th

marians, forms it's 1st fut act. in Θνῆξω, it's perf. in τεθνηκα, and 1st fut. mid. in Θνῆξομαι. These tenses plainly point to the obsolete V. Θνηκω, (as διδαξω, ἐδιδαξα, to διδακκω, or διδαχω, see under διδασκω) which may be very naturally deduced from the Syriac V. תכך in Hith. *to fail.*

I. *To die,* a natural death. Mat ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die,* a spiritual death. occ. 1 Tim. v. 6. Comp. Θανατος III.

Θνητος, η, ον, from Θνησκω *to die.*

Mortal, liable or *subject to death.* occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. Θνητον, το, *Mortality.* 2 Cor. v. 4.

Θορυβεω, ω, from Θορυβος.

I. *To disturb, throw into a tumult, set in an uproar.* occ. Acts xvii. 5.

II. Θορυβεομαι, ουμαι, Mid. *To make a noise* or *disturbance.* It is in the N. T. particularly applied to the *noise* made in *lamenting the dead.* occ. Mat. ix. 23. Mark v. 39. Acts xx. 10.

Θορυβος, ου, ὁ, from Θροος *the noise of a tumult,* (which from Θροεω *to utter a confused cry,* see under Θρηνος), and βοη *a voice, sound;* or else perhaps from the Heb. רבה *to be many, to multiply,* q. תרבה *a multitude, tumult,* Lat. turba. Comp. Ταραζω.

I. *A tumult* or *uproar.* Mat. xxvi. 5. xxvii 24. Acts xx. 1, & al. In this view both the N. Θορυβος and the V. Θορυβεω are often used in the Greek writers.

II. *A tumultuous assembly,* or *company.* occ. Mark v. 38. Such *noisy tumultuous assemblies* at the place where any one lies dead are still usual in the East. See *Harmer's* Observations, vol. ii. p. 135.

ΘΡΑΤΩ. It may either be considered as a word formed from the *sound,* or derived from the Heb. or Oriental תער *to split, cleave.*

To break, bruise. occ. Luke iv. 18, in which passage τυφλοις αναβλεψιν, *recovering of sight to the blind,* is taken from the LXX, who in Isa. lxi. 1. have substituted these words for the Heb. לאסורים פקח קוח, *the opening of the prison to them that are bound,* either because prisoners frequently had *their eyes put out,* as Jud. xvi. 21. 2 K. xxv. 7; or rather because they were shut up in *dark* prisons. The same Hebrew expressions St. Luke further explains by αποστειλαι τεθραυσμενους εν αφεσει, *to set at liberty them that are* bruised, namely, with the fetters or stocks in which they were confined This last expression occurs in the LXX of Isa. lviii 6, for the Heb. שלח רצוצים חפשים. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to *refer us to the ORIGINAL SCRIPTURES.*

Θρεμμα, ατος, το, from τεθραμμαι, perf. pass. of τρεφω *to nourish.*

Cattle which are kept and *nourished* by their owners. occ John iv. 12, where see *Wolfius* and *Wetstein,* but comp. *Kypke.*

Θρηνεω, ω, from Θρηνος.

To wail, lament in an audible manner. It is used either absolutely. occ. Mat. xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xxiii. 27.

Θρηνος, ου, ὁ, το, from Θρεω *to utter a tumultuous* or *confused cry,* which seems a word formed from the sound, like *shriek, scream,* &c. in Eng. The V. Θρεω is particularly applied in the Greek writers to *lamentation,* as in παθεα θρεομενης, *bewailing* her misfortunes, and θρεομενη σεαυτη κακα, *bewailing* her miseries to herself. *Hesychius* accordingly explains θρεειν by θρηνειν, and θρεομενον by ολοφυρομενον *deploring.* See *Scapula.*

A wailing, lamentation. occ. Mat. ii. 18.

Θρησκεια, ας, ἡ, from Θρησκευω *to worship God,* and this from Θρησκος, which see.

I. *Religion, religious service of God,* or *divine worship.* occ. Acts xxvi. 5. James i. 26, 27.

II. *Religious worship,* or *service,* of angels. occ. Col. ii. 18. *Josephus,* De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the *Essenes* swore, συνηρησειν ὁμοιως τα τε της αιρεσεως αυτων βιβλια, και τα των ΑΓΓΕΛΩΝ ονομαστα, that they would equally guard the books of their sect, and *the names of the angels.*" And it may seem from the Canon of the Council of *Laodicea* on the river *Lycus,* which was held about the year 367, and condemned the

naming of angels as *idolatry*, and from the testimony of *Theodoret* (both cited by *Wetstein*, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of *Laodicea*. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels, to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus *Enfield*, (from *Brucker*,) Hist. of Philos. vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the Essenes, or immediately from the principles of the eastern or *Platonic* philosophy. Most probably from the latter. See under Στοιχειον III. and *Macknight*'s Preface to Colossians, Sect. II. *Wolfius* however on Col. ii. 18. observes, that Θρησκεια is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than Ευσεβεια is; but that in James i. 26, it is joined with a genitive, signifying the *subject* or *person worshipping*; and he accordingly understands the Θρησκεια των Αγγελων of a pretended *angelic worship*, far purer than that of other christians, and such as was paid by the holy *spiritual angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian church at the time; and though Θρησκεια is not in the N. T. construed with a genitive of the OBJECT, yet it is so used in Wisdom xiv. 27, five or six times by *Josephus*, quoted by *Krebsius*, and by *Herodian*, cited by *Wetstein*. See some curious remarks on this subject in *The British Critic* for March 1794, p. 274, and for August, p. 198.

Θρησκος, ε, ὁ.

Religious, devout, a worshipper of God. occ. Jam. i. 26. Some derive it from Θραξ, in the Ionic dialect Θρηξ, a *Thracian*, so called from תירס *Tiras*, the seventh son of *Japhet*, Gen x 2. Thus *Suidas*, ΘΡΗΣΚΕΤΕΙ· Θεοσεβει, ὑπηκοει τοις Θεοις· Λεγεται γαρ ὡς Ορφευς, ΘΡΑΞ, πρωτος εἰσηγησατο τα τελετων μυστηρια, και το τιμαν Θεον ΘΡΗΣΚΕΤΕΙΝ εκαλεσεν, ὡς ΘΡΑΚΙΑΣ ουσης της ευρησεως· Θρησκευει means *he worships* or *serves God:* For it is reported that *Orpheus*, a *Thracian*, instituted the religious mysteries of the Greeks, and called the worshipping of God Θρησκευειν, as being a *Thracian* invention." But after all we may perhaps, with *Parr*, best deduce Θρησκος and it's derivatives from the Heb. דרש *to seek*, i. e. God; a phrase often used in the O. T. to express *religion*. See 1 Chron xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11, & al. in the Heb.

Θριαμβευω, from Θριαμβος *a triumph*, which *Mintert* and others deduce from Θρια *a fig-leaf*, and αμβη *a brow* (properly of a *rock*), because the victor's *brows* were anciently crowned with *fig-leaves;* but I should rather think this word, as well as the Latin triumphus, a derivative from the Heb. רעם with the formative ת prefixed, on account of the *noise* and *shouting* which attended their *triumphal processions*. By a passage in *Polybius* it should seem that the Greek Θριαμβος was formed from the Latin *triumphus:* For speaking of the Romans he mentions της παρ' αυτοις παρα τοις Ελλησι καλουμενης θριαμβου, *what are called by them*, ΘΡΙΑΜΒΟΥΣ; and I know not that Θριαμβος or it's derivatives ever occur in any Greek writer till the times of the Roman conquests. See *Kypke* on 2 Cor. ii. 14.

With an Accusative following, *To triumph over, lead in triumph*. occ. Col. ii. 15. (Thus *Plutarch* in Romul. tom. i. p. 38. D. Εθριαμβευσε βασιλεις, *He led kings in triumph.*) 2 Cor. ii. 14. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to *lead about their conquered enemies*, but also to *be accompanied* in their triumphal car *by their children and relations*. In both these views, St. Paul might say, that God, παντοτε θριαμβευοντι ἡμας, was always

always *leading us*, i. e. himself, *in triumph:* For he was an eminent *trophy* of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a *friend*, and *joined* with his Blessed Master *in the triumph* of the gospel. See more in *Wolfius*, who shews that *Theodoret*, *Œcumenius*, and *Chrysostom* explain the expression in like manner. See also *Wetstein*.

ΘΡΙΞ, τριχος, ἡ, dat. plur. θριξι. It seems a corrupt derivative from the Heb. שער *the hair of the head*, (to which this word almost constantly answers in the LXX,) ש being changed into θ or τ after the Chaldee manner.

I. *An hair*, as of the head. occ. Mat. v. 36. Luke xxi. 18. Acts xxvii. 34. Comp. Mat. x. 30. Luke xii. 7. 2 Sam. xiv. 11. 1 K. i. 52, and see *Wolfius* in Acts. Τριχες, αἱ, *The hair* of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. *Doddridge* in Luke vii. 38, renders θριξι by *tresses* of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *tresse* a wreath of hair; and this may be from the Italian *treccia* the same.

II. *Hair*, as of a camel. occ. Mat. iii. 4. Mark i. 6.

Θροεω, ω, from θροος *the cry* or *noise of a tumultuous multitude*, which from the perf. mid. τεθροα of the V. Θρεω *to utter a tumultuous cry*. Comp. under Θρηνος.

I. *To utter a confused tumultuous cry.*

II. *To put into a tumult* or *confusion*, *to disturb*, *terrify*; whence θροεομαι, ουμαι, pass. *to be put into confusion*, *disturbed*, or *terrified*. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2.

ΘΡΟΜΒΟΣ, ου, ὁ. Perhaps from the Heb. רום *to be elevated*, with the formative ת prefixed. So *Hesychius* explains θρομβος by Αιμα παχυ, πεπηγος ὡς βανοι, thick blood, coagulated like *lumps* or *hillocks*; and the Scholiast on *Sophocles* by ογκον *a tumour*, *swelling*. The learned *Damm*, however, in his Lexicon Nov. Græc. col. 2376, derives Θρομβος from τρεφω, fut. θρεψω, perf. pass. τεθραμμαι, *to coagulate*, as milk for cheese, in which sense *Homer* uses this word, Odyss. ix. line 246,

Αυτικα δ' ἡμισυ μεν ΘΡΕΨΑΣ λευκοιο γαλακτος—
Coagulating, then, with brisk dispatch,
The half of his new milk———

COWPER.

From τρεφω in this view is also derived τυρος *a cheese*, and τρεχω itself may be deduced from τρεπω *to turn*, which English V. we apply to the *coagulation* of milk. See Τρεπω.

A clot, *a coagulated mass*, particularly of blood, as the word is used by *Plato*, *Dioscorides*, *Æschylus*, *Galen*, whom see in *Wetstein*. occ. Luke xxii. 44, where see Bp. *Pearce*'s Note. *Herodotus*, lib. i. cap. 179, uses ΘΡΟΜΒΟΥΣ ασφαλτω for *clots*, or *concreted lumps*, of bitumen.

ΘΡΟΝΟΣ, ου, ὁ, so called according to the Greek Etymologists, q. θροος (ν being inserted), which, from τεθροα, perf. mid. of θραω *to sit*, which V. may be derived from the Heb. שר denoting *regular disposition:* But may not θρονος be better deduced from the Heb. or Chald. תכן *to fix, settle?* whence also θρηνυς *a footstool*.

I. *A throne*, *a royal* or *judicial seat*. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13.

II. *An order of angels*, or *celestial spirits*. occ. Col. i. 16.

Θυγατηρ, τερος, by syncope τρος, ἡ. Some of the Lexicon writers deduce it from θυω *to move impetuously*, and γαω *to be born*, or γαστηρ *the belly* or *womb*, because, say they, females *move* sooner in the *womb* than males. The reader, I suppose, is but little entertained or satisfied with such derivations; but it is certainly worthy of remark, that we find this word θυγατηρ used, with little variation, not only by the * *Goths*, *Saxons*, *Almans*, *Cimbrians*, *Danes*, *Dutch*, and *English*, but even by the † *Persians*. I would, therefore, submit it to the learned reader whether it may not more probably be derived from the Heb. דק, or דקה, *thin*, *slender*, and תאר *form*, on ac-

* "DAUGHTER, filia; Goth. *dauter*; Ang. Sax. ðohtep. ðohtop. ðohtup. Al. *dohter*, *tohter*, *tlohter*; Cim. *dotter*; Dan. *daatter*; Belg. *dochter*." *Junii* Etymol. Anglican.

† דותר, *Dochter*. See *Castell*, Lexic. Persic. col. 59, and *Walton*'s Prolog. in Polyglott. XVI. p. 101.

count of the *slender make* of the *female* sex in comparison of the male; if indeed τηρ in θυγατηρ be not merely a termination as in the Greek μητηρ, πατηρ, and, as we are informed by Bp. *Chandler**, *ter* usually is of substantives in the old Persic, and we may add, as *ter* seems to be in the Eng. *sister*, and *ther* in *father*, *brother*, *mother*, which four last Eng. words are also nearly the same as the Persic *suster*, *pader*, *mader*, *brader*.

I. *A daughter*, whether an immediate, Mat. ix. 18. x. 35, 37, & al.—or a remote descendant, Luke i. 5. xiii. 16.

II In the vocative it is used as a *compellation of affection and kindness*. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. Τεκνον IV.

III. It denotes *a city with it's inhabitants*. Mat. xxi. 5. John xii. 15; as בת frequently does in the Heb. S. S. See Ps. xlv. 13. cxxxvii. 8. Isa. xxii. 4. And thus *cities* or *countries* are commonly represented by † *women* in *sculptures* and *coins*. So, for instance, on the reverse of ‡ some medals of *Vespasian* and *Titus*, *Judea* is exhibited as a *woman* sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA.

"Beneath *her* palm here sad *Judea* weeps."
Pope's Epist. to *Addison*.

Θυγατριον, ου, το, A diminutive of θυγατηρ. *A little daughter*. occ. Mark v. 23. vii. 25.

Θυελλα, ης, ἡ, from θυω *to move*, or *rush impetuously*, and αελλα *a storm*, *whirlwind*, which from αειν *to blow*, and ἑλλειν *to roll round*, or *whirl*. So *Hesiod*, speaking of the *winds*, Theog. 874, says,

————Κακη ΘΥΟΥΣΙΝ ΑΕΛΛΗ

In horrid *storms* they *rush*.

An impetuous or *furious storm*, *a whirlwind*, turbo. Thus *Hesy* plains θυελλα by ανεμος συστροφ μη η καταιγις, *a whirlwind*, or *wind*; and in *Homer*, Odyss. v. we have

Διιπη ΜΙΣΓΟΜΕΝΩΝ ανεμων ελθουσα

A horrid *storm* of fierce *conflicting* w

occ. Heb. xii. 18. The Hebrew Deut. iv. 11. v. 22, or 19, co ing to θυελλα of the LXX, a Apostle, is ערפל *thick darkness*. *whirlwinds* and *tempests* are al companied with *thick dark clo* no doubt the ערפל mentioned was in *violent motion* (comp. E 16, 18.), whence the like appe called רוח סערה *a whirlwind*, E and סערה, Job xxxviii. 1. xl. Nah. i. 3.

Θυϊνος, η, ον.
Thyine, made of the θυον, θυ tree, so called from θυω *to cens incense*, on account of the *swee* it's wood, especially in *burning*. observed by *Homer*, Odyss. v. li

————Τηλοθι δ' οδμη
Κεδρου τ' ευκαλου, ΘΥΟΣ τ' ενω νησω
Διαμπερες.

————And fires of scented w
Cedar, and *Thyon*, far perfum'd t

Theophrastus, Hist. Plant. V that "the *thyon* or *thya* tree g the temple of *Jupiter Ammon*, μωνι (in Africa), and in the that it is like the cypress in it leaves, stalk, and fruit, and tha never rots." It was in high este the heathen, who often made of their temples, and the imag gods, of this wood. See mo *stein*, and comp. *Pliny*'s Nat xiii. cap. 16. occ. Rev. xviii.

Θυμιαμα, ατος, το, from τεθυμ pass. of θυμιαω.

* See his *Vindication of the Defence of Christianity*, book i. p. 55, and *Heb.* and *Eng.* Lexicon in בתולה.

† "But who are the *ladies* we are next to examine? These are, says *Philander*, so many *cities*, *nations*, and *provinces*, that present themselves to you under the shape of *women*. What you take for a fine *lady* at first sight, when you come to look into her, will prove a *town*, a *country*, or one of the four parts of the world: In short you have now *Africa*, *Spain*, *France*, *Italy*, and several other nations of the earth before you." *Addison*'s 2d Dialogue on Ancient Medals.

‡ See Univ. Hist. vol. x. p. 691, Note. The reader may find a print of two of these medals in *Addison*'s Dialogues, Series iii. No. 13, 14.

I. *Incense*, "* *perfumes exhaled by fire.*" occ. Rev. v. 8. viii. 3, 4. xviii. 13. On Rev. v. 8, observe that not the *incense*, but the φιαλαι, or *bowls*, are the prayers of the saints, to which the incense of Christ's merits was added, Rev. viii. 3. Comp. Ps. cxli. 2, and Exod xxx. 34—38.

II. *The act of censing* or *fuming incense*. occ. Luke i. 10. Comp. ver. 11.

Θυμιατηριον, ου, το, from Θυμιαω.

A vessel or *instrument, for burning incense.* occ. Heb. ix. 4, where I think it means the *censer* mentioned Lev. xvi. 12, in which the High Priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense*, in the Holy of Holies, which is therefore in the text of Hebrews said εχειν *to have* this censer, *for use* namely. True indeed, it is not expressly said in the O T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the Holy of Holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude, that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by *Whithy* and *Wetstein* on Heb ix. 4, and by *Ainsworth* on Lev. xvi. 12, that "on every (other) day he who was to burn incense took coals from off the (brazen) altar in a censer of silver, but this day the High Priest in *a censer of gold.*" Comp. Rev. v. 8. viii. 3. and see *Josephus* De Bel. lib. i. cap. 7. §6.

I am well aware that some learned men have explained χρυσουν θυμιατηριον, Heb. ix. 4, to mean the *golden altar of incense*: But how can the Holy of Holies be said to *have* this, since it certainly *always* stood without the vail, in the Holy Place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where θυμιατηριον occurs, namely 2 Chron xxvi. 19. Ezek. viii. 11. it answers to the Heb. מקטרת *a censer*; and lastly in the N. T. another word, namely θυσιαστηριον, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21.

* *Johnson.*

Θυμιαω, ω. from † θυμα, αλος, το, *incense*, which from Θυω.

To burn or *fume incense, cause it to exhale it's odour by fire.* occ. Luke i. 9.

Θυμομαχεω, ω, from θυμος *the mind*, and μαχομαι *to fight.*

To be of an hostile mind against another, *to be highly displeased, incensed*, or *offended at*, infenso esse animo erga; or according to *Raphelius*, *To be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20, where however *Kypke*, in opposition to the excellent Commentator just mentioned, prefers the former sense, in which he shews that the V. is used by *Dionysius Halicarn. Polybius* and *Plutarch*, and observes, that *Raphelius*'s interpretation cannot be admitted, because *Josephus* says not a word of this war of *Herod* with the *Tyrians* and *Sidonians*, who were under the formidable protection of the Roman Empire. Comp. *Wetstein.*

Θυμος, ου, ὁ, from θυω *to move impetuously*, particularly as the *air* or *wind*. See Θυω I.

I. It seems to be sometimes used in *Homer* for the *animal soul* or *breath*, as where speaking of *Sarpedon*, who had fainted with a wound, he says, Il. v. line 697,

Αυλις δ' αμπνυθη, περι δε πνοιη Βορεαο
Ζωγρει επιπνειουσα κτανων κταμενοισι ΘΥΜΟΝ.

But he reviv'd, for *Boreas'* cheering blast
Breathing around refresh'd his *panting soul.*

Comp. Il. iv. lin. 470, 524. Il. xvi. lin. 743. Il. xiii. lin. 671.

II. *The soul*, or *mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion* or *passion of the mind, anger, wrath.* It is ascribed to God, Rev. xiv. 10, 19. (Comp. Isa. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8.—to man, Luke iv. 28. Acts xix. 28, & al.—to the devil, Rev. xii. 12. Θυμος and οργη are often joined in the profane, as they are in the sacred writers. This *Elsner* and *Wetstein* have shewn on Rom. ii. 8. *Ammonius*, whom *Wetstein* there cites, defines θυμος to be προσκαι-

† "Apud *Hippocratem* θυματα, *Galenus* exponit θυμιαματα suffimenta." *Scapula.*

ρος *a temporary*, but οργη, πολυχρονιος μνησικακια *a lasting* resentment.

IV. It denotes poison, or more strictly *inflaming*, or *inflammatory, poison.* occ. Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is an *hellenistical* sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with οινος *wine*) Ps. lviii. or lvii. 4, in conformity with the correspondent Heb. חמה, which signifies both *wrath*, and an *inflammatory acrid poison*, such as serpents emit when *enraged*. Comp. Job xx. 16, in LXX. Wisd. xvi. 5, and *Arnald* there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres*, or *love-potions*, such as whores used to give their lovers. So the learned *Jos. Mede* interprets it in his Comment. Apocalypt. p. 517, 518. fol. See also *Vitringa* in Rev.

Θυμοω, ω, from Θυμος *anger, wrath.*

To provoke to anger. Θυμοομαι, ωμαι, pass. *To be provoked to anger, to be incensed, wroth.* occ. Mat. ii. 16.

ΘΥΡΑ, ας, ἡ, from the Chald. תרע the same, to which this word answers in *Theodotion's* version of Dan. iii. 26, and which is a corruption of the Heb. שער *a gate*, by transposing the ע, and changing ש into ת, as usual.

I. *A door*—of an house, Mark i. 33. ii. 2. xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. *To be at the doors* is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. Jam. v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See *Raphelius* and *Wetstein* on Mat. xxiv. 33.

II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his church, and into eternal life, John x. 9.—to an *opportunity* of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see *Vitringa*.

Θυρεος, ε, ὁ, from Θυρα *a door.*

I. *Homer* (Odyss. ix. lin. 240, 313, 340. comp. lin. 243,) uses this word for a *great stone*, which served as a *door* to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the latter Greek writers, cit *herti, Elsner*, and *Wetstein*, and larly by *Kypke*, whom see, it *large oblong shield* like a *door*, ασπις means a *round one*. o vi. 16.

Θυρις, ιδος, ἡ. A diminutive of Θ

I. *A little door.* Thus sometime the profane writers. See *Sca Wetstein* on 2 Cor. xi. 33.

II. *A window.* occ. Acts xx. xi. 33. As to the former pass *John Chardin's* MS tells us, *windows are very large, and the floor.* It is no wonder (t Eutychus might fall out, if was not well fastened, or if cayed; when, sunk into a deep leaned with all his weight a *Harmer's* Observations, vol. i St. Paul's escape from Damasc xi. 33, nearly resembles that o from Jericho, Josh. ii. 15, and was, like that, effected out of bow-window which projected *wall of the city.* Comp. *Heb.* Lexic. in קרה IV.

Θυρωρος, ε, ὁ, ἡ, from Θυρα *a* εχος *a keeper*, which from ὁραω *serve. A door-keeper, a porter.* xiii. 34. John x. 3. xviii. 16,

Θυσια, ας, ἡ, from Θυω *to sacrifi*

I. *A sacrifice*, or *victim.* Luke ii. Acts vii. 41. Heb. v. 1. vii. 2 Eph. v. 2. Heb. ix. 26. x. 12.

II. It is spoken of the *bodies* of Rom. xii. 1.—of their *religio* 1 Pet. ii. 5.—particularly of t of God, and *works of charit* Heb. xiii. 15, 16.—especiall preachers of the gospel, Phil.

Θυσιαστηριον, ε, το, from Θυσιαζ *fice*, which from Θυσια.

I. *An altar*, whether of burnt Mat. xxiii. 18, 19, 35. Lu 1 Cor. ix. 13. x. 18. Comp. Ja Rev. vi. 9.—or of incense, Comp. Rev. viii. 3. ix. 13. The LXX use it in the latter, in the former sense, for the

II. *The Christian Altar*, that is, *of the Lord*, considered as turn the *memorials of the sacrifice* o of which *memorials* Christians *take* or *eat* (comp. 1 Cor. x

ver. 18,) but *of which they have no right to* eat, *who serve the tabernacle.* occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from *Ignatius*, who plainly uses it for the *Lord's Table*, Ad Philadelph. § 4, Σπουδαζετε ουν μια Ευχαριστια χρησθαι· Μια γαρ σαρξ του Κυριου ημων Ιησου Χριστου, και εν ποτηριον εις ενωσιν του αιματος αυτου· Εν ΘΥΣΙΑΣΤΗΡΙΟΝ, ως εις επισκοπος, αμα τω πρεσβυτεριω και διακονοις τοις συνδουλοις μου, ινα ο εαν πρασσητε, κατα Θεον πρασσητε. Wherefore let it be your endeavour to partake all of the same holy *Eucharist:* For there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow servants: That so whatsoever ye do, ye may do it according to *the will of God.*" WAKE. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. *Russel.*

Θυω, from Θεω or Θευω *to run violently, approach hastily*, "curro vehementer, festinanter accedo." Thus the learned *Damm*, Lexic. who deduces this V. from Θεω or Θευω from the *sound* made by the *breath* of persons *running*. But may it not as well be derived from the Heb. אתה *to come, approach, come speedily?*

I. *To move* or *rush impetuously, to rage.* Thus it often signifies in *Homer*, and is applied to winds, Odyss. xii. lin. 400, 408, 426.—to a river, Il. xxi. lin. 234, and 324.—to the sea, Il. xxiii. lin. 230. —to a person, Il. i. lin. 342. Il. xi. lin. 180.

II. In *Homer*, *To cast* a little of the victuals and wine *into the fire*, as an *offering to the gods* at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which *Achilles* was going to give *Ulysses*, and the other princes sent to him by *Agamemnon*, Il. ix. lin. 219, 220,

——Θεισι δε ΘΥΣΑΙ αγαυοι
Πατροκλον· εν δ' αυτος ερωει βαλε ΘΥΗΛΑΣ.

The *first oblations* to th' immortals due
Amid the flames his friend Patroclus *threw.*

So Odyss. xiv. line 446, *Eumæus* before he began to eat,

——Αρχομενος ΘΥΣΕ θεοις αιγειδησι·
Στησας δ' αιθοπα οινον——

Th' *initial off'rings* to th' immortals *burnt:*
And having pour'd the consecrated wine——

Hence

III. In the latter Greek writers, *To sacrifice, slay in sacrifice.* occ. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. *To slay for food.* occ. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10.

In the LXX it is used for the Heb. זבח, generally in the sense of *slaying in sacrifice*, but sometimes *for food*, as 1 Sam. xxviii. 24. 1 K. xix. 21; in which latter application it answers to the Heb. טבח, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩΡΑΞ, *ακος*, ὁ.

Properly, *A breast-plate, cuirass*, or *defensive armour for the breast.*

Thus *Homer*, Il. xi. line 19,

Δινηεν αν ΘΩΡΗΚΑ περι ΣΤΗΘΕΣΣΙΝ ιδυνεν.

The beaming *cuirass* next adorns his *breast.*
POPE.

And in this sense only is the Ionic Θωρηξ used in *Homer*, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient Poet, αιολοθωρηξ, Il. iv. line 489; λινοθωρηξ, Il. ii. line 529; χαλκεοθωρηξ, Il. iv. line 448; the V. Θωρησσω *to arm, put on armour*, very frequently used; and the N. Θωρηκτης *defensively armed*, Il. xv. line 689, 739. But in the latter Greek writers Θωραξ sometimes denotes *the fore-part of the human body*, and particularly *the breast*; and hence some Etymologists have been induced to derive it from Θορειν *to leap*, on account of the *leaping* or *pulsation* of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the *human thorax* to a *breast-plate*, on account of it's *bones* and *cartilages*, which *defend* the noble parts it comprises. I would therefore

rather deduce θωραξ from the Heb. תחרא, either *a habergeon*, or *a close mantle, a vest.*
In the N. T. though several times applied figuratively, it signifies only *a breast-plate.* occ. Eph. vi. 14. 1 v. 8. Rev. ix. 9. 17.
The LXX use θωραξ for Heb. יין *gandine* or *coat of mail*, Jer. xlvi. frequently for שריון of the same i

I.

ΙΑΣ ΙΔΕ

Ι, ι, *Iota.* The ninth of the more modern Greek Letters, but the tenth of the ancient, whence, as a numerical character, the small ι is still used for *ten.* In the ancient or Cadmean alphabet it answered to the Hebrew or Phenician *Jod or Yod* in name, order, and power, but in it's form ι it approaches much nearer to the Hebrew than to the Phenician Letter. Comp. Ιωτα.

Ιαμα, ατος, το, from ιαμαι perf. pass. of ιαομαι.
An healing. occ. 1 Cor. xii. 9, 28, 30.

ΙΑΟΜΑΙ, ωμαι, from the uncommon N. ια *life, strength,* or immediately from the Heb. חחיה *to cause to live, to revive, recover from illness,* to which ιαομαι answers in the LXX of Neh. iv. 2, or iii. 34.
I. Mid. *To heal, restore to bodily health.* Luke v. 17. vi. 19. xxii. 51, & al. Pass. *To be* thus *healed.* Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jam. v. 16.
II. Both in Mid. and Pass. it is applied to the *curing of demoniacal* or *diabolical possessions.* Mat. xv. 28. Luke ix. 42. Acts x. 38.
III. Mid. *To heal spiritually, restore to spiritual health.* Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed.* 1 Pet. ii. 24. Comp. Heb. xii. 13.

Ιασις, ιος, att. εως, ἡ, from ιαομαι.
A cure, healing. occ. Luke xiii. 32. Acts iv. 22, 30.

ΙΑΣΠΙΣ, ιδος, ἡ, from Heb. ישפה the same. *The jasper,* a kind of precious They are found of various colours azure, sea-green, purple, blue, a of them are white, approaching t *tal,* (as Rev. xxi. 11.) So *Pli* Hist. lib. xxxvii. cap. 9, "*Simil* dida *est, quæ vocatur astrios, propinquans.*" See more in *P* xxxvii. cap. 8, and 9, *New a plete Dictionary of Arts,* and *the pædia Britannica,* in JASPER. o iv. 3. xxi. 11, 18, 19.

Ιατρος, ου, ὁ, from ιαομαι.
A physician, q. d. *a healer.* Mat Mark ii. 17. Luke iv. 23, (w *Wolfius* and *Wetstein.*) Col iv. It is well known that the ancie and Roman Ιατροι not only pr but made up their own medici also practised surgery.

Ιδε.
See, behold, lo, observe. The C rians say it is used adverbially; properly speaking, the 2d pers. 2 aor. act. of the V. ειδω *to see.* followed by a nominative case, ceeded by another verb, there lipsis, which may be supplied b *this is, here* or *these are.* See Ma John i. 29, 36. xix. 5, 14. Mar In Rom. ii. 17, eleven MSS. which ancient, for ιδε have ει this reading, which also agrees Syriac, Vulg. and several other olc is by *Griesbach* received into th

Ἰδέα, ας, ἡ, from ἰδον, 2 aor. of εἰδω *to see.* *Countenance, aspect,* as of an angel. occ. Mat. xxviii. 3, where it must denote *the countenance,* as opposed to the rest of his form concealed by his raiment It is applied in like manner to the *human countenance,* not only by *Theodotion,* for the Heb. מראה. Dan. i. 13, 15, but also, as *Alberti* has shewn, by *Arrian, Aristophanes,* and *Pindar.* See also *Wetstein, Kypke,* and *Blackwall's* Sacred Classics, vol. ii. p. 32, 33.

Ἰδίᾳ, from ἰδιος.

Separately, severally. It is properly the dative fem. of ἰδιος, used elliptically and adverbially for εν ἰδια χωρᾳ, *in a separate place.* See *Bos* Ellips. under Χωρα, and comp. Δημοσιος II. occ. 1 Cor. xii. 11. So *Xenophon* Cyropæd. lib. vii p. 344. edit. *Hutchinson,* 8vo Ταυτα γαρ και ΙΔΙΑ χρησιμα ἑκασῳ For these things are both advantageous to every one *severally*—"

ΙΔΙΟΣ, α, ον. It seems a plain derivative from the Heb. יד *the hand,* according to that common Heb. phrase, whereby what one has in his *possession* or *power* is said to be בידו *in his hand.* See Gen. ix. 2. xvi. 6. xxiv. 10. Eccles. v. 13, or 14, & al. freq.

I. *One's own, proper,* suus, proprius. It denotes *property, appropriation,* or *peculiar relation.* See Mark xv. 20. Luke ii. 3. vi. 41, 44. John i. 11, 41. v. 18, 43. Acts i. 19. iv. 32. xx. 28. xxiv. 23, (where see *Wetstein.*) Rom. viii. 32. xiv. 4. 1 Cor. vii. 2. Heb. ix. 12. xiii. 12. Εις τα ἰδια (οικημαλα namely), *To one's own* house. John xvi. 32. xix 27. See *Raphelius.* So in *Josephus,* De Bel. lib. iv. cap. 9 § 6, we have προς ΤΑ ΙΔΙΑ in the same sense. Comp. John i. 11, where it seems to refer to the land of Canaan, the city of Jerusalem, and especially to the temple. Comp. 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1, and see *Wolfius* and *Kypke* on John i. 11.

II. *Private, separate.* Thus used in the expression κατ' ἰδιαν, χωραν *place,* being understood, *in a private place, privately, apart.* Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34, et al. So *Josephus* De Bel. lib. x cap. 10. § 5, αθροισας δε τες δυνατες ΚΑΤ' ΙΔΙΑΝ, having assembled the leading men *privately.*"

III. Joined with καιρος, *Proper, convenient.* Gal. vi. 9. 1 Tim. ii. 6. vi. 15, where *Chrysostom* explains ἰδιοις by προσηκουσιν *fit, convenient. Raphelius* shews that *Polybius* applies ἰδιος in the same manner.

Ἰδιωτης, ου, ὁ, from ἰδιος.

In general, *A common man,* as opposed either to a man of *power,* or of *education* and *learning.* See *Wetstein* on 1 Cor. xiv. 16.

I. *A person in a private station, a private* or *common man, a plebeian.* Thus it is used by the LXX, Prov vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13, where see *Doddridge.*

II. *Uninstructed, unskilful, unlearned.* occ. 1 Cor. xiv. 16, 23, 24. Ἰδιωτης is often used in this sense by the Greek writers. See *Wetstein.* Comp. 2 Cor. xi. 6.

III. *Unskilful, unpolished, unadorned, plain* in speech, i. e. speaking like an *ordinary* or *common* man occ. 2 Cor. xi. 6. Considering that ἰδιωτης in this text refers both to λογῳ and γνωσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude**. *Raphelius* produces a remarkable passage from *Xenophon,* De Venat. where that elegant and mellifluous writer, referring to his own *easy* and *natural* language, as opposed to the *obscure* and *affected* style of the Sophists, calls himself Ἰδιωτης, *a plain* or *ordinary man,* Εγω δε ΙΔΙΩΤΗΣ μεν ειμι, says he; and the celebrated *Longinus,* De Sublim. sect. xxxi, gives it as his opinion, that εστιν αρ' ὁ ΙΔΙΩΤΙΣΜΟΣ ενιοτε τω κοσμῳ παραπολυ εμφανιστικωτερον, a *common expression* is sometimes much more significant than a pompous one:" And after producing some instances of this from the Greek writers, he adds, Ταυτα γαρ εἰγυς παραξυει τον ΙΔΙΩΤΗΝ, αλλ' ὁκ ἰδιωτευει τῳ σημαντικῳ, These approach near to the *vulgar* in expression, but are by no means vulgar in siguificance and energy." A remark which, I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings.

* "*Rude* am I in my *speech.*"
Shakespeare's Othello, act i. scen. 3.

writings. See also *Wolfius* on 1 Cor. xi. 6.

Our Eng. word *Idiot* is indeed derived from ἰδιωτης, but has a very different meaning. I cannot find that Ἰδιωτης is ever used by any *Greek* writer, for a person *deficient in natural capacity* or *understanding**.

Ἰδου.

See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The Grammarians call it an adverb: However it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. ειδω only by an accent.

Ἱδρως, ωτος, ὁ, from ἱδος the same, compounded with ῥεω *to flow*. And ἱδος may be derived either from the Heb. יזע *sweat*, (as the Eng. word is from a N. of the same root יזעה, in regim. יזעת *sweat*) by changing ז into δ, or from איד or אד *a vapour*.

Sweat. occ. Luke xxii. 44.

The LXX have once used it, Gen. iii. 19, for the Heb יזעת.

Ἱερατεια, ας, η, from ἱερατευω.

A priesthood, office, or *function of a priest.* occ. Luke i. 9. Heb. vii. 5.

Ἱεράτευμα, ατος, το, from ἱερατευω.

A priesthood, an assembly or *society of priests.* occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. כהנים *priests* in the plural.

Ἱερατευω, from ἱεραομαι the same, and this from Ἱερευς.

To perform the priest's office, to officiate as a priest. occ. Luke i. 8.

Ἱερευς, εος, ὁ, from ἱερος *sacred.*

A Priest, a person consecrated to God for the performance of *sacred* offices. See Heb. v. 1. It is spoken of *Melchisedec,* a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5, & al. freq. —of a Heathen Priest of *Jupiter,* Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1 Mac. xv. 1, and see *Wolfius.*—of Christ, the true and great High Priest after the order of *Melchisedec,* see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xx. 6 1 Pet. ii. 5.

Ἱερον, ου, το, from ἱερος *sacred.*

A temple, whether of the true (xii. 5, 6, & al. freq.—or of an xix. 27. It often includes no *building,* but the *courts,* and all *ground* or *inclosure.* The wo perly an adjective, χωριον *a pla* being understood.

Ἱεροπρεπης, εος, ους. ὁ, ἡ, και το- ἱερος *holy.* and πρεπω *to suit, b Such as becometh holy persons,* occ. Tit. ii. 3. *Josephus* uses tl nearly the same sense, Ant. lib. § 5, where he calls the High P *dua*'s solemn procession to n *ander* the Great, ΙΕΡΟΠΡΕΠΕ αλλων εθνων διαφερουσαν—ὑπ manner of meeting him *vene* different from that of other See also *Wetstein* on the place.

ΙΕΡΟΣ, α, ον, from the Heb. א *reverence, venerate,* which in scriptures often denotes *religi awe.*

Sacred, holy. occ. 2 Tim. iii. 1 1 Cor. ix. 13, where ἱερα ma *holy things,* i. e. *the tithes,* w *consecrated* to God.

ΙΕΡΟΣΟΛΥΜΑ, ων, τα, and ΙΕΡΟΣΟΛΥΜΑ, ης, ἡ. Mat. ii. The city of *Jerusalem.* Thes variations of the Heb. ירושלם λημ (which see), in order to name more agreeable to the ge Greek language. In this vie markable that *Aristotle* in (cited by *Josephus,* Cont. *Ap* § 22, p. 1347, and by *Euseb* Evang. lib. ix. cap. 5.) says, πολεως αυτων ονομα παν ΙΕΡΟΥΣΑΛΗΜ γαρ αυτην κα the name of their (i. e. the Je very *uncouth:* For they call it J Mat. ii. 1. xv. 1, & al. freq.

† But *Markland,* Appendix to *Bow* makes πασα here agree with πολις *city* because Matthew, elsewhere, always us in the plural number and neuter gen however has Ἱεροσολυμα as a N. sing. D cap. 10. (misprinted 4 in *Hudson*'s edit ὑτως ΙΕΡΟΣΟΛΥΜΑ—Thus *Jerusalem* ΚΑΙΟΥΣΑ δε και προτερον πεπτωκυια, τυτο ΜΩΘΗ. And *having been taken* before *was* now a second time *desolated.*" S Mat. ii. 3.

* See, however, the learned Bp. *Horsley*'s Tracts in Controversy, p. 430.

Ἱεροσολυμίτης, ου, ὁ, from Ἱεροσολυμα *Jerusalem.*
An inhabitant of Jerusalem. occ. Mark i. 5. John vii. 25.
This N. is used by *Josephus*, Ant. lib. xii. cap. 5. § 3. and lib. xiv. cap. 16. § 4.

Ἱεροσυλεω, ω, from ἱεροσυλος.
To commit sacrilege, take to one's own private use what is consecrated to God. occ. Rom. ii. 22.

Ἱεροσυλος, ου, ὁ, ἡ, from ἱερον *a sacred place* or *thing*, and συλαω *to rob, spoil.*
A robber of a temple, a sacrilegious person. occ. Acts xix. 37.

Ἱερουργεω, ω, from ἱερον *sacred*, and ἐργον *a work.*
To perform, or *be employed in, a sacred office.* occ. Rom. xv. 16, ἱερουργουντα το ευαγγελιον, *being employed in the sacred business of* (preaching or administring) *the gospel.* This word is frequently used by *Herodian*, lib. v. for *performing sacred offices.* See *Wetstein*, and comp. *Vitringa* on Isa. lxi. 6. lxvi. 20.

ΙΕΡΟΥΣΑΛΗΜ, ἡ, Heb. Undeclined.

I. *Jerusalem*, Heb. ירושלם, from ירש *to possess, inherit*, and שלם *peace.* A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21, and *Clark*'s Notes.) Mat. xxiii. 37, & al. freq. It was anciently called *Jebus* or *Jebusi*, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4, and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name *Jerusalem*, i.e. the *possession* or *inheritress of peace*, seems to have been given it by the Israelites, in allusion not only to the natural strength of it's situation, and to the Lord's protecting of it from it's outward or political enemies (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.), but also with especial reference to the prophecy of Abraham, Gen. xxii. 14, and to the *Prince of Peace* (Isa. ix. 6.), who should there accomplish (John xix. 30.) the great work of *peace* (Hag. ii. 9.) between God and man (Isa. liii. 5. Rom. v. 1. 2 Cor. v. 19), between Jew and Gentile (Eph. ii. 14, &c.), and between men and their own consciences (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.), by offering himself a sacrifice and *peace-offering* for the sins of all. (See Heb. ix. 25—28.)

II. As *Jerusalem* was the centre of the true worship (see Ps. cxxii. 4.), and the place where God did in a peculiar manner dwell, first in the Tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21, and afterwards in the Temple, 1 K. vi. 13; so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." *Doddridge.* Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

Ἱερωσυνη, ης, ἡ, from ἱερος *sacred.*
Priesthood, priestly function or *office.* occ. Heb. vii. 11, 12, 14, 24.

Ἱημι, from ἱεω, or the obsolete ἰω the same, which may, I think, be deduced from the Heb. הוה (Hiph. of היה) *to cause to be*, namely *in a place* or *state.*
To send, in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

ΙΗΣΟΥΣ, ου, ὁ, Heb.
JESUS, Heb יהושע, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek Ιησους, as St. Stephen also does, Acts vii. 45, and St. Paul, Heb. iv. 8. The Heb. name יהושע is a compound of יה *Jah*, or יהוה *Jehovah*, and הושע *to save, a saviour*, so imports *Jehovah the Saviour.* It was first given by Moses to his minister *Joshua*, who was before called הושע *Hoshea*, Num. xiii. 16. This *Joshua* was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successour, who, *according to his* name, *was made great for the* saving *of the Elect of God*, Ecclus. xlvi. 1; who actually did *save* the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21, *Thou shalt call his name* Jesus, Ιησους, *Jehovah the Saviour* (see Isa. xxv. 9. xlv. 17, 21, 22,—25. Jer. xxiii. 6.) *For HE** ΑΥΤΟΣ (הוא) *shall* save, σωσει,

* "—It is not barely said, that *He*, but as the original raiseth it, *He himself shall save. Joshua* saved Israel, not by his own power, not of himself, but

his *people from their sins.* Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named *JESUS* was fulfilled the prophecy which said He should be called *Emmanuel,* which, being interpreted, is *GOD with us,* Mat. i. 23. See Bp. *Pearson* on the Creed, Art. II. and comp. Εμμανουηλ. " No doubt can be made, says *Michaelis* (Introduct. to N. T. vol. i. p. 316, edit. *Marsh*), that the original reading in Mat. xxvii. 16, 17, was Ιησουν Βαραββαν. *Origen* expressly declares it *—and Ιησουν is found in the Armenian †, and in a Syriac translation which *Adler* discovered in Rome;" to which we may add from Mr. *Marsh*'s Note 23, that *Griesbach* found it in two Greek MSS, and Professor *Birch* in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. " The relation of St. Matthew seems to be imperfect without it."—See more in *Michaelis,* &c. as above, and comp. Bp. *Pearce*'s Note.

Ἱκανος, η, ον, either from *ικανω to reach, attain,* namely the desired end (which from *ικω to come,* see under Ικετηρια), or rather from the Heb. כָּן *to fit, adapt,* with ה emphatic prefixed. Ἱκανον answers to the Heb. כֵּן in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit.* 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase *ικανος προς—sufficient for,* which *Raphelius* shews to be used in the same sense by *Polybius* and *Arrian.*

II. *Fit, worthy.* Mat. iii. 11. viii. 8. Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9.

III. *Sufficient, adequate, enough,* 2 Cor. ii. 6. Luke xxii. 38. So *Simplicius* on Epictet. p. 142, cited by *Wetstein,* Ει δε και δοκειν (αλαβος) Σελης, σαυτῳ φαινε, και ΙΚΑΝΟΝ ΕΣΤΙ. But if you desire to appear good, appear so to yourse *is enough.*"

Το ικανον ποιειν τινι, *To satisfy* satisfacere alicui, q. d. to do e him. occ. Mark xv. 15.

Λαβειν το ικανον παρα, *To take security of,* satis accipere ab. c xvii. 9.

Grotius observes, that both thes are agreeable to the Latin idi were, like many others, receive Greek language after Greece eastern countries became subje Roman power. On both the texts see *Wetstein,* who on Mar cites *Polybius, Diogenes Laert. pian* using the same phrase. standing which, ‡ *Michaelis* sa a Latinism," adding, " It is ment against its Latin origin used by *Polybius,* who lived in by the latter Greeks, who wrot the time of the Roman empire; passage of *Appian,* which is support of the contrary opin manifest Latinism. The Latin which the Roman senate had the Carthaginian ambassadours rally translated on account of it's and doubtful meaning, Ει ΤΟ Ι ΠΟΙΗΣΕΤΕ Ῥωμαιοις, On w ambassadours demanded, τι εστι what conditions do the Roman stand by satis?" Thus *Michaelis* I apprehend; and I do not th the *very obscure* text, which Mr in his Note 11, on this passage from the LXX of Jer. xlviii. 3 cient to confute him.

IV. *Sufficiently many,* or *great.* I *many, much, a considerable number tity.* Mat. xxviii. 12. Mark x. vii. 11, 12. viii. 32. xxiii. 9. Ac ix. 23, 43. xx. 37, & al. Joined word χρονος *time* it may be rende Luke viii. 27. xx. 9. Acts viii. 1 xxvii. 9. Εξ ικανου χρονου being stood, *Of,* or *for, a long* or *con time.* Luke xxiii. 8.

Ἱκανοτης, τητος, ἡ, from ικανος. *Sufficientness, fitness.* occ. 2 Cor.

Ἱκανοω, ω, from ικανος. *To make sufficient* or *fit, to qua* 2 Cor. iii. 6. Col. i. 12.

but God by him; neither saved he his own people, but the people of God: whereas *Jesus* himself, *by his own power, the power of God,* shall save *his own people,* the people of God." *Pearson* On the Creed, Art. II. p. 79, fol. edit. 1662.

* See the passage in *Wetstein*'s Note, and more fully in *Michaelis.*

† See Mons. *La Croze*'s Letter in Bp. *Watson*'s Tracts, vol. iii. p. 302, or in the Cambridge edition of *Beausobre* and *L'Enfant*'s Introduction, 1779, 8vo.

‡ Introduct. to N. T. vol. i. p. 165, ed

Ἱκετηρια, ας, ἡ, from ἱκετης *a suppliant*, which from ἱκομαι *to come, approach*, particularly as a *suppliant*, from the active ἱκω *to come*, and this from the Chald. חך the same, which from the Heb. חלך. *A supplication, humble* and *earnest prayer*. occ. Heb. v. 7. So *Isocrates*, cited by *Wetstein*, "ΙΚΕΤΗΡΙΑΣ πολλας και ΔΕΗΣΕΙΣ ποιουμενοι, making many *supplications* and *prayers*."

Ἱκμας, αδος, ἡ, from ἱκω *to come*. See Ἱκετηρια.

I. *Humour*, or *moisture, coming* or *flowing* from something. So the word is applied by *Homer*, Il. xvii. lin. 392,

——Αφαρ δε τε ΙΚΜΑΣ ιδη——
The *moisture* straight flows out——

II. *Moisture* in general. occ. Luke viii. 6.

Ἱλαομαι. See Ἱλασκομαι.

Ἱλαρος, α, ον. The Lexicons in general derive it from ἱλαω *to be propitious*: But perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xliv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. חל *to shine*, and אור *the light*. The LXX in Ps. civ. 15, render the Heb. הצהיל *to cause to shine*, by the V. ἱλαρυναι.

Cheerful, one whose countenance shineth, as it were, *with joy and satisfaction*. occ. 2 Cor. ix. 7.

Ἱλαροτης, ητος, ἡ, from ἱλαρος.

Cheerfulness, hilarity, which, by the way, is from the Latin hilaris *cheerful*, a plain derivative from the Greek ἱλαρος. occ. Rom. xii. 8.

Ἱλασκομαι, or ἱλαομαι, from ἱλαω *to be propitious*, which may be deduced either from ελεος *pity, mercy*, or immediately from the Heb. חל *to pierce, penetrate*. See under Ελεος.

I. Ἱλασκομαι, Mid. with an accusative of the thing, *To make atonement for*. occ. Heb. ii. 17. In *Theodotion*'s version the compound V. εξιλασκομαι is used in a similar construction, Dan. ix. 24, εξιλασασθαι αδικιας, *to expiate iniquities*. So in Ecclus. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition δια, or επι, *for, on account of*, understood. Thus likewise in Ecclus. xxxiv. 19, αμαρτιας after the *passive* verb εξιλασκεται may be the accusative plural; Ουδε εν πληθει θυσιων εξιλασκεται αμαρτιας. *Neither* is he pacified (δια) for *sins by the multitude of sacrifices*.

II. Ἱλασκομαι, or Ἱλαομαι, Pass. with a dative following, *To be propitious* or *merciful to*. occ. Luke xviii. 13.

Ἱλασμος, ου, ὁ, from ἱλαομαι.

A propitiation, or rather *a propitiatory victim* or *sacrifice for sin*, as the word is plainly used by the LXX for the Heb. חטאת, Ezek. xliv. 27. occ. 1 John ii. 2. iv. 10.

Ἱλαστηριον, ου, το, from ἱλαομαι.

A mercy-seat, propitiatory. This word is properly an adjective, agreeing with επιθεμα *a lid* understood, which is expressed by the LXX, Exod. xxv. 17, and in that version ἱλαστηριον generally answers to the Heb. כפרת (from the V. כפר *to cover, expiate*), which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the High priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St. Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE was the *true mercy-seat*, the *reality* of what the כפרת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in *Locke, Whitby, Wolfius*, and *Wetstein* in Rom. and in *Vitringa* De Synag. Vet. vol. i. p. 179, &c.

Ἱλεως, ω, ὁ, ἡ, Attic for ἱλαος, from ἱλαω *to be propitious*. See under Ἱλαομαι.

Propitious, favourable, merciful. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἱλεως σοι, Κυριε, is elliptical for ἱλεως σοι ειη ὁ Θεος, Κυριε, literally, *God be* merciful *to thee, O Lord!* In the LXX of 1 Chron. xi. 19, Θεος is expressed, Ἱλεως μοι, ὁ Θεος, &c. In these and such like phrases the word ἱλεως implies an invocation of *God's mercy* for the *averting of evil*, q. d. *God forbid!* Thus ἱλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by *Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. חלילה, which expresses *abhorrence* or *detestation, Far be it, God forbid!*

Comp.

Comp. 1 Mac. ii. 21, and see *Wetstein* and *Kypke* on Mat. In Heb. viii. 12, we read ἱλεως εσομαι ταις αδικιαις αυτων, *I will be* merciful or placable *to their iniquities.*" We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34, for the Heb. אסלח לעונם, *I will* pardon *their iniquity.*" So in Jer. xxxvi. 3.

ΙΜΑΣ, αντος, ὁ, perhaps from the Heb. אמץ *to be strong.*

In general, *A string* or *strap.*

I. *A thong*, or *strap, of leather*, with which the ancient *sandals*, (comp. ὑποδημα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. שרוך the same; and *Wetstein* on Mark i. 7, cites from *Plutarch*, των ΥΠΟΔΗΜΑΤΩΝ τας ΙΜΑΝΤΑΣ.

II. *A thong* or *strap of leather*, such as they used to *scourge* criminals, and especially slaves, with. So the Scholiast on *Aristophanes*, Acharn. lin. 724, explains ἱμαντας by φραγελλια, *whips, scourges.* occ. Acts xxii. 25. Comp. Προτεινω.

Ιμαντιζω, from ἱμαντιον.

To clothe. occ. Mark v. 15. Luke viii. 35.

Ἱματιον, ου, το, from ἑιμα, ατος, το, which is used by the poets in the same sense, and is derived from ἑιμαι perf. pass. of ἑω *to put on*, which may be from Heb. הוה *to cause to be, upon* namely. Though ἱματιον be a diminutive in form, it is by no means so in sense. See under Βιβλιον I.

I. *A garment*, especially *an outer garment, a mantle, a hyke* *. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. בגד, which in like manner properly signifies *an outer garment.* See *Campbell's* Prelim. Dissertat. p. 359, &c.

To explain Mat. xxiv. 18, *Elsner* and *Wetstein* shew from *Hesiod* and *Virgil*, that in the warm countries husbandmen not only reaped, but ploughed and sowed, *without their* ἱματια or *outer garments.*

II. Figuratively, *White garments* denote *christian righteousness* (comp. Δικαιοσυνη III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4), and those *robes* of *glory*, with which the Saints shall be hereafter *clothed*, Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2, and see *V* on the several passages in Rev.

* See *Shaw's* Travels, p. 224.

Ἱματισμος, ου, ὁ, from ἱματιζω.

Raiment, apparel. occ. Mat. xxv Luke ix. 29. John xix. 24. (equiv χιτων, ver. 23.) Acts xx. 33. ii. 9.

Ἱμειρω, ομαι, either from ἱεμαι *to* and εραω *to love*, or from ἱημι *to se* ἐρως *love.*

To be affectionately desirous of, o *To tend towards in love and a* occ. 1 Thess. ii. 8, where twe MSS. six of which ancient, rea ρομενοι, a word of the same import reading is marked by *Griesbach*, haps preferable to the other. See *Wetstein* Var. Lect. and Note, *G* and *Kypke.*

ΙΝΑ. A conjunction plainly derive the Heb. ענה denoting *relation, ing, correspondency*; whence also t particles יען *because*, למען *becau to the end that*, which latter is oft dered by ἱνα in the LXX. It commonly construed with the Subj mood, but in 1 Cor. iv. 6. (latt Gal. iv. 17, with an Indicative. S *phon*, Cyropæd. lib. i. p. 73, edi *chinson*, 8vo. ἱνα—ενεδρ. See o stances in *Kypke*, and comp. *Vig* Idiotism. cap. viii. sect. x. reg. 1

1. It denotes the *final* cause, *That end that.* John xvi. 1. Mat. xxvi. 16, & al. freq.
2. It is used *exegetically*, John *This is eternal life*, ἱνα γινωσκω *they know thee the only true G Jesus Christ whom thou hast se* Eternal life consists in, or is proc this, *that* they know, &c. So Joh xv. 8. 1 John iii. 1, 23.
3. It denotes the *event*, and may dered in English by *so that, so a* ix. 45. xi. 50. John v. 20. ix. 39. Rom. xi. 11. 1 Cor. i. 15, 31. i. 17. vii. 9. Rev. xiii. 13.
4. It imports a *consequence*, or c *That, if.* Mat. v. 29, 30. x. 25. (comp. Luke xvii. 2.) John xi. 5 13. xvi. 7, & al.
5. In commanding, or beseeching Mat. iv. 3. xiv. 36. Mark v. 23 viii. 7. Eph. v. 33. 1 Tim. i. 3. I three last passages the verb *see, t*

ce may be supplied. *Raphelius* on iii. 7. Eph. v. 33, produces in- of similar ellipses from *Herodotus ophon.*

ng words of time, it may be l, *When, that.* John xii. 23. vi. 2, 32; in both which last pas- r Eng. translators render it *that,* ike the Greek *ινα,* often denotes mp. 3 John ver. 4. *Anacreon* uses en or *whilst,* Ode li. line last.

, *That not, lest,* Mat. vii. 1. xxiv. 42. xxvi. 5, & al. freq.

what? following, Ἱνα τι; *To l? wherefore? why?* Mat. ix. 4. . 29. The expression is ellip- id the Verb γενοιτο may be un- , q. d. *that what* may be done? Ellips.

same as *ινα τι.* See Ἱνα 8.

t end? wherefore? why? Mat. 5. Luke xiii. 7. Acts iv. 25. It in the same sense by the best writers (see *Wetstein* on Luke and in the LXX frequently an- the Heb. למה *for what? why?* rom *ἱημι to send* or *dart forth.* properly such as venomous ser- *ect* from their *fangs.* (Comp. ειλος 1.) So *Plutarch* cited by on Rom. iii. 13—ταις εχιδναις , ὁταν δακνωσι, to serpents *poison,* ey *bite.*" And *Ælian,* ΙΟΣ μεν ρπετων δεινος εστιν, και ὁ γε της ΟΣ ετι μαλλον, *The poison* of in general is dreadful, but that p still more so." See more in . occ. Rom. iii. 13. Jam. iii. 8, ee *Kypke.*

properly of *brass* or *copper,* so ecause of it's * *poisonous* quality; poken of other metals. occ. Jam. Or, since *gold* is not naturally ca- f *rust,* may we not rather with ald on Ecclus. xxxi. 1, under- ς, " by a metonymy, to signify *a solicitous care of heaping up riches,* ich is described in James as in to consume or eat the flesh. And observes, Ærugo, *Rust,* is used ce De Art. Poet. lin. 350,

——hæc *animos* ærugo, & *cura peculi* mel imbueri.——

Heb. and *Eng.* Lexicon, 3d edit. under

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus controul—
FRANCIS.

And so *Plutarch,* De Superstit. Ὑπολαμβανει τις τον πλουτον αγαθον ειναι μεγιστον; τουτο το ψευδος ION εχει, νοσειται την ψυχην. Does any one suppose that riches are the greatest good? This falsity contains in it *rust,* it *corrodes* the soul." In *Baruch,* however, ch. vi. 12, 24, ιος is used for the *foulness* contracted by *gold;* and *Kypke* thinks that both ιος and κατιωται, when applied to *gold,* should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. ver. 2, where see more in *Kypke* himself.

Ιουδαια, ας, ἡ, from Ιουδαιος.

A Jewess. occ. Acts xvi. 1. xxiv. 24.

Ιουδαϊζω, from Ιουδαιος.

To judaize, conform to, or *live according to, the Jewish religion, customs,* or *manner.* occ. Gal, ii. 14. *Plutarch* has this V. in Cicerone, p. 864. Comp. *Ignat.* Epist. ad Magnes. § 10.

The LXX use this verb, Esth. viii. 17, for the Heb. מתיהודים *becoming,* or *become Jews.*

Ιουδαϊκος, η, ον, from Ιουδαιος.

Jewish. occ. Tit. i. 14.

Ιουδαϊκως, Adv. from Ιουδαϊκος.

Jewishly, after the manner of the Jews. occ. Gal. ii. 14.

ΙΟΥΔΑΙΟΣ, α, ὁ, from Heb. יהודי.

A Jew. All the posterity of *Jacob* were anciently called *Israel,* or *Children of Israel,* from the surname of that Patriarch, 'till the time of King *Rehoboam,* when ten tribes revolting from this Prince, and adhering to *Jeroboam,* were thenceforth denominated the *House of Israel,* whilst the two Tribes of *Judah* and *Benjamin,* who remained faithful to the family of *David,* were styled the *House of Judah:* Hence, after the defection of the ten Tribes, יהודים, LXX Ιουδαιοι, *Jews,* signify *subjects of the Kingdom of Judah,* as 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יהודים, Ιουδαιοι or *Jews,* was extended to *all* the descendants of *Israel* who retained the * *Jewish religion,*

* So it is said Esth. viii. 17, *Many of the people of the land* מתיהדים, LXX ιουδαιζον, *became Jews,* i. e.

whether they belonged to the two or to the ten Tribes, whether they returned to *Judea* (as no doubt * some of the ten as well as of the two Tribes did) or not. "For, as Bp. *Newton* has well observed, it appears from the book of Esther, that there were great numbers of *Jews* (יהודים, Ιουδαιοι) in all the hundred twenty and seven provinces of the kingdom of *Ahasuerus*, or *Artaxerxes Longimanus*, king of Persia, and they could not all be of the two Tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren, *they must many of them have been the descendants of the ten Tribes*, whom the kings of Assyria had carried away captive: but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים Ιουδαιοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied in the N. T. See Acts ii. 5, 8,—11. Comp. Acts xxvi. 7. Jam. i. 1, where see *Macknight*.

Further, the name of the patriarch *Judah*, from which the *Jews* were called יהודים and Ιουδαιοι, means a † *confessor of Jehovah*. Hence the Apostle distinguishes, Rom. ii. 28, 29, between him who is a *Jew outwardly*, and him who is a *Jew inwardly*: By the former he means a person descended from *Abraham*, *Isaac*, and *Jacob*, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of *Abraham*, and not believing in his seed, Christ; by him who is a *Jew inwardly*, he intends one who, whether *Jew* or *Gentile* by natural descent, is a child of *Abraham* by a lively faith in Christ the promised seed (see Rom. iv. 16. Gal. iii. 7, 29.), and consequently is a true *confessor of Jehovah*. In like manner Christ himself speaks of some *who say they are Jews*, Ιουδαιοι, יהודים, i. e. the true *confessors* or worshippers *of God, but are not*. Rev. ii. 9. iii. 9. It appears indeed from th *tyrdom of Polycarp*, § 12, 13, that there were many *unbelievin* properly so called, at *Smyrna*: a *Ignatius*'s Epistle to the *Philade* § 6, that there were some of *Philadelphia*. *Vitringa*, however, the above texts of Rev. interp term Ιουδαιους, in a *mystical* sense, tain *nominal Christians* who prete be *confessors* of a purer faith tha believers, and in consequence se from the apostolical churches, an meetings of their own. St Luke a similar allusion to the impor traitor's name, Luke xxii. 47, *was* called Judas, Ιουδας, יהודה, *a sor of Jehovah*; but was far fr serving that glorious appellation.

Ιουδαϊσμος, ου, ὁ, from Ιουδαϊζω, whic *Judaism, the Jewish religion.* oc i. 13, 14, where however it e means *Judaism*, not as delivere purity by Moses and the Prophe as it was corrupted by the *Ph* traditions of the Elders. The w curs also 2 Mac. viii. 1. xiv. frequently in *Ignatius*'s Epistles.

Ἱππευς, εος, ὁ, from ἱππος. *A horse-soldier, a horse-man.* oc xxiii. 23, 32.

Ἱππικον, ου, το (ταλμα, *military force*, ly), from ἱππος. *Cavalry, horse.* occ. Rev. ix. 1 *Xenophon*, Cyropæd. lib. i. p. 5 *Hutchinson*, 8vo. ΙΠΠΙΚΟΝ δε κρατιστον, των Μηδων συμμαχο And the Median *cavalry*, which the best, will join you in the war

Ἱππος, ου, ὁ, either from Heb. עף, o *move swiftly*, or, as others, from ‡ ἡ ποσι, *flying with his feet*, on acc his || *swiftness*. *A horse.* Jam. iii. 3. Rev. vi. 2,

ΙΡΙΣ, ιδος, ἡ, from the Heb. יהד *t shew, inform.* *An iris* or *rainbow.* occ. Rev. iv. After the universal deluge the was appointed by God as a token ברית, or *purifier* whom he would and was given as a *sign* to *Noah* descendants, that God would n

i. e. as to *religion*. Comp. *Witsii* Διδασκαλοι, cap. vii. § 8.

* See *Witsii* Δικαιωμα, cap. v. *Prideaux*, Connect. pt. 1, book 8, towards the beginning, *Whitby* on Jam. i. 1, and Bp. *Newton*'s 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

† See *Heb.* and *Eng.* Lexicon under יהד IV.

‡ From πετομαι, which see.

|| Comp. *Heb.* and *Eng.* Lexicon under

cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11,—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of *Noah*; nor need we be surprized to find *Homer*, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which Jove *hath set in the cloud a sign to men*,

——Α; τε Κρονιων
ΕΝ ΝΕΦΕΙ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ μιγαντων ανθρωποις.
Il. xi. lin. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at it's *emblematical* designation, when they called it ΙΡΙΣ, an easy derivative, as above observed, from the Heb. ירה *to teach, shew*; or if, with *Eustathius* on Il. iii. we derive Ιρις from the Greek Verb ειρω *to tell, carry a message*, it's ideal meaning will still be the same. In some passages *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the *messenger of Jupiter*, or *Juno*: A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9.

Iris, or the *rainbow*, was worshipped not only by the *Greeks* and *Romans*, but also by the * *Peruvians* in *South America*, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all it's variety of colours, was in it's original institution a *token of God's mercy in Christ*, or, more strictly speaking, *of Christ*, the *real purifier* and *true light*, we see with what propriety the throne of *God*, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow*: and also how properly one of the divine persons is represented *with a rainbow upon his head*, Rev. x. 1. See *Vitringa* on both texts in Rev.

* "Ils (les *Peruviens*) rendoient de grands honneurs à l'*Arc-en-ciel*, tant pour la beauté de ses couleurs, que parcequ'elles venoient du *soleil*, & ce fut pour cette raison, que les *Incas* la prirent pour leur devise." L'Abbe *Lambert*, tom. xiii.

† The fanciful Greeks said, that *Iris* was the daughter of *Thaumas*, δια το Θαυμασαι ταυτην [της φυσεως], because men *admired* or *wondered at* it." *Plutarch* De Plac. Philos. lib. iii. cap. 5. So *Cotta* the Academic in *Cicero* De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, *Ob eam causam, quia speciem habeat* admirabilem, Thaumante *dicitur natus*. See *Vossius* De Orig. et Progr. Idol. lib. iii. cap. 13, p 789, quarto edit.

Ισαγγελος, ε, ὁ, from ισος *equal*, and αγγελος *an angel*.

Equal, or *like, to the angels*. occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25.

Ισημι, from ειστω, 1st fut. of ειδω *to know*. To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ισημι use ιδμεν, and for the infin. ισαναι, ιδμεν, or ιδμεναι with a δ.

To know. occ. Acts xxvi. 4. Heb. xii. 17.

Ισθι, 2d pers. sing. imperat. of ειμι *to be*, which see.

Be thou. Mat. ii. 13. v. 25, & al.

ΙΣΚΑΡΙΩΤΗΣ, ε, ὁ.

Iscariot. The surname of the traitor *Judas*, who was probably so called from the town of קריות mentioned Josh. xv. 25. q. d. איש קריות, *the man of Carioth*; and he might be thus named to distinguish him from the other *Judas*, the brother of *James*. (See Luke vi. 16. John xiv. 22. Jude ver. 1.) Mat. x. 4, & al.

ΙΣΟΣ, η, ον, perhaps from the Heb. שוה *to make*, or *be equal*, q. d. השוה.

I. *Equal*, in quantity, quality, dignity, or &c. occ. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16.

II. Spoken of testimonies, *Equal, sufficient, coming up to the purpose*. occ. Mark xiv. 56, 59. The case was this: The High Priest and Council sought witness against Jesus, προς το θανατωσαι αυτον, *to put him to death*; but no false witness borne against him was, ιση, *sufficient* for this purpose, either because two or more did not agree in the same fact (comp. Deut. xvii. 6. xix. 15.), or because the fact charged upon him, as at ver. 58, was not capital. See *Grotius*, *Whitby* and *Campbell* on Mark.

III. Ισα, neut. plur. used adverbially, *As.* occ. Phil. ii. 6, Το *ειναι ισα Θεῳ*, *To be as God.* "So *ισα Θεῳ* is most exactly rendered agreeable to the force of *ισα* in many places in the LXX, which *Whitby* has collected in his Note on this place. The proper Greek phrase for *equal to God* is *ισον τῳ Θεῳ*, which is used John v. 18." *Doddridge.* Ισα is also applied in the sense here assigned, by the Greek writers, as by *Homer*, speaking of *Pedæus*, Il. v. lin. 70, 1,

Ὃς ῥα νοθος μεν ην, αυταρ δ' ἱερηφι δια Θεανω
ΙΣΑ φιλοισι τεκεσσι, χαριζομενη ποσει ῳ.

"Whom, though a bastard, the generous Theano brought up carefully *as* her own children, to please her husband." Comp. Il. xiii. lin. 176, and Il. xv. lin. 439, 551. So *Telemachus*, speaking of *Eurymachus*, Odyss. xv. line 519,

Τον νυν ΙΣΑ ΘΕΩι Ιθακησιοι ιεσοφωσι.
Whom *as* a God the Ithacans regard.

And *Ulysses*, of *Castor* and *Pollux*, Odyss. xi. line 303,

——— Τιμην δε λιλογχασιν ΙΣΑ ΘΕΟΙΣΙΝ.
And honour have obtained *as* the Gods.

line 483, of *Achilles*,

Πριν γαρ σε ζωον ἱλιομεν ΙΣΑ ΘΕΟΙΣΙΝ.
We honour'd thee, when living, *as* the Gods.

Ἰσοτης, τητος, ἡ, from *ισος*.

I. *Equality*, i. e. *mutual*, or *equitable assistance.* occ. 2 Cor. viii. 13, 14.

II. *Equity.* occ. Col. iv. 1, where see *Wetstein.*

Ἰσοτιμος, ε, ὁ, ἡ, from *ισος equal*, and *τιμη price.*
Equally precious or *valuable.* occ. 2 Pet. i. 1, where *Schmidius* in *Wolfius* observes, that *ἡμιν* is governed of *ισος.*

Ἰσοψυχος, ε, ὁ, from *ισος equal*, and *ψυχη soul, mind.*
Like-minded, of an equal or *like disposition.* So *Chrysostom* explains it by *ομοιως εμοι κηδομενον ὑμων και φροντιζοντα*, who, like myself, has a *care* and *concern* for you." occ. Phil. ii. 20.

Ἰσραηλιτης, ε, ὁ, from Ισραηλ, Heb. ישראל, *Israel.*

I. *An Israelite, one descended from Israel*, or *Jacob.* Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 47, means one who is not only *a natu descendant from Israel*, but also *imit faith and piety* (comp. Gen. xx with John i. 48, and *Doddridge's of that Patriarch.* Comp. John v Rom. ix. 6. Gal. vi. 16, and Ιακω

Ἱσταω, ω, from *σταω*. See *ἱστημι. To establish.* occ. Rom. iii. 31. Ἱστημι VI.

Ἱστημι, from the obs. verb *σταω* the which from the Heb. שת *to place, set.* Observe *ἑστηκεσαν*, Rev. vii the 3d pers. plur. pluperf. ind *ἱστημι*, Attic for *ἑστηκεισαν*; *ἑστανα* xii. 14, is the infin. perf. act. by s for *ἑστακεναι*; *ἑστως*, Luke xviii. part. perf. act. masc. by synco contraction, (*ἑστακως*, *ἑσταως*, *ἑστω ἑστωσα*, John viii. 9, the fem. *ἑστως*; so *ἑστως* neut. for *ἑσταος*, xxiv. 15, (where see *Wolfius* and and *ἑστωσαι* fem. plur. Rev. xi. 4.

I. Transitively, *To set, place.* Mat xviii. 2. Mark ix. 36. Luke ix. 47 The learned *Duport* on *Theophras* Char. cap. ii. p. 221, remarks, t 1st aor. of this verb is always use sitively, the 2d aor. always intrans and intimates the same of it's comp

II. Intransitively, *To stand.* Mat. 47. xiii. 2. xvi. 28, & al. freq. Rom. v. 2. xi. 20. Eph. vi. 11. I v. 2, *ἑστωτα*, applied to ships or may mean either *at anchor*, or *a* See *Campbell*, comp. also *Wetstein*

III. *To remain, abide, continue.* John Acts xxvi. 22, where see *Bow Kypke.*

IV. *To stand still, stop.* Acts viii. 38. Luke viii. 44.

V. Pass. *To be established, stan stand.* Mat. xii. 25, 26. Mark 25, 26.

VI. Pass. *To be established, confirmed* xviii. 16. 2 Cor. xiii. 1.

VII. Act. *To cause to stand, ac judgement.* Rom. xiv. 4. Pass. acquitted. Rom. xiv. 4. Comp. III.

VIII. *To appoint.* Acts i. 23. xvii. 31 *Kypke* cites from *Dionysius H* lib. vi. p. 378, ΗΜΕΡΑΝ ΕΣΤ *αιρεσιων*, They *appointed a* the election of magistrates."

appoint, agree, covenant. Mat 15. St. Mark in the parallel place, v. 11, uses the word επηγγειλαντο *romised*, and St. Luke, ch. xxii. 5, *νο they covenanted;* which seem to n the interpretation here given of , Mat. xxvi. 15. Though *Raphe-Wolfius*, and others explain it in assage by *they weighed;* (strictly *laced* εν ζυγῳ, or σαβμῳ, on the e, or *statera*, comp. Job xxxi. 6. 12,) and certain indeed it is, that cients used in payments to *weigh* noney, as is the practice of many s to this day *; and ιστημι is in ew used for *weighing*, not only in XX (where it answers to the Heb. ee Ezra viii. 25, 26, 29, 33. Jer. 9, 10, and especially Zech. xi. 12.), the classical writers, particularly ον. See *Raphelius*, and *Hutchin-*ote 1. on *Xenophon*'s Cyropæd. , 8vo.) And that the traitor *Judas y had* the thirty pieces of silver, s from Mat. xxvii. 3, 5.

nputc, lay to one's charge. Acts .

ω, from ισωρ *knowing*, which τημι *to know*. Comp. Επισταμαι. ται. Thus sometimes used in the writers.

isit, so as *to consider and observe xely, and gain the knowledge of.* t is several times applied by *Plu* particularly in his Life of *Cicero*, p. 861, D. where he says, " The of *Cicero*'s school-fellows used to o the schools where he was taught, βουλομενης ιδειν τον Κικερωνα, και νομενην αυτω περι τας μαθησεις και συνεσιν ΙΣΤΟΡΗΣΑΙ, being s of seeing him with their own nd *observing* his celebrated acute-d abilities in learning." occ. Gal. where, as *Raphelius* has well re-l, it is evident, that St. Paul's Jerusalem for fifteen days was not *to get acquainted with St. Peter's* but to *acquire a thorough know-f his sentiments* concerning the an doctrine. See more on this pas-

Heb. and *Eng.* Lexicon in יצר III. and sage in *Elsner, Raphelius, Wolfius, Wetstein* and *Kypke.*

Ισχυρος, α, ον, from ισχυω.

I. *Strong, mighty.* Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18.

Ισχυροτερος, comparat. *stronger, mightier.* Mat. iii. 11. 1 Cor. x. 22, & al.

II. *Mighty, valiant.* Heb. xi. 34. Comp. 1 John ii. 14.

III. *Strong, forcible, violent, vehement, grievous.* Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Heb. v. 7. Rev. xix. 6.

IV. *Strong, fortified, secured from attack.* Rev. xviii. 10.

ΙΣΧΥΣ, υος, ἡ from the Heb. חזק *to be strong*, and as a N. *strength*, to which this word and it's relatives ισχυω, ισχυρος, &c. often answer in the LXX. *Strength, might, power, ability.* Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv, 11. Rev. xviii. 2, Εκραξεν εν ισχυϊ, *He cried out* with strength, mightily, aloud. This seems an *hellenistical* expression. See *Theodotion* in Dan. iii. 4. iv. 11, or 14, where εν ισχυϊ answers to the Chald. בחיל *with strength.*

Ισχυω, from ισχυς *strength.*

I. *To be strong, sound, whole*, valere. Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use*, or *force.* Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17.

III. *To be able, can.* Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, Παντα ισχυω for κατα παντα ισχυω, I am able or strong as to *all things*, i. e. I can do and bear *all things.*

Ισως, Adv. from ισος *equal.*

I. *Equally, equitably.* Thus it is sometimes used in the profane writers.

II. *Perhaps, peradventure, it may be.* q. d. the chances are *equal* on both sides. And in this sense it is most commonly found in the profane writers; (see *Scapula* and *Wetstein.*) But in Luke xx. 13, the only text of the N. T. where it occurs, Bp. *Pearce* and *Campbell* render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. אך, and the Bishop further observes, that *Xenophon* and *Ælian* have used it in this latter sense. See *Xenophon* Cyri Exped. lib. iii. p. 191.

2d edit. *Hutchinson*, 8vo. and Notes. occ. Luke xx. 13.

Ἰχθύδιον, ου, τὸ. A diminutive from ἰχθύς. *A little* or *small fish*, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by *Plutarch* and *Athenæus*. See *Wetstein*.

Ἰχθύς, ύος, ὁ, from ἴκω *to go*, and θύω *to rush impetuously*.

A fish, so called from their *impetuous* or *swift motion*. "The shape of most fish, says *Brookes**, is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: However, *the progress of a machine moved forward in the water by human contrivance, is nothing to the* rapidity *of an animal destined to reside there.* The shark overtakes a ship in full sail with ease, plays round it, and abandons it at pleasure." Mat. vii. 10. xvii. 27. & al.

Ἰχνος, εος, ους, τὸ, from ἴκω *to* which see under Ἱκετηρια.

I. *The sole of the foot*, on which animals *go*. Comp. Βασις II.

II. *A footstep, the impression left of the foot in walking*. In the used only in a figurative sense, wise often is in the profane wr *Wetstein*. occ. Rom. iv. 12. 18. 1 Pet. ii. 21.

ΙΩΤΑ, τὸ. Undeclined.

An Iota, *Jod*, or *Yod*; for ou no doubt, used the name of t letter: Though it may be obs ι *(Iota)* is the smallest let Greek, as י *(Jod,)* whence it i in the Hebrew alphabet. He *nus* calls *Iota an half letter*, hence also the proverb, *Ne* Ic Not even an *Iota*. The English by which our translators rend probably derived from the nam the Greek or Hebrew letter. v. 18.

* Natural Hist. vol iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

† Advers. Hæres. lib. ii. cap. 41. edi

K.

Κ, κ, *Kappa*. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty*. In the ancient or Cadmean alphabet K answered to the Hebrew or Phenician *Kaph* in name, order, and power, but it's form approaches nearer to the Phenician letter, and to this the small κ, as it is *sometimes* written or printed, has a manifest resemblance.

Κἀγω, for καὶ ἐγω, by an Attic crasis.

And I, *I also*. Mat. ii. 8. x. & al. freq.

It is frequently used in the L Heb. אֵת, or אֶת.

Κατὰ, Adv. from κατα *according* κατὰ *which things*.

According as, q. d. *accordi things which* occ. Mat. xxvii.

In the LXX it generally answ Heb. כְּאֲשֶׁר, which is compoun manner of כ *according to*, and

Καθαιρεσις, ιος, Att. εως, ἡ, from

A demolishing, destruction. occ. 2 Cor. x. 4, 8. xiii. 10.

Καθαιρεω, ω, from κατα *down*, and αἱρεω *to take.*

I. *To take down* or *away.* occ. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. *Polybius* in like manner, lib. i. p. 87, edit. fol. *Paris* 1616, applies the V. *to taking down a body from the cross*—εκεινον μεν ΚΑΘΕΙΛΟΝ. So *Josephus* in his *Life*, § 75, speaks of certain prisoners who had been crucified, but whom *Titus* εκελευσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ αυτους θεραπειας επιμελεστατης τυχειν, ordered *to be taken down*, and that the best care should be taken of them for their recovery." Comp. *Kypke* in Mark xv. 46.

II. *To cast* or *pull down*, as princes or potentates. occ. Luke i. 52, where *Wetstein* shews, that the best Greek writers apply the V. in the same sense to *kings* and *princes.*

III. *To take, pull down, demolish*, as buildings. occ. Luke xii. 18.—reasonings. occ. 2 Cor. x. 5. Compare the preceding verse, and see *Wetstein* on the place, who cites several passages from the Greek writers, where they apply the word in a like view. See also *Kypke.*

IV. *To destroy*, as nations. occ. Acts xiii. 19. —grandeur or magnificence. occ. Acts xix. 27.

Καθαιρω, from κατα intens. and αἱρω *to remove, take away.*

I. *To purge, cleanse.* It seems most properly applicable to the *filth* or &c. *taken away*, and is thus used by *Homer*, Odyss. vi. line 93,

Αυλας; επει πλυναν, ΚΑΘΗΡΑΝ τι ῥυπα πολλα.
But having wash'd and *cleans'd away* the spots.

(Comp. Il. xiv. lin. 171, and Il. xvi. lin. 667,) and by *Athenæus*, lib. vii. (as cited by *Scapula*) πανια σπιλον ΚΑΘΑΙΡΕΙΝ, *to take away* or *purge* every spot." So *Arrian*, Epictet. lib. ii. cap. 16, uses this V. transitively with an accus. of *the thing taken away*; speaking of *Hercules*; Περιηει ΚΑΘΑΙΡΩΝ ΑΔΙΚΙΑΝ και ΑΝΟΜΙΑΝ. Αλλ' ουκ ει Ἡρακλης, και ο δυνασαι ΚΑΘΑΙΡΕΙΝ ΤΑ ΑΛΛΟΤΡΙΑ ΚΑΚΑ, εδε Θησευς, ινα ΤΑ της Ατθιδος ΚΑΘΑΡΘΗΣ· ΤΑ σαυτα ΚΑΘΑΡΟΝ. He went about *extirpating injustice and lawless force.* But you are not Hercules, nor able to *extirpate the evils* of others, nor even Theseus to *extirpate the evils* of Attica: *Extirpate your own* then." E. CARTER. Comp. *Kypke* in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the *thing* or *person* purged or cleansed. occ. Heb. x. 2.

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see *Wetstein* and *Campbell*, and comp. *Ainsworth*'s Latin Dict. in Resex.

Καθαπερ, from καθα (which see), and περ *truly.*

As truly, as indeed, as. Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al.

Καθαπτω, from κατα intens. and ἁπτω *to bind*, which see under Ἁπτομαι.

To bind, wind, or *twist.* occ. Acts xxviii. 3, Καθηψε της χειρος αυτου. The expression is elliptical for καθηψε ἑαυτην επι της χειρος αυτου, wound itself upon *his hand.* Most of the interpreters explain it, invaded or attacked *his hand* (so the Vulg. *Erasmus, Castalio*, and *Beza*), as if the word were καθηπτατο in the middle voice, and used in the same sense as the simple ἁπτεσθαι undoubtedly is. But it does not appear that the active καθαπτω is ever applied in this signification; but that it denotes *to bind, bind upon*, or the like, *Bochart* has proved from *Xenophon*, &c. vol. iii. 369, 370. See also *Wetstein, Wolfius, Scheuchzer* Phys. Sacr. and *Suicer* Thesaur.

Καθαριζω, 1st fut. καθαρισω, att. καθαριω, (Heb. ix. 14.) from καθαρος *pure.*

I. *To cleanse, free from filth.* Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where it is spoken of a *privy*, which "*cleanses*, as it were, and carries off the grosser dregs of *all* the *food* that a man eats." Thus *Doddridge.* And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. καθαριζον be construed with the masc. N. αφεδρωνα? * Others therefore, though surely not without force, have referred καθαριζον to παν, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek

* *Martin*'s French Translation, *Diodati*'s Italian, and *Campbell*'s Translation and Note.

MS. hitherto collated, is καθαριζονία, according to *Markland*'s conjecture in *Bowyer*. And this reading has been lately much confirmed by Mr. *Marsh* (in Note 35, p. 458 of the 1st vol. of his Translation of *Michaelis*'s Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find ומשתרא בתרכיתא דמרכיא כלה מאכולתא, *And is cast out into* the privy, which purges *all food*. And the same learned writer very probably accounts for the final τα in καθαριζονία being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable τα.

II. *To cleanse* or *make clean* from the leprosy. Mat. viii 2, 3. x. 8, & al. freq. The LXX often use it for *legal cleansing from the leprosy*, answering to the Heb. טהר, Lev. xiv.

III. *To cleanse, purify*, spoken of *legal* or *ceremonial purification*. occ. Heb. ix. 22, bis. Comp. Acts x. 15. xi. 9. In this sense it is very frequently applied in the LXX for the Heb. טהר.

IV. *To cleanse, purify*, in a spiritual sense, from the *pollution* and *guilt* of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαρίσατε χειρας, ἁμαρτωλοι, Cleanse *your hands, ye sinners*. Comp. Isa. i. 16. So *Josephus* De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, *clean* or *pure hands*, to the *rapines, murders, &c.* of the Jewish zealots; *Herodotus*, lib. i. cap. 35, calls a man who had undesignedly slain another, ὁ ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not *clean in hands*; and *Lucian*, tom. i. p. 357. De Sacrif. mentions Ὁστις μη ΚΑΘΑΡΟΣ εστι ΤΑΣ ΧΕΙΡΑΣ.

Καθαρισμος, ου, ὁ, from κεκαθαρισμαι, perf. pass. of καθαριζω.

I. *A purifying, purification*, by water, or baptism. occ. John ii. 6. (Comp. Mark vii. 3, 4.) John iii. 25. 2 Pet. i. 9. Comp. Eph. v. 26.—of a woman after child-birth. occ. Luke ii. 22.

II. *A purification*, or *being cleansed*, from the leprosy. occ. Mark i. 44. Luke v. 14. Comp. Lev. xiv. 2, 4, &c.

III. *A cleansing*, of sin. occ. Heb. i. 3.

Καθαρος, α, ον, from καθαιρω *to cleanse*.

I. *Clean, pure, clear*, in a natural sense. See Mat. xxvii. 59. John xiii. 10. H Rev. xv. 6 xxii. 1.

II. *Clean, lawful to be eaten* or *use* xi. 41. Rom. xiv. 20. Tit. i. 1 which texts there is a pl in ref *legal* or *ceremonial cleanness*.

III. *Clean, pure*, in a spiritual se the *pollution* and *guilt of sin*. v. 8. John xiii. 10, 11. xv. 3 i. 5. iii. 3. Jam. i. 27. In th is particularly applied (confor the Heb. phrase נקי מדם, 2 Sa comp. Num. xxxv. 33, and καθαριζω IV.) to *purity* or *clear blood* or *blood-guiltiness*. occ. Ac xx. 26. In both which passa ever, it refers to the *blood* an *souls*. Comp. Ezek. xxxiii. 1, xxvii. 24. To shew that Κ ΑΠΟ is not a *merely hebraic Kypke* cites from *Josephus*, ΚΑΘ Τας χειρας ΑΠΟ του φονου, an νοιαν ΚΑΘΑΡΑΝ ΑΠΟ πασης and even from *Demosthenes*, ΑΠΟ—

Καθαροτης, τητος, ἡ, from καθαρο *Purity, cleanness*, legal or c occ. Heb. ix. 13.

Καθεδρα, ας, ἡ, from κατα *down* a *seat*, or from καθεδομαι, 2 fu ζομαι.

A seat. occ. Mark xi. 15. Ma xxiii. 2, where the Scribes and are said to *sit* (the usual postur ers among the Jews; see Mat. 55. Luke iv. 20. Acts xvi. 13,) *seat*, as being the ordinary *tea* law in the schools and synago

Καθεζομαι, from κατα *down*, *to sit*, which from ἑζω *to se* may be from Heb. חזה *to sett*

To sit down, sit. occ. Mat. John iv. 6. xi. 20. xx. 12. Luke ii. 46, where see *Doddri* and *Vitringa* De Synagog. Ve 167, 8.

Καθ' εις. See under Εις VIII.

Καθελω, from κατα *down*, and *take*.

To take down. An obsolete V. the N. T. we have 2 aor. καθ καθελειν, particip. καθελων.

Καθαιρεω.

Καθεξης, Adv. from κατα *accord* ἑξη *order*, which see.

I. *In order,* or rather, according to *Campbell,* whom see on Luke i. 3, "*Distinctly, particularly,* as opposed to *confusedly, generally.*" occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *Following, succeeding.* occ. Luke viii. 1, Και εγενετο εν τῳ καθεξης (χρονῳ namely), *And it came to pass* in time following, i. e. afterwards. Acts iii. 24, των καθεξης (γεγονοτων namely), *who were,* or *came* after, succeeding.

Καθευδω, from καλα intens. and ευδω or ευδεω *to sleep,* which perhaps from ευ *well, pleasantly,* and δεω *to bind.* So *Penelope* in *Homer,* Odys. xxiii. lin. 16, 17.

——Τον——

Ἡδυν, ἁς μ' ΕΠΕΔΗΣΕ φιλα βλεφαρ' ἀμφικαλυψας.

——*Sweet sleep*

Which *bound* my senses, and my eye-lids clos'd.

So *Pope, Homer's* Il. xiv. line 415, mentions,

——Somnus' *pleasing ties.*

And *Dryden,* Troil. and Cress.

——Sleep seal those eyes;
And *tye* thy senses in as soft a *bond,*
As infants void of thought.——

I. *To sleep, be asleep, be fast asleep.* Mat. viii. 24. xxv. 5. xxvi. 43, 45.

II. *To sleep the sleep of death.* * Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11,—14.) 1 Thess. v. 10. See Κοιμαω. It is used in the same sense by the LXX for the Heb. שכב *to lie down,* Ps. lxxxviii. 5; and by *Theodotion* for ישן *to sleep.* Dan. xii. 2.

III. *To be spiritually asleep,* i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11,—13. 1 Cor. xv. 34.

Καθηγητης, ου, ὁ, from καθηγεομαι *to lead* or *guide in the way,* which from κατα intens. and ἡγεομαι *to lead.*

A guide, properly *in the way,* so *a leader, director, teacher.* occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS read διδασκαλος (see *Wetstein*), to which agrees the Syriac version; and this reading best corresponds with the preceding word Ῥαββι as interpreted by St. John, ch. i. 39, and is accordingly embraced by *Origen, Chrysostom,* and many modern Critics. See *Bowyer* and *Campbell.*

Καθηκω, from κατα *according,* or *together with,* and ἡκω *to come.*

To be convenient, fit, convenio; whence imperf. καθηκει, *it is convenient, fit;* and particip. neut. καθηκον, ου, το, *fit, fitting, convenient.* occ. Acts xxii. 22. Rom. i. 28. Comp. Λυγκω III.

Καθημαι, from κατα *down,* and ἡμαι *to sit,* which from ἑω *to place,* and this perhaps from the Heb. הוה (Hiph. of יהה) *To cause to be,* in a place namely.

I. *To sit down, sit.* Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44, where observe καθου is 2 pers. sing. imperat. Attic for καθησο. So καθῃ, Acts xxiii. 3, is the 2 pers. sing. pres. indicat. Attic for καθησαι.

Καθημαι Βασιλισσα, I sit *a Queen,* i. e. on a throne, Rev. xviii. 7. *Virgil,* Æn. i. lin. 50, Incedo *Regina,* I move *a Queen. Sitting on the ground,* or *in the dust,* was also the posture of *mourners;* see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the *repentant* cities of Tyre and Sidon, Luke x. 13; where *Kypke* shews that such was the custom also of other nations, and that καθησθαι and κλαιων, or the like, are often joined in the Greek writers.

II. *To be settled, dwell.* Luke xxi. 35. Comp. Mat. iv. 16, Luke i. 79. It is often used in this sense by the LXX for the Heb. ישב *to sit, settle, dwell.* See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a *merely hellenistical* use of the verb; for *Kypke* on Acts ii. 2, cites from *Demosthenes,* ΚΑΘΗΜΕΘΑ εν Πελλῃ, *We dwelt* or *stayed* at Pella;" ΚΑΘΗΝΤΟ εν Μακε, δονιᾳ, *They dwelt* in Macedonia;" and other instances from *Diodorus Sic.* and *Xenophon.*

Καθημερινος, η, ον, from καθ' ἡμεραν *daily, day by day.*

Daily. occ. Acts vi. 1.

Καθιζω, from κατα *down,* and ἱζω *to set, cause to sit,* which from ἑζω, often used in *Homer, to set, place,* whence ἑζομαι *to sit.* See under Ἑδρα, and Καθεζομαι.

* See *Lardner's* Vindication of Three Miracles, p. 52, &c.

I. Transitively, *To set down, sit, cause to sit*, Eph. i. 20; particularly *in seats of judgement*, 1 Cor. vi. 4, on which passage *Elsner*, *Wetstein* and *Kypke* shew, that the Greek writers in like manner use καθιζειν for *setting on seats of judgement*, that is, for *appointing* or *constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17.

II. Intransitively, Act. and Mid. *To sit down, sit*. Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3.

III. *To remain, abide, dwell*. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. ישב *to sit, dwell, abide*.

Καθιημι, from κατα *down*, and ιημι *to send, let go*.

To let down, demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5.

Καθιστημι, ω, from κατα intens. and ιστημι *to set, place*.

To place, i. e. *to bring* or *conduct to a place*, deduco, perduco. occ. Acts xvii. 15. See *Raphelius*, *Wetstein*, and *Kypke*, who shew that several of the Greek writers use the V. καθιστημι in like manner for *conducting*, *bringing*, or *bringing safe to* a place.

Καθιστημι, from κατα intens. and ιστημι *to set, place*.

I. *To constitute*, "* *to give formal existence*," *to make*. Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be* constituted *sinners*. Rom. v. 19, is to be treated *as such*, by becoming subject to death; *to be* constituted *righteous* is to be admitted to a reward, *as righteous*.

II. *To constitute*, *appoint* or *ordain* to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28.

III. With the Preposition επι following, *To appoint* or *set over*. See Mat. xxiv. 45, (where see *Wetstein.*) 47, xxv. 21, 23. Acts vi. 3.

Καθο, Adv. from κατα *according to*, and ὁ *that which*.

1. *According to that which, according to what*. occ. 2 Cor. viii. 12.

2. *According as, in as much as, as*. occ. Rom. viii. 26. 1 Pet. iv. 13.

Καθολου, Adv. from κατα *of, concerning*, and ὁλος *all, whole*.

* *Johnson's* Dictionary.

At all. occ. Acts iv. 18. Comp. under Ὁ ΧΙΙ. 4.

Καθοπλιζω, from κατα intens. and ὁπλιζω *to arm*.

To arm well, or *all over*. occ. Luke xi 21.

Καθοραω, ω, from κατα intens. or *again* and ὁραω *to see*.

To see clearly, according to some, but simply *to see, behold*, according to *Elsner* and *Raphelius*, the latter of whom cites from *Herodotus*, lib. ii. cap. 138, in confirmation of this sense, Εον εν μεσῃ τῳ πολι το ἱρον ΚΑΤΟΡΑΤΑΙ παντοθεν περιοντι. The temple, which is in the midst of the city, is *seen* by a person coming from any part." *Plato*, however, uses the verb active for *seeing*, or perceiving, *clearly*, Phædon, [illegible]. *Forster*, Ὡςε μη δυνασθαι υπ' αυτῆς ΚΑΘΟΡΑΙΝ τ' αληθες. So that we are disabled by it (the body) from *clearly seeing* the truth." Καθορᾳν *Plato* expresses soon after by καθαρως εισεσθαι, and καθαιρως γνωναι to know *clearly*. See also *Wetstein*. occ. Rom. i. 20.

Καθως, Adv. from κατα *according to*, and ὡς *as, when*.

1. *According as, as*. Mat. xxi. 6. xxvi. 24. xxviii. 6, & al. freq.

2. *As, when*. Acts vii. 17. Comp. 1 Cor. i. 6.

ΚΑΙ. A Conjunction, which, according to it's different applications, may be derived from the Heb. particle כ *as*, and when repeated, *as well—as*; from כה *thus, so*; or from כי *because, for, therefore, though, but*.

This particle και, like the Heb. ו, is used in almost all sorts of *connections*, and serves for most of the different kinds of conjunctions.

1. And most generally, *And*. Mat. i. 17, 19, & al. freq.

2. *Also, likewise*. John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. 1 John iii. 16.

3. *Even*. Mat. x. 30. xii. 8. Mark iii. 19. Luke ix. 5. xix. 42. 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7.

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Και τις—; *Who then*, or *in that case*—? Mark x. 26. Luke xviii. 26. 2 Cor. ii. 2. Και, says *Blackwall*,

wall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprize. So in *Demosthenes* and *Plato*, ΚΑΙ τι φησεῖς, ω ανδρες δικασται; What will ye say, O judges? What fair and plausible excuse will you make? *Demosthen.* Mid. 300. lin. 2." Sacred Classics, vol. i. p. 147. See more instances in *Elsner* on Mark x. 26, and in *Kypke* on Luke x. 29.

After ὡς as, *when*, *whilst*, or ὁτε *when*, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

4. *Moreover*. 1 Cor. iii. 1. 2 Pet i. 19.

5. *Though*, *although*. Luke xviii. 7. John [redacted]i. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18.

6. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20, & al. *Yet*, *nevertheless*. Mat. vi. 26. x. 29. John i. 10. iii. 11. viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John xx. 29.

9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of και from *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 2. Και μην εκ ολιγοι μεν δια την του σωματος καχεξιαν αποθνησκουσι τε εν τοις πολεμικοις κινδυνοις, ΚΑΙ αισχρως σωζονται. And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, *or* escape with dishonour."

10. After a negative word or particle, *Nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. ו. Comp. Isa. vi. 10. Exod. xx. 10.

11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19.

12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who*, *which*, as Luke xi. 5. xv. 15. Acts vii. 10. Comp. Mat. xiii. 41. xx. 18. Acts vi. 6.

14. After the V. εγενετο *it happened, came to pass*. it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an *hellenistical* phrase, usual in the LXX, and exactly answering to the Heb. ויהי ר. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.

Sometimes after other verbs besides εγενετο it may in like manner be rendered *that*, as Luke iii. 20, και κατεκλεισε, that *he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an *hellenistical* use, and thus και is applied in the LXX for the Heb. ו. Jud. xiv. 15. Ruth i. 11. 1 Sam. xi. 12, & al.

15. Και repeated in the same sentence, και —και, *both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33, & al.

16. In the latter part of a comparative sentence, *So also*, *so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus *Lucian*, De Syr. Dea. vol. ii. p. 893. Ὡς δε ὡι εδοκει, ΚΑΙ εποιει ταυτα. But as this scheme pleased her, *so* she put it in execution."

17. Intensive or corrective, *Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too*, idque. Mat. xxiii. 14, where see *Raphelius* and *Wolfius*.

19. *Therefore*, *hence*, *so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. v. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred as by the profane writers in an Hendiadys (a figure so called from expressing εν δια δυοιν, *one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, εν χωρα και σκια θανατου, *in the land* and *shadow of death*, denotes *the land of the shadow of death*; so it is in the Heb. of Isa. ix. 1. בארץ צלמות. Acts xxiii. 6, περι ελπιδος και αναστασεως νεκρων, *concerning the hope* and *resurrection of the dead*, means *concerning the hope of the resurrection of the dead*. Comp. Acts xxiv. 21. xxvi. 6,—8.

21. After words of time, *When*. Mark xv. 25, Ην δε ὡρα τριτη ΚΑΙ εσταυρωσαν αυτον, *Now it was the third hour* when *they crucified him*, or when *it was the third hour they crucified him*. Comp. Mat. xxvi. 2, 45. Luke xix. 43. Acts

v. 7. Jam. i. 11. *Raphelius* has shewn, that this use of και is not merely in conformity to the *Hebrew* idiom, but agreeable to the style of the Greek writers, particularly of *Herodotus* and *Polybius*, to whom may be added *Xenophon*. Comp. *Kypke* on Luke xix. 43.

22. *That, to the end that.* Heb. xii. 9. Και is thus also plainly applied by *Herodotus*. See *Raphelius*.

23. Και γε, *At least.* Luke xix. 42.

24. Και—δε, *And moreover, yea also*, quin etiam, imo etiam. John viii. 16, 17. Acts iii. 24, where *Kypke* shews that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

ΚΑΙΝΟΣ, η, ον, formed by a corruption from the Heb. חנך *to handsel*, to which εγκαινιζω, εγκαινια, εγκαινισμος, compounds of καινος, generally answer in the LXX.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvii. 60. Mark i. 27. Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by His *actual* suffering and resurrection. Comp. Luke xxii. 16, 18. Acts x. 41.

The New Man, which Christians are instructed *to put on*, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, *a divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers *renewed* in holiness both of heart and life.

Καινη κτισις, *A new creature*, or, *A new creation*, imports the *renovation of the whole man*, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 15. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 15.

New heavens and *a new earth*, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth. Comp. Isa. lxv. 17. lxvi. 22. Rev. xxi. 24,—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a *parenthesis* will not greatly clear that difficult passage.

On John xiii. 34. comp. John xv. 1 John iii. 16. Eph. v. 2. Phil. ii.

II. *New, other, different from the* Mark xvi. 17. Comp. Acts ii. 4.

Καινοτερος, α, ον, Comparative of κα *More new, newer.* Καινοτερον, το. *thing, news.* occ. Acts xvii. 21. *Theophrastus* Eth. Char. 8. Μη ΤΙ ΚΑΙΝΟΤΕΡΟΝ; Is there any The word in this sense is very p used in the *comparative* degree, plying a *comparison* with some pr occurrences, q. d. somewhat *new* the late accounts. *The comparati* Νεωτερον, *Somewhat newer*, is the same sense by *Demosthenes* *Wetstein*, and by *Lucian* in *Kypk* also produces from *Plutarch* D Socrat μη τι ΚΑΙΝΟΤΕΡΟΝ πτωκεν; has any thing *new* happ How truly the Athenians answe character given of them by St may be seen in *Casaubon* on th passage of *Theophrastus* in *Wolf* more fully in *Wetstein* on Acts

Καινοτης, τητος, ἡ, from καινος *new. Newness.* occ. Rom. vi. 4. vii. 6.

Καιπερ, from και *though*, and περ *Though indeed, though, although.* 4. Heb. v. 8, & al.

ΚΑΙΡΟΣ, ου, ὁ, from the Heb. קרה

* *Severianus* thus distinguishes χρονος and καιρος; χρονος, says notes μηκος *the length* or *space of t* καιρος signifies συκαιριαν, *due* o *time, opportunity.*

I. *Time, season, opportunity.* See M 34. xxiv. 45. xxvi. 18. Mark Acts xiv. 17. Rom. xiii. 11. v. 1.

Mark xi. 13. *And seeing a fig-t distance, having leaves* (which on tree do not appear till after the *came if haply he might find* τι (any fruit, though not ripe) *upon it was not yet* καιρος συκων the *figs being ripe* or *of gathering figs* ρος καρπων the time *of gathering* Mat. xxi. 34. See more in *Do Wetstein, Bowyer*, and *Campbell* o and in *Shaw's* Travels, p. 342, 2

II. Καιροι, ων, οι, *Times*, Gal. iv. 1

* See *Suicer* Thesaur. in Καιρος, and *H* Mat. xvi. 3, and on 1 Thes. v. 1.

the solemn *Jewish feasts*, which are observed at *certain times*.

III. Καιρον εχειν, *To have time* or *opportunity*. Gal. vi. 10. This is a pure Greek phrase used by the best writers, as may be seen in *Wetstein* on the place.

IV. *A prophetical year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14, where see Dr. *Bryce Johnston*'s Commentary.

Καιτοι, either in one or two words, from και *though*, and τοι *truly*.

Though truly, though indeed. occ. Heb. iv. 3, *For we who believe* now under the gospel, *enter into his rest, as he said, As I have sworn in my wrath that they*, the unbelievers, *shall not enter into my rest;* and thus the Lord speaks by his Prophet David, concerning his rest, και τοι, *though indeed the works* of creation, to which he refers, (comp. ver. 4,) *were finished from the foundation of the world: For*, &c. On the sense of και τοι see *Wetstein*.

Καιτοιγε, from καιτοι, and γε *truly*.

Though truly, though indeed. occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΙΩ, Plainly from the Heb. כוה *to burn*, as fire, or from the N. כי *a burning*. It forms 1st fut. καυσω. 1st fut. mid. Doric καυσομαι (see 2 Pet. iii. 10.) 1st. fut. pass. subjunctive * καυθησωμαι, 1 Cor. xiii. 3.

I. *To burn*; hence Καιομαι, pass. *To be burnt.* occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the *Alexandrian* and another MS read καυχησωμαι. So Coptic and Ethiopic versions. See *Wetstein* and *Griesbach*. According to the common reading the text may allude to Dan. iii. 28. Also, *To burn*, in a neuter sense, ardere, as fire. occ. Heb. xii. 18.—as a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. Comp. John v. 35, where see *Campbell*.—as a mountain, occ. Rev. viii. 8.—as a lake, Rev. xix. 20. xxi. 8. It is applied to the heart. occ. Luke xxiv. 32. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29, and see *Wetstein* on Luke.

II. *To set on fire, to light*, as a lamp. occ. Mat. v. 15, where *Kypke* shews that the Greek writers in like manner use λυχνον καιειν for *lighting* a lamp. Comp. Luke xii. 35.

* See Note in Grammar on the *subjunctive* mood of τυπτω, sect. x. 11.

Καχει, for και εχει by an Attic crasis.

And there. Mat. v. 23. x. 11, & al.

Καχειθεν, for και εκειθεν by an Attic crasis.

1. Of place, *And thence*, or *from thence.* Mark x. 1. Acts vii. 4, et al.

2. Of time, *And from that time.* Acts xiii. 21.

Καχεινος, η, ο, for και εκεινος by an Attic crasis.

And he, she, it; plur. *And they, those.* Mat. xv. 18. xx. 4. Mark xii. 4, & al.

Κακια, ας, ἡ, from κακος.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16; especially *malice, malignity, ill-will.* Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21, particularly in the latter passage, where περισσειαν κακιας, *superfluity of naughtiness*, seems an allusion to the Heb. ערלה, which denotes *the superfluous foreskin* of the uncircumcised. Comp. Col. ii. 11, and see *Heb.* and *Eng.* Lexicon under ערל.

II. *Evil, affliction, calamity.* occ. Mat. vi. 34. This seems an *hellenistical* application of the word; and thus the LXX use κακια for the Heb. רעה, Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14, & al. The above cited are all the passages of the N. T. wherein the word occurs.

Κακοηθεια, ας, ἡ, from κακος *evil*, and ηθος *custom.*

Evil manners or *morals*, "*the inveteracy of evil habits*," says *Doddridge*; but rather *malignity*, according to *Wetstein*, whom see, and who cites from *Aristotle*, Rhet. ii. Κακοηθεια, το επι το χειρον υπολαμβανειν απαντα. Κακοηθεια is the taking of every thing in the worst view." Comp. also *Kypke*. occ. Rom. i. 29.

Κακολογεω, ω, from κακος *evil*, and λογος *a word.*

I. With an accusative, *To speak evil of.* occ. Mark ix. 39. Acts xix. 9.

II. With an Accusative, *To speak evil against, revile, abuse.* occ. Mat. xv. 4. Mark vii. 10. See *Campbell* on Mat.

Κακοπαθεια, ας, ἡ, from κακοπαθεω.

A suffering of evil, a bearing of affliction. occ. Jam. v. 10. See *Wetstein* on 2 Tim. i. 8.

Κακοπαθεω, ω, from κακος *evil*, and επαθον, 2 aor. of the obsolete V, πηθω *to suffer.*

I. *To*

I. *To suffer evil* or *afflictions, to be afflicted.* occ. 2 Tim. ii. 9. Jam. v. 13. *Josephus* uses the verb in the same sense, De Bel. lib. vi. cap. 1. § 5, where are mentioned, Ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν ἐν οἷς ΚΑΚΟΠΑΘΟΥΣΙΝ, The patience of the Jews, and their constancy in *the evils they suffer.*" See many other instances from the best Greek writers in *Wetstein* on 2 Tim. i. 8.

II. *To endure, sustain afflictions.* occ. 2 Tim. ii 3. iv. 5. *Berosus* in *Josephus* uses it for *sustaining* military *labours* or *hardships.* Ant. lib. x. cap. 11. § 1, Οὐ δυναμένος αὐτὸς ἔτι ΚΑΚΟΠΑΘΕΙΝ, Being no longer able himself to *sustain the* (military) *hardships.*" So *Josephus*, De Bel. lib. i cap. 7. § 4.—Τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥΝΤΩΝ. It is then with peculiar propriety applied to the christian *soldier*, 2 Tim. ii. 3.

Κακοποιεω, ω, from κακος *evil*, and ποιεω *to do.*

To do evil. occ. Mark iii. 4. Luke vi. 9. 1 Pet iii. 17. 3 John ver. 11.

Κακοποιος, ᾱ, ὁ, ἡ, from κακοποιεω.

An evil-doer, a malefactor. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15.

Κακος, η, ον, from χαζω or χαζομαι *to give back, recede, retire, retreat in battle* (as this verb is often used in *Homer*), which from the Heb. כחה *to fail.*

I. *Cowardly, dastardly, faint-hearted,* ignavus. This seems the primary and * proper sense of the word, and thus *Homer* frequently applies it. Comp. Εκκακεω.

II. *Evil, wicked.* Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12, & al. Κακον, το, neut. *Evil, wickedness.* Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet iii. 10.

III. *Evil, afflictive, sore.* Rev. xvi. 2. Κακον, το, neut. *Evil, affliction, adversity,* Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury.* Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.

Κακουργος, ᾱ, ὁ, contracted from κακοεργος, which from κακος *evil*, and εργον *a work. An evil-doer, a malefactor.* occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this sense the word is often applied in the best Greek writers, and joined with κλεπται *thieves*, as may be seen in *Wetstein* on Luke xxiii. 32.

Κακουχεω, ω; from κακως or κακον *ill*, and εχω *to have, treat.*

To treat ill, maltreat, harass, male habere, male vexare. occ. Heb. xi. 37—xiii. 3.

Kypke cites the V. act. κακουχειν from *Diodorus Sic.* and *Stobæus*, and the participle pass. κακουχουμενος from *Plutarch.*

Κακοω, ω, from κακος *evil.*

I. *To evil-intreat, treat ill, abuse, hurt.* occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet iii. 13.

II. *To disaffect, make disaffected,* or *ill affected.* occ. Acts xiv. 2, where see *Bowyer.*

Κακως, Adv. from κακος.

I. *Ill, evil, wickedly, wrongly, amiss.* occ. John xviii. 23. Jam. iv. 3. Comp. Acts xxiii. 5.

II. *Miserably, wretchedly, calamitously,* Mat. xxi. 41, Κακους κακως απολεσει. "What, says *Raphelius*, can be more beautiful or significant than this expression? The word κακους shews the cause of their destruction, κακως the grievousness of it, and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offense. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from *Demosthenes, Aristophanes, &c.* to which I shall add one from *Cebes*'s Table, where the old man, speaking of the advice which the *Genius* gives to persons entering into life, says, Ὁσοις τοινυν παρ' αυτα τι ποιει η παρεκβαινει, ΑΠΟΛΛΥΤΑΙ ΚΑΚΟΣ ΚΑΚΩΣ —Whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed;*" and another from *Josephus*, Ant. lib. xii. cap. 5. § 4, Και ὅτοι ΚΑΚΟΙ ΚΑΚΩΣ ΑΠΩΛΟΝΤΟ. See many more examples from the Greek Classics in *Wetstein* on Mat. xxi. 41.

III. *Ill,* in body or health. Mat. iv. 24. ix. 12. Comp. Εχω IX.

Κακωσις, ιος, att. εως, ἡ, from κακοω.

Ill treatment, vexation, affliction. occ. Acts vii. 34.

Καλαμη,

* "Propriè dicitur de *segni & meticuloso*, qui *pedem refert in certamine*; παρὰ τὸ χαζειν, à cedendo. *Eustath.*" *Leigh.*

ῆ, ῆς, ἡ, from καλαμος.
talk of corn, straw, stubble, applied
ıtively to *persons.* occ. 1 Cor. iii. 12.
› under Ξυλον I. and Πυρ V.
ΙΟΣ, ᾱ, ὁ, from Heb. כלם *to turn*

›ears to denote in general the *flexible*
or *stem of vegetables*; and by a com-
ın of Mat. xxvii. 48, and Mark xv.
vith John xix. 29, seems to be used
ɛ two former texts for the *stalk of*
ısop. Comp. under Ὑσσωπος.
ed, which is easily *turned aside* or
ken by the wind. occ. Mat. xi. 7.
›. Luke vii. 24. See *Wetstein* on
xi.
ɛn, which was anciently made of a
calamus scriptorius. occ. 3 John
3, where see *Wetstein.*
ind of a large reed or *cane.* occ. Mat.
29, 30. Mark xv. 19. Comp. Rev.
xxi. 15, 16, and Ezek. xl. 3.
, ω, from Heb. קל *the voice.*
ALL, summon. See Mat. ii. 15. iv.
. 13. xx. 8. xxv. 14.
all, invite. Mat. xxii. 3, 4, 8, 9.
vii. 39. Acts iv. 18. 1 Cor. x. 27.
all, name. Mat. i. 21, 23, 25. ii. 23.
8. Καλειν κατ' ονομα, *To call by*
John x 3, where *Wetstein* shews
Aristotle and *Longus,* that the an-
shepherds used *to call their sheep*
ats by names. See also *Wolfius.*
e called, signifies *to be,* or *to be*
d and treated agreeably to the ap-
n. See Mat. v. 9, 19. xxi. 13.
›. Luke xix. 46.) Luke i. 32, 35.
1 John iii. 1.
he V. καλεισθαι is often used in
ΧX for the Heb. נקרא, Isa. i. 26.
xxv. 8. xlvii. 1, 5. xlviii. 8. lvi.
ıl. Yet I would not assert, that
a merely *hebraical* or *hellenistical*
for *Homer* applies it in the same
·, Il. v. lin. 342, where, speaking
Gods, he says,

ιτον ειδοτ', ᾱ οινοβ' αιθοπα οινον,
αιμονες εισι, και αθανατοι ΚΑΛΕΟΝΤΑΙ.
ad they eat, nor drink inflaming wine,
no blood, and *are* immortal *call'd.*

ed is called by another name, ὀναξ,
to shake, agitate; and our Eng. *reed*
ps be from the Heb. רעד *to tremble,*

Thus also in *Alcinous's* speech to *Ulysses,* Odyss. vii. lin. 313,

Παιδα τ' ἐμην ἐχεμεν, και ἐμος γαμβρος ΚΑΛΕΕΣΘΑΙ.
Having my child *be call'd* my son-in-law.

Comp. Il. iii. lin. 168. Il. iv. lin. 60, 1. And so even the Greek prose writers, as for instance, *Thucydides,* lib. v. § 9, Λακεδαιμονιων συμμαχους ΚΕΚΛΗΣΘΑΙ, *To be called* the allies of the Lacedæmonians" is *really to be* so, and to have the honour and benefit of that title.

Καλλιελαια, ας, ἡ, from καλλος, εος, ες, το, *fairness, beauty* (which from καλος *good, fair, beautiful*), and ελαια *an olive-tree.*
A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24.

Καλλιων, ονος, ὁ και ἡ, και το—ον. Comparat. of καλος.
Better; hence Καλλιον, neut. used adverbially, *Well enough, very well.* occ. Acts xxv. 10. Comp. under Βελτιων.

Καλοδιδασκαλος, ᾱ, ὁ, from καλον *good,* and διδασκαλος *a teacher.*
A teacher of what is good. occ. Tit. ii. 3.

Καλοποιεω, ω, from καλον *good,* and ποιεω *to do.*
To do well. occ. 2 Thess. iii. 13.

ΚΑΛΟΣ, η, ον, from the Heb. כלה *to complete, finish, perfect.*

I. *Good,* in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. John ii. 10.

II. *Goodly, beautiful.* Mat. xiii. 45. Luke xxi. 5.

III. *Good, large,* of measure. Luke vi. 38.

IV. *Good, useful, profitable, convenient.* Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. 1 Cor. vii. 8, 26.

V. *Good,* in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. Jam. iii. 13. Heb. xiii. 18, & al. freq. So Mat. xv. 26, Ουκ ἐστι καλον, *it is* not good, right, becoming; an expression used in the best Greek authors, as may be seen in *Alberti, Wetstein* and *Kypke.*

Καλυμμα, ατος, το, from κεκαλλυμμαι, perf. pass. of καλυπτω.
A covering, a vail. occ. 2 Cor. iii. 13, 14, 15, 16.

ΚΑΛΥΠΤΩ,

ΚΑΛΥΠΤΩ, from the Chald. N. קלף *a covering*, as *the bark, skin, shell, plaster* of a house, &c. See *Castell*, Hept. Lex. in קלף.

To cover, hide. occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. Jam. v. 20. 1 Pet. iv. 8, where comp. Prov. x. 12. 1 Cor. xiii. 7.

Καλως, Adv. from καλος.

I. *Well*, in a natural sense. Mark xvi. 18.

II. *Well*, in a spiritual or moral sense. Mat. xv. 7. Mark vii. 6, 37. xii. 32, & al. Καλως ποιειν, *To do well.* 1 Cor. vii. 37, 38. Comp. Jam. ii. 19. Acts x. 33, where *Wetstein* shews that the purest Greek writers apply the phrase in like manner with a participle. Also, *To do good.* Mat. v. 44. xii. 12. This latter seems an *hellenistical* sense of the phrase, in which it is used by the LXX, Zech. viii. 15, for the Heb. היטיב.

III. In granting or conceding, *Well, right, let it be so.* occ. Rom. xi. 20. See *Wetstein.*

IV. Ironically, in reproving, *Well, mighty well.* occ. Mark vii. 9, where *Grotius* observes, that the expression is entirely Greek, and cites a remark of the Scholiast on *Aristophanes*, that απορρεφομενος και παραιτουμενος ὁ Ευριπιδης λεγει το ΚΑΛΩΣ. *Euripides* applies καλως in *aversion* and *disgust.*" Thus probè is sometimes used in Latin, as by *Plautus*, probè *aliquem percutere*, to cheat one *rarely*, Pseud. ii. 2, 9. See also *Campbell* on Mark.

V. "*Honourably, in an honourable place.*" *Macknight.* occ. Jam. ii. 3. Comp. Mat. xxiii. 6.

Καμε, for και εμε by an Attic crasis. *And*, or *both, me, me also.* occ. John vii. 28, Καμε οιδατε, και—; *Do ye* both *know* me, *and*—? where see *Campbell*'s Note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4, Καμε πορευεσθαι, *That* I also *should go.*

ΚΑΜΗΛΟΣ, ου, ὁ, ultimately from the Heb. גמל *a camel*, so called from the V. גמל *to requite*, on account of the *revengeful* temper of that animal. It was long ago rightly observed by *Varro*, De Ling. Lat. lib. iv. "Camelus *suo nomine* Syriaco *in* Latium venit. *The camel* came into *Latium* with his *Syrian* name."

A camel, a well-known animal.

John the Baptist had a *garment made of camel's hair*, Mat. iii. 4. Mark "*This hair*, Sir *John Chardin* tells *not shorn from the camels like* woo *sheep, but they pull off this woolly which the camels are disposed in a* s *cast off*, as many other creatures it i known shed their coats yearly. hair, it seems, is made into cloth for Chardin assures us the modern vises wear such garments, as they d great leather girdles, and sometime on locusts." *Harmer*'s Observation ii. p. 487. To which I think we add, that the dervises appear to such garb and food, in imitation of the Baptist, of whom see mo *Scheuchzer*'s Physica Sacra on Mat. and comp. *Campbell*'s Note.

Our Saviour, Mat. xix. 24. Mark Luke xviii. 25, says, proverbially, *easier for* τον καμηλον *to go throu eye of a needle, than for a rich man to into the kingdom of heaven.*

* It has been doubted whether by λον he here meant *a camel*, or *a rope*; the analogy of nature, it m confessed, is better preserved on the interpretation: But then there is Jewish *Thalmud* a similar proverb an *elephant*; "Perhaps you are o city of *Pombeditha*, where they an *elephant through the eye of a ne* And it may be justly questioned, withstanding what *Stockius* cites *Pharorinus* and *Albert*, whether κα be ever used for a *cable*. The Scholi *Aristophanes*, Vesp. 1130, is expres the word signifying a *cable-rope* is w (not with an η, but) with an ι; "Κ λος δε, το παχυ σχοινιον, says h τω ι;" and certainly the most usual of καμηλος is a *camel*. I therefor brace the common interpretation, by our translators; especially as th verb, in this view, seems quite agr to the eastern taste. Thus Mat. xxi *Straining off the gnat, and swall* the camel, τον καμηλον, is anothe verbial expression, and is applied to who at the same time they were su

* For further satisfaction on this subje reader may consult *Bochart*, vol. ii. 91, &c. who transcribes from him, in his Thesaurus Καμηλος II. *Stockius*'s Clavis, and *Wetstein*'s V Readings in Mat. xix. 24.

t

ınxious in avoiding *small* faults, ıout scruple commit the *greatest* This latter proverb plainly refers Mosaic law, according to which *ats* and *camels* were *unclean* ani- *rohibited* for food. Comp. under .

ove cited are all the passages of T. wherein the word καμηλος

XX have very frequently used it Heb. גמל, and once for ברכה *a ıry.*

Σ, ε, ή, q. καυμινος, says *Mintert*, ιομαι *to burn*, succendor; but it rhaps be better deduced from the כם *to be warm*, or from חם *to be*

ace. occ. Mat. xiii. 42, 50. Rev. t. 2.

by syncope for καταμυω, which ιτα, and μυω *to shut*, properly the vhich perhaps from the Heb. מחה , or *brush*, as the eye-lids, in clos- the eyes.

t, close, as the eyes. occ. Mat. Acts xxviii. 27, in both which s the LXX version of Isa. vi. 10, y exactly cited. The Grammarian *:hus* objects to the use of καμμυειν αμυειν, as a *barbarism*, though he is found in *Alexis*, who was an riter. *Thomas Magister*, however, o admit it's purity, Βυειν επ' ωτων, ιν επι οφθαλμων. Βυειν is spoken ears, καμμυειν of the *eyes*," says d *Wetstein*, whom see, cites from *us* ὁλην ΚΑΜΜΥΣΑΣ επινε, *shut-* is eyes) he drank up the whole." o *Blackwall*'s Sacred Classics, vol. 4, 35.

, from the Heb. כמה *to be warm.* *ur even to fatigue.*

'atigued, tired, or *wearied with la-* In this sense it is commonly used profane writers, and thus it is ap- n the N. T. to the mind or soul. [eb. xii. 3. Rev. ii. 3, where see *ich.*

ıbour under some illness, to be sick. ım. v. 15. The profane writers ıpply the word, and particularly ticip. pres. καμνων, in this sense. *:tstein* on Jam. v. 15, and *Suicer* r.

Καμοι, for και εμοι by an Attic crasis. *And to me, to me also.* occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑΜΠΤΩ, from the Heb. כף *to bend* (to which it answers in the LXX of Isa. lviii 5.), μ being inserted before π as usual, and the verbal termination—τω added.

To bend, as the knees, to which only it is applied in the N. T. as it frequently is in the LXX for the Heb. כרע *to bend.* occ. Rom. xi. 14. xiv. 11. Eph. iii. 14. Phil. ii. 10.

Καν, for και εαν, by an Attic crasis.

1. *And if, also if.* Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9, Καν μεν ποιηση καρπον, ει δε μηγε—*And if it bear fruit (well), but if not—.* This is an elegant ellipsis, common in the Attic writers, particularly in *Xenophon*, as *Raphelius* has shewn. See also *Hutchinson*'s Note 1, on *Xenophon*'s Cyropæd. lib. vii. p. 416, 8vo. and *Wetstein*, and *Campbell* on Luke, where *Kypke* however, from ver. 8, understands αφες αυτην.
2. *Even if, if but, if only, at least.* Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.
3. *Even though, although.* Mat. xxvi. 35. John viii. 14.

Κανανιτης, ου, ὁ. See under Ζηλωτης.

ΚΑΝΩΝ, ονος, ὁ, from the Heb. קנה *a reed* or *cane*, whence also Gr. Καννα.

I. In *Homer* it signifies * *a straight piece of wood accurately turned* (tornatum) and made *smooth*, or somewhat similar, though of other matter; hence he uses it, 1st for the two *pieces of wood* in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407. 2dly for *a straight staff* or *stick*, from off which the wool or flax was drawn in spinning, *the distaff*, Il. xxiii. lin. 761. Hence

II. Κανων is *any thing straight* used in examining other things, as the *tongue* or *needle* in a balance, *a plummet* in building, &c.

III. In the N. T. *A rule of conduct* or *behaviour.* occ. Gal. vi. 16. Phil. iii. 16. But in this latter text κανονι is wanting in

* See *Dammi* Lex. in Κανων.

five

five ancient MSS, and one later. See *Wetstein* and *Griesbach*. The Greek writers often apply the word in this sense, as may be seen in *Elsner* and *Wolfius* on Gal. vi. To the instances they have produced I add from *Lucian*, Demonax, tom. i. p. 998. ΚΑΝΟΝΑ προϐιϐεσθαι, to propose *a rule*," of conduct namely. Comp. *Macknight* on Phil.

IV. *A measure, a measuring rod*, or the like. Thus in Ezek. xl. 3, 5, &c the Heb. קנה is used for a *measuring reed* or *rod:* But by St. Paul κανων is applied in a figurative sense to the thing or quantity *measured*, or to that *portion* of the Lord's field which he had, as it were, *measured out*, and allotted to be cultivated by the Apostle. occ. 2 Cor. x. 13, 15, 16, where see *Wolfius*. *Aquila* uses the word, Job xxxviii. 5, for the Heb. קו *a measuring* or *marking line*. Comp. 2 Chron. iv. 2. Isa. xliv. 13, in the Heb.

Καπηλευω, from καπηλος *a taverner, a victualler, a vintner*, so called, say some, from καπυειν τον οινον, *adulterating the wine;* for so οινος is sometimes used, but properly signifies *thick, turbid wine*, from οινος *mud, mire:* Καπηλος however may, I think, be better deduced from * καπη *food, victuals*, which from κατιω *to eat*, and this perhaps from the Heb. כפס *to feed*, ס being substituted for ש, as usual.

I. *To keep a tavern* or *victualling-house, to sell victuals* and *drink*, and especially *wine*.

II. *To make* † *a gain of any thing*, especially *by* ‡ *adulterating it with heterogeneous mixtures*, as *vintners* have been in all ages too apt to do their *wines*. So in the LXX of Isa. i 22, we read, οι ΚΑΠΗΛΟΙ σου μισγουσι τον οινον ὑδατι, *thy* vintners *mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, *for filthy lucre's sake*, basely *adulterate* the word of God with human imaginations, τους οικειους λογισμους αναμιγνυντες τη χαριτι, as *Theodoret* well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see *Kypke*, *Wolfius*, *Wetstein*, and *Kypke* on 2 Cor. ii. 17.

Καπνος, ου, ὁ, from καιω *to burn*, and πνοη *breath*, q. d. εκ της καυσεως πνοη, *a breath*, or *exhalation from burning*. *Smoke*. Acts ii. 19. Rev. viii. 4, & al.

Καρδια, ας, ἡ, either from κηαρ, contract. ‖ κηρ *the heart*, which perhaps from the Heb. חרה *to be hot;* Or may not καιδια (Ionic κραδιη) be better deduced from the Heb. חרד *to palpitate* as the heart? See 1 Sam. iv. 13. xxviii. 5. From חד also the V. κραδαινω *to shake to* and *fro*, and Eng. *heart*, may be ultimately derived.

I. *The heart*. See Acts ii. 26. "The scripture, saith *Cocceius* in his Heb. Lexicon, attributes to the *heart*, thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: The *heart* is therein used for the *mind* in general, as Mat. xii. 34. John xiii. 2. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the *understanding*, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the *will*, Acts xi. 23. xiii. 22. Rom. x. 1; for the *memory*, Luke i. 66. ii. 51; for the *intention, affection*, or *desire* Mat. vi 21. xviii 35. (where see *Kypke*) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq; for the *conscience*, 1 John iii. 20, 21. Comp. *Campbell's* Prelim Dissert. p. 129.

II. *The middle* or *inner part of a man*, including *the stomach and bowels* as well as *the heart*. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. *Alexandr.* So the Scholiast on *Thucydides*, lib. ii. observes, that the ancients called the *stomach*, καρδιαν; and the Greek physicians use the terms καρδιαλγια, καρδιωγμος, and καρδιακη νοσος for *affections* of the *stomach*. See more in *Wolfius*.

* So *Suicer's* Thesaur. under Καπηλευω.

† So *Herodotus*, lib. iii. cap. 89, ΕΚΑΠΗΛΕΥΕ πασαν την πρηγμα[illegible] *he made gain of* every thing; and *Herodian*, lib. vi. cap. 6, Ειρηνην χρυσιου ΚΑΠΗΛΕΥΟΝΤΕΣ, *making* peace *for money;* and thus in Latin *caponari bellum* is *to make* war *for money*. *Ennius* apud *Ciceron*. Offic. lib. i. cap. 12, where see Bp. *Pearce's* Note

‡ Thus in *Scapula* we have ΚΑΠΗΛΕΥΕΙΝ τας δικας *to sell* judicial decrees, i. e. pronounce *corrupt* ones for money.

‖ Whence the Latin *cor* the heart, and Eng. *cordial*.

III. *The*

iddle or *inner part*, as of the This seems a merely *hellenistical* the word, and thus it is used LXX for the Heb. לב, 2 Sam. . Ps. xlv. 2. or xlvi. 3. Prov. . Ezek. xxvii. 4, & al. and for iah ii. 4. occ. Mat. xii. 40, ρδια της γης, *the heart* or *inner the earth*, plainly denotes *the*

ης, ᾱ, ὁ, (q. καρδιων γνωστης,) ιρδια *a heart*, and γνωστης *a* which from γνοω or γινωσκω *to*

r *of hearts, one who knoweth the* e. the most secret thoughts, de- d intentions. occ. Acts i. 24.

ὁ. *Eustathius* deduces it from κε- rf. mid. of καρφω *to dry* (which r Καρφος), and says it properly *the seed* now ripe and *dry*, the us humidity being exhaled: But not rather be derived from the n *to strip*? Whence also the *p, to carp, &c.*

of the earth. Jam. v. 7, 18. So r καρπον αρουρης, *the fruit of the* Il. vi. lin. 142, & al.—of corn, . 8, 26. Mark iv. 7, 8, 29. Luke xii. 17. John xii. 24.—of trees al, Mat. iii. 10. or particularly ig-tree, Mat. xxi. 19. Mark uke xiii. 6, 7, 9.—of the vine, . 2. Comp. Mark xii. 2.

της οσφυος, *The fruit* of the loins, the offspring of a man. Acts Comp. Οσφυς. So Καρπος της *The fruit of the belly* or *womb*, ring of a woman. Luke i. 42. se phrases seem *hellenistical*; the used by the LXX, Gen. xxx. 2. li. 11, for the Heb. פרי בטן; and former see Gen. xxxv. 11. 1 K. 2 Chron. vi. 9.

ιτage, *emolument, reward*. Rom. hil. i. 22.

ect or *consequence*. See Gal. v. 22. 9. Phil. i. 11. Heb. xii. 11. Jam. 18. Comp. Rom. xv. 28. It is rly used for the *effect* or *conse-* f the Apostles preaching and r for the *persons* or *souls* converted . John iv. 36. xv. 16. Rom. i. 13. rts the *works* of men, in a good sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their *bad lives* (for, though *inwardly ravening wolves*, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1,—3. Comp. Mat. xii. 33,—37. Luke vi. 44, 45.

VI. Καρπος χειλεων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3, where the LXX render the Heb. ונשלמה פרים שפתינו by και ανταποδωσομεν καρπον χειλεων ημων, *and we will render* the fruit of our lips. And in Isa. lvii. 19, we have the *Hebrew* phrase נוב שפתים, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20, the similar expression פרי פי *the fruit of the mouth*, where the LXX, καρπων στομαλος. The LXX also, according to the *Roman* edition and *Alexandrian* MS, use the phrase απο καρπων χειλεων αυτης, *of the fruit of her* lips, in Prov. xxxi. 31, where, however, the *Complutensian* reading of χειρων for χειλεων is preferable; for the Heb. is מפרי ידיה, *of the fruit of her* hands.

Καρποφορεω, ω, from καρποφορος, which see.

I. *To bring forth fruit*, as the earth. occ. Mark iv. 28.

II. *To bring forth fruit*, i. e. good works as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. Καρπος V.

III. *To bring forth fruit*, i. e. christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. ver. 4, 5, and Καρπος V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποφορος, ᾱ, ὁ, ἡ, from καρπος *fruit*, and φερω *to bring*.

Bringing forth fruit, fruitful. occ. Acts xiv. 17. So *Wetstein* cites from *Eustathius* in Odyss. τους ΚΑΡΠΟΦΟΡΟΥΣ μηνας, *fruitful* or *fruit-producing* months.

Καρτερεω, ω, from καρτερος *strong*, which from καρτος, used by transposition for κρατος *strength*.

To endure, persevere, persist with strength and *courage*. occ. Heb. xi. 27.

Καρφος, εος, ους, το, from καρφω *to dry*, which from Heb. חרב *to dry*.

Any thing that is dry and *light*, as *straw, stubble, chaff, a little splinter of wood, a mote, &c.* occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See *Wetstein* on Mat.

KATA, A Preposition, from Heb. נחת *to descend, come down*, the initial נ being dropped as usual.

I. With a Genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in *Epictetus* Enchirid. cap. lxi. we have KATA KPHMNOT—φερεσθαι, to fall *down a precipice.*"

2. *Against.* Mat. v. 11, 23. Mark ix. 40, & al. freq. Comp. John xix. 11.

3. *Of, concerning.* 1 Cor. xv. 15.

4. *Throughout,* Acts ix. 31.

5. *Upon,* or more strictly, *Down upon.* Mark xiv. 3. (So *Homer*, Il. iii. lin. 217, KATA χθονος ομμαλα πηξας, Fixing his eyes *down upon* the ground.") 1 Cor. xi. 4, where understand καλυμμα *a covering.* In *Plutarch*, Apothegm. tom. ii. p. 200. E. the phraseology is complete, Κατα της κεφαλης εχων ΤΟ 'IMATION, having *his outer robe* upon his head."

6. *By,* i. e. by the name and authority, in adjuring. Mat. xxvi. 63.

II. With an Accusative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14.

2. *After the manner* or *custom of.* John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So *Lucian* Reviv. tom. i. p. 388, KATA THN MEAITTAN απανθισαμενος, sipping the flowers *after the manner of* or *like a bee.*" See also *Wetstein* on Rom. iii. 5, who shews that the phrase κατ' ανθρωπον is used in the like view by the best Greek writers. Comp. *Macknight* on 1 Cor. xv. 32.

3. *After, according to the example,* or *in imitation of.* Rom. xv. 5. Gal. iv. 28. 1 Pet. ii. 15. Comp. Eph. iv. 24. This also is a classical sense of κατα. See *Blackwall's* Sac. Class. vol. i. p. 140. *Raphelius* on Rom. xv. 5, and *Wetstein* and *Kypke* on Gal. iv. 28. To the instances produced by them I add from *Lucian* De Mort. Peregr. tom. ii. p. 757, Απηνθρακωσαι—KATA τον Εμπεδοκλεα, has been reduced to cinders *after the example of* Empedocles."

4. Κατα Θεον, *According to the will* or *appointment of God.* Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. *Wetstein* on Rom. viii. 27, shews that the Greek writers use κατα with Θεον in the same sense. To his instances I add from *Plato*, Apol. Socrat. § 9. edit. *Forster*, Ερευνω ΚΑΤΑ τον Θεον, I seek *according to* the will of the God."

5. *With respect to, on account of.* Phil. iv. 11. 2 Tim. i. 1, 9, and *Macknight.*

6. *In* or *at.* See Mat. i. 20. Acts xi. 1. xiii. 1. xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Of time, Κατα καιρον, In, or at, *a convenient* or *proper time, seasonably.* Rom. v. 6. Κατα την ημεραν του πειρασμου, In *the day of temptation*, Heb. iii. 8. So *Josephus* Ant. lib. xv. cap. 10. § 3, ΚΑΤΑ —την πρωτην ημεραν, *On* the first day;" and *Herodotus*, lib. i. cap. 67, ΚΑΤΑ τον κατα Κροισον χρονον, *In* the time of Crœsus."

7. *Along, all along.* Acts v. 15.

8. *As to, as concerning.* Rom. i. 3. ix. 5.

9. *Concerning.* Acts xxv. 14, Τα κατα τινα, *The things relating to,* or *concerning* any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase TA KATA, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in *Wetstein* on Eph. vi. 21, and in *Hoogeven's* Note on *Vigerus* De Idiotism. cap. i. reg. 5.

10. *Unto, to, into.* Luke x. 32, 33. Acts viii. 3. xvi. 7.

11. *Towards.* Acts xxvii. 12. Phil. iii. 14.

12. *By* or *on,* a way. Acts viii. 36.

13. *Among.* Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and *Wetstein* there.

14. *On, by reason of, for.* Mat. xix. 3, where *Kypke* shews that it is used in the same sense by *Pausanias, Plutarch* and *Josephus*, and joined with αιτιαν or αιτιας.

15. *By, by means of.* 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of,* denoting the motive. 1 Tim. v. 21. So Phil. ii. 3, where see *Wetstein*, who shews that the Greek writers apply κατα in like manner.

17. *By, from,* signifying the proof. Luke i. 18.

18. *By, with,* denoting the *manner.* Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6.

19. *As, for.* Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes *distribution,* Κατ' εν, *One by one, singly,* John xxi. 25. Κατα δυο, By

two,

two, 1 Cor. xiv. 27, where *Wetstein* cites the same phrase from *Plutarch*. Καθ' ἡμέραν, *Day by day, daily*. Mat. xxvi. 55. Luke xi. 3. Κατ' ἔτος, *Every year*, Luke ii. 41. Acts xv. 21. Κατα πολιν, *In every city*, Tit. i. 5. Κατα πολιν και κωμην, Through every *city and village*, Luke viii. 1, where see *Wetstein*.

21. Κατ' ὀφθαλμους, *Before the eyes*. Gal. iii. 1. *Aristophanes*, cited by *Wetstein*, has the same phrase.

22. Κατα προσωπον, *In the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely *hellenistical*, being often used by *Polybius*. (See *Wetstein* on Luke, and *Raphelius* on Acts.) Also, *To the face*. Gal. ii. 11. So *Polybius* frequently. See *Raphelius*.

23. Καθ' ἑαυτην, *By itself, apart, alone*. Jam. ii. 17. See the following sense, and *Wetstein* on Acts xxviii. 16.

Καθ' ἑαυτον. Acts xxviii. 16. "*Raphelius* has shewn that the expression καθ' ἑαυτον may signify either *apart*, (for which see *Bos* Exercit. p. 91.) or *at his own pleasure*: But it is well known it often signifies *at one's own house*, and so ver. 30, seems to explain it here." *Doddridge*. See also *Wetstein*. The French phrase chez lui, *at his own house*, seems very exactly to answer the Greek καθ' ἑαυτον.

24. Κατα ταυτα, literally, *According to these things*, i. e. *In the same* or *like manner*. Luke vi. 23, 26. xvii. 30.

III. In Composition it denotes,

1. *Down*, as in καταβαινω *to come* down, καταπιπτω *to fall* down.

2. *Against*, as in κατακαυχαομαι *to boast* against, καταμαρτυρεω *to bear witness* against.

3. *With* or *to*, as in καταριθμεω *to number* with or to.

4. It adds an *ill* sense to the simple word, as δυναστευω is *to rule*, καταδυναστευω *to tyrannize, oppress by power*; αγωνιζομαι is *to fight*, καταγωνιζομαι *to subdue in fighting* or *war*.

5. It imports intenseness, as καταγω *to break* in pieces, κατειδωλος full *of idols*, καταγγελλω *to declare* aloud.

Καταβαινω, from κατα *down*, and βαινω *to come*.

To come down, descend. See Mat. iii. 16. vii. 25. viii. 1. xiv. 29. xxiv. 17. xxvii. 42. Mark iii. 22. Luke ix. 54. xxii. 44. John iii. 13. Acts vii. 34.

Καταβαλλω, from κατα *down*, and βαλλω *to cast*.

I. *To cast* or *throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9.

II. Καταβαλλομαι, Mid. *To lay down, lay*, as a foundation. occ. Heb. vi. 1, where *Wetstein* cites the same phrase from *Dionysius Halicarn. Porphyry*, and *Josephus*.

Καταβαρεω, ω, from κατα *down*, and βαρεω *to burden*.

To burden, oppress, weigh down. occ. 2 Cor. xii. 16.

Καταβασις, ιος, att. εως, ἡ, from καταβαινω. *Descent, lower part*. occ. Luke xix. 37.

Καταβημι, from κατα *down*, and obsol. βημι *to come*.

To come down. An obsolete V. whence in the N. T. we have perf. act. καταβεβηκα, John vi. 42; 2 aor. κατεβην, Acts vii. 34; imperat. καταβηθι, Mat. xxvii. 40, for which according to the Attic dialect καταβα *, Mark xv. 30, and 3d person καταβαλω, Mark xv. 32, as if from καταβαω (so αναβα, Attic for αναβηθι, Rev. iv. 1.) 2 aor. infin. καταβηναι, Luke iii. 22; particip. καταβας, John vi. 51; 1 fut. mid. καταβησομαι, 1 Thess. iv. 16. See under Καταβαινω.

Καταβιβαζω, from κατα *down*, and βιβαζω *to cause* or *make to come*.

To cause to come down, to bring down. occ. Mat. xi. 23. Luke x. 15.

Καταβολη, ης, ἡ, from καταβαλλω. *A casting* or *laying down*.

I. *A casting down*, or *dejection*, as of seed. occ. Heb. xi. 11, *By faith Sarah herself received* δυναμιν εις καταβολην σπερματος, *ability for the* dejection *of seed*, i. e. for nourishing and bringing to a perfect fœtus the seed *cast down* and received; for I think with *Beza*, *Capellus*, and other learned men, that καταβολη is to be referred to *Abraham*, not to *Sarah*. *Raphelius*, in his annotation on this place, cites a passage from *Lucian's* Amores, where ΚΑΤΑΒΟΛΑΣ ΣΠΕΡΜΑΤΩΝ is expressly referred to the *male*; and the verb καταβαλλειν is often applied in like manner by the medical writers among the Greeks. See *Wetstein* and *Kypke* on Heb. xi. 11.

* So *Aristophanes* Vesp. lin. 973,

Καταβα, καταβα, καταβα—

II. Καταβολη του κοσμου, *The foundation of the world.* Mat. xiii. 35. xxv. 34. & al. Comp. Καταβαλλω II. If καταβολη in this expression be understood strictly in this sense, it will seem parallel to the Heb. יסד *founding* or *laying a foundation;* and the whole phrase καταβολη του κοσμου will answer to the Heb. יסד ארץ *laying the foundation of the earth,* which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth* between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κοσμος must be meant *the earth* exclusively. But since κοσμος in the N. T. is rarely confined to the *earth* (comp. under Κοσμος II.), but generally includes the *whole beauteous machine of nature,* καταβολη should rather, I think, be rendered the *structure, conformation,* or the like; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29, Καθαπερ γαρ της καινης οικιας αρχιτεκτονι της ὁλης ΚΑΤΑΒΟΛΗΣ φροντιστεον —Eng. Transl. *For as the master-builder of a new house must care for the whole* building—Vulg. Structurâ.

Καταβραβευω, from κατα *against,* and βραβευω *to be a judge* or *umpire, and so assign the prize in a public game.*

I. Properly, *To defraud* or *deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So *Chrysostom,* Homil. VII. Καταβραβευθηναι εστιν ὁταν παρ' ἑτερῳ μεν ἡ νικη ἡ, παρ' ἑτερῳ δε το βραβειον, ὁταν ἐπηρεασθῃ ὁ νικησας. Καταβραβευθηναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged."

II. *To judge against,* or *condemn, unjustly, and through the artifice of the opposite party in a judicial cause.* So *Demosthenes,* Cont. Mid. applies καταβραβευθεντα to *one condemned through artifice and fraud in a judicial process*—*e* insidioseè circumventum, *insidiously circumvented.*" *Taylor's* Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρινετω, ver. 16, accordingly *Hesychius* explains καταβραβευεσθαι by κατακρινεται *is condemned;* but *Chrysostom,* attending no doubt to the *injustice* implied in the word, interprets καταβραβευετω by επηρεαζετω *injure, wrong.* The term καταβραβευετω may indeed allude to the Christian βραβειον or *prize* (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing* or *judging* them *unworthy to obtain* it; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult *Suicer* Thesaur. *Elsner, Wolfius,* and *Wetstein.*

Καταγγελευς, εος, ὁ, from καταγγελλω.

A proclaimer, publisher. occ. Acts xvii. 18.

Καταγγελλω, from κατα intens. and αγγελλω *to declare.*

To declare plainly, openly, or *aloud, to proclaim, preach, publish.* See Acts iv. 2. xiii. 5, 38. xvi. 21. xvii. 23. Rom. i. 8. Comp. 1 Cor. xi. 26.

Καταγελαω, ω, from κατα denoting *ill* or *against,* and γελαω *to laugh.*

To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53.

Καταγινωσκω, from κατα *against,* and γινωσκω *to know, determine.*

I. *To condemn.* occ. 1 John iii. 20, 21.

II. *To blame.* occ. Gal. ii. 11, Κατεγνωσμενος, *To be blamed, worthy of blame,* reprehendendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus *Lucian* De Saltat. cited by *Elsner,* Αληθως επι μανια ΚΑΤΕΓΝΩΣΜΕΝΟΣ, *To be* justly *charged* with madness." Comp. under Εξυβριω, and Τηρεω II.

Καταγω, or καταγνυμι, from κατα intens. and αγω, or αγνυμι, *to break,* which from the Heb. פץ *to compress, squeeze.*

To break in pieces, break. occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. κατεαξω, 1st aor. κατεαξα, 2d aor. pass. κατεαγην, are so formed according to the Attic dialect, subj. κατεαγωσιν, with the augment unusually retained, John xix. 31.

Καταγω, from κατα *down,* and αγω *to bring.*

I. *To bring down.* occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6.

II. As

II. As a term of navigation, Καταγειν το πλοιον, *To bring* a vessel *to land*. When a vessel is out at sea, it really appears to be *raised above the surface of the land*, and is in Greek said to be μεγεως *high*, in Latin *altum* tenere, and in French *être à la* hauteur *d'un lieu*, to be at the *height* of (i. e. *off*) a place. So when men bring it to land, they are, by the same analogy, said καταγειν *to bring it down*. occ. Luke v. 11, where see *Wetstein*. Καταγομαι, *To be brought down*, in this sense, i. e. *to make land*, or *a port*, *to touch*, *land*. So the Latins say *nave* devehi. occ. Acts xxi. 3. xxvii. 3. xxviii. 12

Καταγωνιζομαι, Mid. from κατα denoting *ill*, and αγωνιζομαι *to contend*, *fight*.
To subdue in war or *battle*. occ. Heb. xi. 33. *Lucian* and *Ælian* apply the V. in the same view, as may be seen in *Wetstein*.

Καταδεω, ω, from κατα intens. and δεω *to bind*.
To bind up. occ. Luke x. 34, where it is spoken of wounds, as it likewise is Ecclus. xxvii. 21. Comp. Ezek. xxx. 21. xxxiv. 4, 16, in the LXX, where it answers to the Heb. חבש *to bind*, which is also applied to *wounds*.

Καταδηλος, ὁ και ἡ, και το—ον, from κατα intens. and δηλος *manifest*.
Quite manifest, *exceedingly evident*. occ. Heb. vii. 15.

Καταδικαζω, from κατα *against*, and δικαζω *to judge*, *pronounce sentence*, which from δικη *judgement*.
To pronounce sentence against, *condemn*. occ. Mat. xii. 7, 37. Luke vi. 37. Jam. v. 6.

Καταδιωκω, from κατα intens. and διωκω *to follow*.
To follow earnestly, prosequor, insequor. occ. Mark i. 36.

Καταδουλοω, ω, and—ομαι, ωμαι, Mid. from κατα intens. and δουλοω *to enslave*.
To enslave entirely, *reduce to absolute slavery*. occ. 2 Cor. xi. 20. Gal. ii. 4.

Καταδρεμω, obsol. from κατα *down*, and obsol. δρεμω *to run*; whence 2d aor. κατεδραμον.
To run down. occ. Acts xxi. 32.

Καταδυναστευω, from κατα denoting *ill*, and δυναστευω *to rule*, which from δυναστης *a potentate*.
To tyrannize over, *to oppress tyrannically*. occ. Jam. ii. 6. Acts x. 38, where comp. Mat. xv. 22, 28. Luke ix. 39, 42, and under Δαιμονιον III. This V. is used by the LXX, Ezek. xviii. 12, & al. and in the Apocrypha, Wisd. ii. 10, & al. and also by the Greek writers, as cited by *Wetstein* on Acts.

Καταισχυνω, from κατα intens. or denoting *ill*, and αισχυνω *to shame*.
I. *To shame*, *make ashamed*, *confound*. occ. 1 Cor. i. 27. xi. 22. Καταισχυνομαι, Pass. *To be ashamed*, *confounded*. occ. Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16.
II. *To make ashamed*, as importing the *disappointment* of one's hopes or expectations. occ. Rom. v. 5. Καταισχυνομαι, Pass. *To be* thus *ashamed*. occ. Rom. ix. 33. x. 11. 1 Pet. ii. 6.
III. *To shame*, *dishonour*. occ. 1 Cor. xi. 4, 5.

Καταικαιω, from κατα intens. and καιω *to burn*.
To burn, *burn up*. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10, where see *Vitringa*, Observ. Sacr. lib. iv. cap. 16.

Καταλαλυπτω, from κατα intens. and καλυπτω *to cover*.
To cover, *vail*. Καταλαλυπτομαι, Pass. *To be covered*, *vailed*. occ. 1 Cor. xi. 6, 7.

Καταλαυχαομαι, ωμαι, from κατα *against*, and καυχαομαι *to boast*.
To glory, or *boast against*. occ. Jam. ii. 13. iii. 14. Rom. xi. 18, where observe that κατακαυχασαι is the 2d pers. indicat. according to the Doric and Attic dialect for καλακαυχαῃ, or κατακαυχᾳ. Comp. under Καυχαομαι.

Κατακειμαι, from κατα *down*, and κειμαι *to lie*.
I. *To lie*, or *be laid*, *down* upon a bed or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See *Wetstein* and *Kypke* on Mark i. 30.
II. *To lie down*, *recline* to meat. Mark ii. 15. xiv. 3. 1 Cor. viii. 10. Comp. Ανακειμαι II. And observe that κατακειμαι is used in this sense also by the purest Attic writers, as may be seen in *Wetstein* on Mark ii.

Κατακλαω, ω, or Κατακλαζω, from κατα intens. and κλαω or κλαζω *to break*.
To break in pieces, *break*. occ. Mark vi. 41. Luke ix. 16.

Καϊακλειω, from κατα intens. and κλειω *to shut*.
To shut up, as in prison. occ. Luke iii. 20. Acts xxvi. 10.

Καϊακληροδοτεω, ω, q. κατα κληρον δοω, or διδωμι.
To distribute by or *according to lot*, or *for an inheritance*. Comp. Κληρος. occ. Acts xiii. 19, where Vulg. sorte distribuit, *he distributed by lot*. Comp. Josh. xiv. 1, 2. The LXX (according to the *Alexandrian* and *Oxford* MSS, and the *Complutensian* and *Aldus*'s edition) have used this V. Deut. xxi. 16, for the Heb. הנחיל *to cause to inherit*, and (according to the *Complutensian* and *Aldus*'s edition) Josh. xix. 51, for the Heb. נחל. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS, five of which ancient, have κατεκληρονομησεν, which reading is accordingly embraced by *Mill*, *Wetstein* and *Griesbach*. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for ירש or נחל. It occurs likewise Ecclus. iv. 16, or 17. xv. 6, & al.

Καϊακλινω, from κατα *down*, and κλινω.
To cause to lie down, or *to recline*, as to meat. occ. Luke ix. 14, where see *Wetstein*. Καταικλινομαι, Pass. *To be* or *be laid down*, *to recline*, as to meat. occ. Luke xiv. 8. xxiv. 30.

Καϊακλυζω, from κατα intens. and κλυζω *to wash*, *wash away*, which may be either considered as a word formed from the sound, like *plash*, *splash* in Eng. or derived perhaps from Heb. חלץ *to loose*, *loosen*; as λεω *to wash*, may be from λυω *to loosen*.
To deluge, *overwhelm with water*. occ. 2 Pet. iii. 6.

Καϊακλυσμος, ου, ὁ, from κατακεκλυσμαι, perf. pass. of κατακλυζω.
A deluge of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5.

Καϊακολουθεω, ω, from κατα intens. and ακολουθεω *to follow*.
To follow after. occ. Luke xxiii. 55. Acts xvi. 17.

Καϊακοπτω, from κατα intens. and κοπτω *to cut*, *beat*.
To cut, *beat* or *wound much*, concido. occ. Mark v. 5, where *Kypke* cites from *Achilles Tatius*, KATAKOΠΤΕΙ με πληγαις, *he batters* me with blows;" and from *Arrian* Epictet. lib. iii. cap. 26, the particle KATAKOΠΕΝΤΑ applied to a cock *wounded* in fighting.

Καϊακρημνιζω, from κατα *down*, and κρημνιζω *to throw headlong*, which from κρημνος *a precipice*.
To throw or *cast headlong down* a precipice, *to precipitate*. occ. Luke iv. 29. *Josephus* uses this V. in the same sense. Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1.

Καϊακριμα, ατος, το, from κατακεκριμαι, perf. pass. of κατακρινω.
Condemnation. occ. Rom. v. 16, 18. viii 1.

Κατακρινω, from κατα *against*, and κρινω *to judge*.
I. *To pronounce sentence against*, *condemn*, *adjudge to punishment*. Mat. xx. 18. xvii. 3. John viii. 10, 11. Mark xvi. 16, where see *Campbell*.
II. *To furnish matter* or *occasion for condemnation*, *to prove* or *shew worthy of condemnation*. Mat. xii. 41, 42. Luke xi 31, 32. Heb. xi. 7.
III. *To punish*. occ. 2 Pet. ii. 6.
IV. *To weaken*, *enervate*, *repress*. Spoken of sin, *To take away it's condemning power*. occ. Rom. viii. 3, where see *Whitby*.

Κατακρισις, ιος, att. εως, ἡ, from κατακρινω.
I. *Condemnation*. occ. 2 Cor. iii. 9.
II. *Accusation*, *blame*. occ. 2 Cor. vii. 3.

Καϊακυριευω, from κατα intens. or denoting *ill*, and κυριευω *to rule*.
I. *To rule imperiously*, *lord it over*. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3.
II. *To get the mastery*. occ. Acts xix. 16.

Καϊαλαλεω, ω, from κατα *against*, and λαλεω *to speak*.
Governing a Genitive by the force of the Preposition, *To speak against*. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16.

Καϊαλαλια, ας, ἡ, from καταλαλος.
A speaking-against, *evil-speaking*, *obloquy*, *reproach*. occ. 2 Cor. xii. 20. 1 Pet. ii. 1.

Καταλαλος, ου, ὁ, ἡ, from καταλαλεω.
A speaker against another, *a speaker of evil*, *a detracter*. occ. Rom. i. 30.

Καταλαμβανω, from κατα intens. and λαμβανω *to take*.
I. *To seize*. occ. Mark ix. 18.
II. *To lay hold on*, *apprehend*, but in a figurative sense. occ. Phil. iii. 12, twice, where

where διωκω and καταλαζω are *agonistical* words used likewise by *Lucian*. See *Macknight*, and comp. 1 Cor. ix. 24.

III. *To take, catch unawares.* occ. John viii. 3, 4.

IV. *To come upon, overtake,* as the day, or the darkness. occ. 1 Thess. v. 4. John xii. 35. And in this sense the learned *Lambert Bos* understands it also, John i. 5, in which, notwithstanding *Wolfius's* objections, he is followed by *Waterland*, in his *Importance of the Doctrine of the Holy Trinity*, p. 257, and Addend. p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in *Wetstein* on the former text, and in *Kypke* on the latter.

V. *To attain, obtain.* Rom. ix. 30, where see *Macknight*, and comp. under Sense II.

VI. *To apprehend, comprehend* mentally. occ. Eph. iii. 18.

VII. Καταλαμβανομαι, Mid. *To perceive, understand, find,* comperio. occ. Acts iv. 13. x. 34. xxv. 25.

Καταλεγω, from κατα *to, with,* and λεγω *to choose, gather,* which from the Heb. לקח *to take.*

To receive into a number, put upon a list, enrol, allego. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. See *Wetstein*.

Καταλειμμα, ατος, το, from καταλελειμμαι, 1 pers. perf. pass. of καταλειπω.

A remnant, residue. occ. Rom. ix. 27.

Καταλειπω, from κατα intens. and λειπω *to leave.*

I. *To leave, depart from* a place. Mat. iv. 13. —from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave.* See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1.

III. *To leave, forsake.* See Mat. xix. 5. Luke v. 28. x. 40. Acts ii. 31. vi. 2. 2 Pet. ii. 15.

IV. *To reserve.* occ. Rom. xi. 4.

Καταληζω, from κατα intens. and obsol. ληζω *to take.*

To take, seize. An obsolete V. whence in the N. T. we have perf. act. infin. Attic καληληφεναι, 2 aor. καλελαζον, subjunct. καλαβωμεν, perf. pass. particip. καληλημμενος, 1 aor. pass. καληληφθην, John viii. 4.

Καταλιθαζω, from κατα intens. and λιθαζω *to stone.*

To stone, overwhelm with stones. occ. Luke xx. 6.

Καταλλαγη, ης, ἡ, from κατηλλαγα perf. mid. of καταλλασσω.

A reconciliation. occ. Rom. v. 11. xi. 15. 2 Cor. v. 18, 19.

Καταλλασσω, from κατα intens. and αλλασσω *to change, alter.*

To reconcile, i. e. *change* a state of enmity between persons to one of friendship. occ. 2 Cor. v. 18, 19, 20. Καταλλασσομαι, pass. *To be reconciled.* occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20.

Καταλοιπος, ε, ὁ, ἡ, from καταλελοιπα, perf. mid. of καταλειπω.

Remaining, the rest. occ. Acts xv. 17.

Καταλυμα, ατος, το, from καταλυω *to unloose.*

I. *An inn,* so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. Ὁ της ξενιας τοπος—λεξεται ΚΑΤΑΛΥΜΑ, εν ω δηλαδη τα ὑποζυγια και φορτια ΛΥΟΝΤΑΙ, The place of entertainment is called καταλυμα, in which namely beasts and burdens are *loosed,*" says *Eustathius* on Odyss. iv. lin. 28. "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Caravanseras, Khanes,* or *Caravanseras,* which to this day, in the eastern countries, rarely afford any other accommodations than *bare* walls, and a wretched lodging." *Heb.* and *Eng.* Lexicon under לן. But comp. *Campbell* on Luke. occ. Luke ii. 7.

In this sense the LXX have used it for the Heb. מלון, Exod. iv. 24.

II. *A guest-chamber, a dining-room,* where the guests *loosed* their sandals, &c. before they sat down to meat. occ. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44, and see *Wetstein* on Mat. iii. 11, and on Luke vii. 38.

The LXX use it in this sense also for the Heb. לשכה, 1 Sam. ix. 22.

Καταλυω, from κατα intens. and λυω *to loose.*

I. *To loose, unloose,* what was before *bound*

astened. Thus sometimes used in profane writers.
) *refresh oneself*, *to bait*, or *be a guest*. . Luke ix. 12. xix. 7. It properly ers to persons *loosening* their girdles or ndals, when they baited on a journey. reclined to meat. Comp. under Κα-λυμα I, II. Our translators render ie V. *to lodge*, Luke ix. 12; and in this ense the LXX have frequently applied t for the Heb. לין. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8.
. *To dissolve*, *demolish*, *destroy*, *subvert*, or *throw down*, as a building, or it's materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) So *Homer*, Il. ii. lin. 117, and Il. ix. lin. 24,

——Πολλαων πολιων ΚΑΤΕΛΥΣΕ πυργους.
——The heights of many cities *hath de-stroy'd*.

—as the law and the prophets, Mat. v. 17, where see *Wetstein* and *Campbell*.
—as a work, Acts v. 38, 39. Rom. xiv. 20.

Καταμανθανω, from κατα intens. and μανθανω *to learn*.
To consider, *contemplate*. occ. Mat. vi 28. In this sense it is used by *Epictetus*, Enchirid. cap. 36. Την σεαυτου φυσιν ΚΑΤΑΜΑΘΕ, *Consider* your own nature" See more in *Wetstein* and *Kypke*. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. משתאה *to be astonished*, and Job xxxv. 5, for the Heb. שור *to behold*, *contemplate*. Comp. also Lev. xiv. 36, where it is used for the Heb. ראה, and Ecclus. ix. 5, 8.

Καταμαρτυρεω, ω, from κατα *against*, and μαρτυρεω *to witness*.
To witness against. occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4.

Καταμενω, from κατα intens. and μενω *to remain*.
To remain, *abide continually*. occ. Acts i. 13.

Καταμονας, Adv. from κατα *in*, *at*, and μονος *alone*.
Apart, *in private*, χωρας *places* namely being understood. occ. Mark iv. 10. Luke ix. 18. Καταμονας is often used in the LXX either as one or as two words, and sometimes in the purest Greek writers. To the instances *Wetstein*, on Mark iv. 10, has cited from *Thucydides*, *Athenæus*, *Lucian*, &c. I add from *Josephus* in his *Life*, § 63, ως ΚΑΤΑΜΟΝΑΣ τι βουλομενος ειπειν, as being desirous of saying something in private."

Καταναθεμα, ατος, το, from κατα intens. and αναθεμα *a curse*.
A great curse, *a most cursed thing*, or *person*. as Heb. חרם is used, Deut. vii. 2[illegible]. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX; and observe that in Rev. the *Alexandrian* and thirteen later MSS read καταθεμα, which reading is approved by *Mill* and *Wetstein*, and received into the text by *Griesbach*. See the following verb; but comp. *Vitringa* and *Wolfius*.

Καταναθεματιζω, from καταναθεμα.
To curse violently. occ. Mat xxvi. 74, where observe that almost all the ancient and most of the more modern MSS read καταθεματιζειν, which reading is accordingly adopted by *Wetstein* and *Griesbach*.

Καταναλισκω, from κατα intens. and αναλισκω *to consume*.
To consume, *devour*, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3, in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4, the word is applied to the action of *fire* for the Heb. אכל *to eat*, *consume*.

Καταναρκαω, ω, from κατα *against*, and ναρκαω *to be numbed*, *torpid*, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from ναρκη *the torpedo*, or *cramp-fish*, so called perhaps from Heb. ערך, on account of the *pain* his stroke occasions, of which more presently. Governing a genitive of the person, *To be idle* (i. e. as it were, *numbed* and *torpid*) *to another's damage*, obtorpeo cum alicu jus incommodo. *Leigh*, *Mintert*, *Stockius* or according to *Stolberg*, cited and a proved by *Wolfius* on 2 Cor. xi. 8, *To commode* or *lie heavy upon*, *like a tor and useless limb*. "Therefore *Hesychi* adds he, explains εναρκησα by εβαρ *I have burdened*; and *Plutarch* (De lert. Animal. tom. ii. p. 978, B. w see) calls the *torpor* occasioned by the βαρυτητα ναρκωδη *a torpid stupor*. must we in this compound verb ne

eposition κατα, which often denotes what that is *against*, or *inconvenient* other. The Vulgate rightly, ne- onerosus fui, *I have been burden- to no one.*" Thus *Stolberg.* occ. . xi. 8, (where see *Wetstein*) xii. 4.

e surprising property of the *torpedo* ving a *violent shock* to the person takes it in his hands, or who treads it, was long an object of wonder. ome time it was in general reckon- be entirely fabulous: but at last natter of fact being ascertained be- a doubt, philosophers endeavoured d out the cause. M. *Reaumur* re- l it into the action of a vast number nute muscles, which by their accu- ted force gave a sudden and violent e to the person who touched it. But ons of this kind were quite unsatis- y, because the stroke was found to mmunicated through water, iron, , &c. When the phenomena of ieity began to be better known, it hen suspected that the *shock of the lo* was occasioned by a certain action e electric fluid; but as not the least of fire or noise could ever be per- d, this too seemed insufficient. Of owever, Mr. *Walsh* has, with inde- ble pains, not only explained this ising phenomenon on the known iples of electricity, but given a nstration of his being in the right, nstructing an *artificial torpedo*, by a *shock* resembling that of the na- one can be given.—The fish, as is nable to imagine, seems to have this ic property in it's own power; and rs sensible of his giving the *shock*, e is accompanied by a kind of wink- f his eyes*."

ew, from κατα *downwards*, and νευω *l, beckon.*

d, beckon, properly by *inclining* the as it is used by several of the Greek rs cited by *Wetstein.* occ. Luke v. 7.

ew, ω, from κατα intens. and νοεω *nd.*

serve, remark, consider, contemplate. ſat. vii. 3. Luke xii. 24, 27. xx. 23.

dopædia Britannica, 3d edit. in ELECTRI- . 238, 259, 260.

Acts vii. 31. xi. 6. xxvii. 39. Heb. iii. 1. x. 24.

Καταντιαω, ω, from κατα intens. and αντιαω *to meet.*

I. *To come to, arrive at* a place. See Acts xvi. 1. xviii. 19. xx. 15. Comp. 1 Cor. x. 11. xiv. 36.

II. *To come to, arrive at, attain.* Acts xxvi. 7. Eph. iv. 13.

Κατανυξις, ιος, att. εως, ἡ, from κατανυω or κατανυζω *to nod*, as persons asleep are apt to do, which from the Heb. נוע *to move, shake.*

Slumber, or rather, *Deep sleep.* occ. Rom. xi. 8, which is a citation from Isa. xxix. 10, where the LXX use κατανυξεως in the same sense for the Heb. תרדמה *a dead* or *deep sleep.* And in this view the V. κατανυσησεται seems to be applied, Ecclus. xx. 21, *There is that is hindered from sinning through want, and when he layeth down to rest,* ὐ κατανυσησεται, *he* will *not* sleep sound, i. e. because he will be employed in devising mischief. Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. κατανυσσω, or rather κατανυζω for the Heb. דמה or דמם *to be still.* See Isa. vi. 5. xlvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15.; and the particip. perf. pass. κατανενυσμενος is in *Theodotion*'s version used for the Heb. נרדם *being in a sound sleep* or *trance.* Dan. x. 9.

Κατανυττω, from κατα intens. and νυττω *to prick, pierce*, which see.

To prick, pierce, stab. occ. Acts ii. 37. The LXX use the V. κατενυησαν for the Heb. יתעצבו *were grieved*, Gen. xxxiv. 7, and the phrase κατενενυσμενον τῃ καρδια, *pierced in heart*, compunctum corde, for the Heb. נבאה לבב *afflicted in heart*, Ps. cix. 16. Comp. Ecclus. xiv, 1. See *Wetstein* and *Kypke.*

Καταξιοω, ω, from κατα intens. and αξιοω *to think worthy, fit.*

To count or *esteem worthy* or *fit.* occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5.

Καταπατεω, ω, from κατα intens. and πατεω *to tread.*

I. *To tread*, or *trample upon.* occ. Luke xii. 1.

II. *To tread under foot.* occ. Mat. v. 13. vii. 6. Luke viii. 5.

III. *To trample under foot*, in a figurative sense,

sense, i. e. *to treat with the utmost contempt and indignity*. occ. Heb. x. 29. So *Agamemnon* in *Homer*, Il. iv. lin 157, says the Trojans, ΚΑΤΑ δ' ορκια πιστα ΠΑΤΗΣΑΝ, *trampled under foot* the faithful covenant, or, more strictly, the faithful *oath-offerings*, that is, the *sacrifices* which were offered at making the treaty with the Greeks. Comp. Il. iii. lin. 245, 6, 269—273.

Καταπαυσις, ιος, att εως, ἡ, from καταπαυω.

I. *A rest*. Heb. iii. 11, & al.

II. *A dwelling*. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מנוחה *a rest, dwelling*, and so 2 Chron. vi. 41, for the Heb. מנוח.

Καταπαυω, from κατα intens. and παυω *to make to cease*.

I. Transitively, *To cause to rest, to give rest*. occ. Heb. iv. 8. Also, Intransitively, *To rest entirely, rest*. occ. Heb. iv. 4, 10.

II. Transitively, *To restrain*. occ. Acts xiv. 18.

Καταπετασμα, ατος, το, from καταπεταω, *to expand*, which from κατα intens. and πεταω, *to stretch*.

A vail. In the N. T. it is used for the *vail* of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This *vail* was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was* itself *rent in the midst from the top to the bottom*. Further, as the Holy of Holies was a type or figure of that heaven wherein Goddwells (see Heb. ix. 12, 24.), so Heb. vi. 19, εις το εσωτερον του καταπετασματος, *within the vail*, means *into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living*, or *life-giving, way, which he hath consecrated for* us, *through* the vail, *that is to say*, his flesh (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. x. 20. Comp. *Heb.* and *Eng.* Lexicon in פרך II.

In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. פרכת *the inner vail* of the tabernacle or temple.

Καταπετω, from κατα *down*, and obsol. πετω *to fall*.

To fall down. An obsolete V. whence in the N. T. we have 2 aor. particip. καταπεσων. See under Καταπιπτω.

Καταπινω, from κατα, intens. or *down*, and πινω *to drink*.

To swallow down, deglutio, whether in a natural or a figurative sense. occ. Mat. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16. As in Mat. xxiii. 24, persons are said (κατατινοντες) *to swallow a camel*, so in *Josephus* likewise it is applied to *solids*, De Bel. lib. v. cap. 10. § 1. Τας μεν χρυσους, ως μη φωραθειεν υπ' των ληστων, ΚΑΤΕΠΙΝΟΝ. *They swallowed* pieces of gold, that they might not be found by the robbers." So § 3. ΠΡΟΚΑΤΑΠΙΝΩ *to swallow first*, or *before*; and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, η ΚΑΤΑΠΟΘΗΝΑΙ αν υπο χασμαιος, would either have been *swallowed up* by the earth's opening—" And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; καν τινος ευροιεν τροφην, αρπαζοντες, αιματι πεφυρμενην ΚΑΤΕΠΙΝΟΝ, and if they found any one's victuals, they seized and *devoured* them though mixed with blood." *Herodotus*, lib. ii. cap. 68, applies the V. to the trochilus' *swallowing leeches*, and cap. 70, to the crocodile's *swallowing a hog's chine*. Comp. *Kypke* on 2 Cor. ii. 7.

Καταπιπτω, from κατα *down*, and πιπτω *to fall*.

To fall down. occ. Acts xxvi. 14. xxviii. 6.

Καταπλεω, ω, from κατα *down*, and πλεω *to sail*.

To sail to, literally, *to sail down*. Comp Καταγω II. occ. Luke viii. 26.

Καταπονεω, ω, from κατα intens. and πονεω *to labour*, which from πονος *labour*.

To afflict grievously, grieve exceedingly. occ. Acts vii. 24. 2 Pet. ii. 7. See *Wetstein* on the former text, *Alberti* and *Kypke* on the latter.

Καταποντιζω, from κατα *down*, and ποντιζω *to sink, put under water*, which from ποντος the *sea*, and this either from the Heb. פנה, or פנת, the infinit. of the V. פנה *to turn*, on account of the whole body

of the *sea*'s being continually *turning*, as it were, backwards and forwards with a kind of *libratory motion* by the *tides*; or from the Greek *κοπος labour*, from the sea's *labouring*, as it were, with tides and storms: so it is called in Hebrew ים, from it's *tumultuous motion*.

To sink down. Καταπονλιζομαι, pass. *To sink*, or *be sunk down*. occ. Mat. xiv. 30. xviii. 6. That *drowning in the sea* was a species of capital punishment among the Egyptians, Greeks, and Romans, may be seen by the passages cited from ancient authors by *Casaubon*, *Elsner*, and *Wetstein* on Mat. xviii. 6. That it was also sometimes inflicted among the Jews about our Saviour's time, appears from *Josephus*, Ant. lib. xiv. cap. 15. § 10, where the Galilæans revolting, *τους τα Ηρωδε φρονενλας εν τη λιμνη* ΚΑΤΕΠΟΝΤΩΣΑΝ, *drowned* the partizans of Herod in the lake or sea" of Gennesareth. The Scholiast on *Aristophanes*, Equit. lin. 1360. informs us, that *οταν* ΚΑΤΕΠΟΝΤΟΥΝ *τινας, βαρος* ΑΠΟ ΤΩΝ ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΝ, when they *drowned* any persons they *hung a weight* on their necks." So *Suetonius*, in the Life of *Augustus*, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river *with heavy weights about their necks*, "oneratis gravi pondere cervicibus, *præcipitavit in flumen*." See also *Minter*'s Lexicon on the word, and *Shaw*'s Travels, p. 254.

Καταπινω, ω, from *κατα down*, or intens. and obsol. *πινω to drink*.

To swallow down. An obsolete V. whence in the N. T. we have 1 aor. pass. *κατεποθην*. See under Καταπινω.

Κατα̃ρα, ας, ῆ, from *κατα against*, and *αρα a curse*.

A curse, execration, cursing, occ. Gal. iii. 10, 13. Heb. vi. 8. Jam. iii. 10. 2 Pet. ii. 14. Comp. Job xxxi. 30. 2 Kings xxii. 19. Jer. xxiv. 9. xxvi. 6. xliv. 8. Zech. viii. 13, in LXX. In Gal. iii. 13, it is used personally like Heb. קללת, Deut. xxi. 23. Comp. *Suicer* Thesaur. in Κατα̃ρα.

Καταρα̃ομαι, ωμαι, from *κατα̃ρα*.

Mid. *To curse, imprecate evil upon*. occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by *Aristophanes* in Vesp. cited by *Scapula*. Pass. perf. *To be cursed*. occ. Mat. xxv. 41.

Καταρ̃γεω, ω, from *κατα* intens. and *αρ̃γος inactive, useless*, which adjective is particularly applied to the *land* by the Greek writers, as may be seen in *Wetstein* on Luke xiii. 7.

I. *To render* or *make useless*, or *unprofitable*. See *Kypke*. occ. Luke xiii. 7.

II. *To render ineffectual, abolish, annul, destroy*. See Rom. iii. 3, 31. iv. 14. 1 Cor. i. 28. vi. 13. xiii. 8. xv. 24, 26. 2 Cor. iii. 7. Gal. v. 11. Eph. ii. 15. 2 Tim. i. 10, where see *Macknight*, Rom. vii. 2, Καταργη̃ται *απο τ̃ου νομου*, q. d. *She* is annulled *from the law*, i. e. *the law* is annulled *with respect to her, she is* free *from the law*, as ver. 3, Ελευθερα *εστιν απο τ̃ου νομου*, (See *Grotius* on the place.) So ver. 6. Gal. v. 4, Καταργη̃θητε *απο τ̃ου Χριστου*, *Ye* are abolished or evacuated (Vulg. evacuati) *from Christ*, i. e. *Christ* is evacuated *with respect to you*, or, as our Eng. translation, *Christ* is become of no effect *unto you*.

The LXX use *καταργεω* four times, namely Ezra iv. 21, 23. v. 5. vi. 8, for the Chaldee בטל *to cause to cease*.

Καταριθμεω, ω, from *κατα with* or *to*, and *αριθμεω to number*.

To number with, or *to, to annumerate*, annumero. occ. Acts i. 17.

Καταρτιζω, from *κατα* intens, or *with*, and *αρτιζω to adjust, fit, finish*, which from *αρτιος fit, complete*.

"The proper original sense of the word is *to compact*, or *knit together*, either *members in a body*, or *parts in a building*." *Leigh* in Supplement.

I. *To adjust, adapt, dispose, or prepare with great wisdom and propriety*. occ. Heb. xi. 3. x. 5.

II. *To fit*. Rom. ix. 22, where see *Wolfius*.

III. *To perfect, finish, complete*. occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

IV. *To instruct fully* or *perfectly*. occ. Luke vi. 40. *κατηρτισμενος δε πας, every one who is* fully instructed, "eruditus, informatus," *Elsner*; who observes that the V. *κατηρτισας* is applied in this sense, Heb. xiii. 21, and *εξηρτισμενος*, 2 Tim. iii. 17,

iii. 17, and cites *Plutarch* and *Polybius* using καταρτιζω in a similar view.

V. *To refit, repair, mend,* redintegrare, resarcire. Thus it is applied to nets which had been broken, Mat. iv. 21. Mark i. 19. Whence,

VI. It seems to denote, *To reunite in mind and sentiment, to reconcile,* as opposed to σχισματα *divisions, ruptures;* 1 Cor. i. 10, ητε δε κατηρτισμενοι, *but that ye be* knit together again. Comp. 2 Cor. xiii. 11. *Elsner* shews that *Herodotus*, lib. v. cap. 29, and *Plutarch* in Marcello, use it for *reconciling civil dissentions* or *political factions.*

VII. *To restore, reduce,* as it were a luxated or disjointed limb, to which the N. καταρτισμος is applied by *Galen* and *Paulus Ægineta.* See *Wetstein* on Mat. iv. 21. occ. Gal. vi. 1.

The above cited are all the passages of the N. T. wherein the Verb occurs.

Καταρτισις, ιος, att. εως, ἡ, from καταρτιζω. *Reformation, restoration to a perfect* or *right state.* occ. 2 Cor. xiii. 9, where it seems particularly to refer to their being *reunited in mind.* Comp. ver. 11, and Καταρτιζω VI. "The Apostle's meaning is (saith *Beza*) that whereas the members of the church were all, as it were, *dislocated* and *out of joint,* they should be *joined together* in love; and they should endeavour to *make perfect* what was amiss among them either in faith or manners." *Leigh.*

Καταρτισμος, ου, ὁ, from καταρτισμαι perf. pass. of καταρτιζω.

A perfecting or *finishing,* or rather perhaps *a compacting.* occ. Eph. iv. 12. Comp. ver. 16, and Καταρτιζω VI.

Κατασειω, from κατα *down,* and σειω *to move.* Properly, *to move downwards.* Κατασειειν την χειρα, *To move the hand.* occ. Acts xix. 33. Κατασειειν τη χειρι, *To beckon with the hand.* occ. Acts xii. 17. xiii. 16. xxi. 40. *Wetstein* and *Wolfius* cite this latter phrase from *Heliodorus*, and *Kypke* from *Josephus.*

Κατασκαπτω, from κατα *down,* and σκαπτω *to dig.*

To dig down or *up, demolish by digging,* diruere. occ. Acts xv. 16. Rom. xi. 3. *Wetstein* cites *Thucydides* and *Plutarch* applying this V. *to walls* and *houses:* So *Josephus,* speaking of the *walls* of Jerusalem, De Bel. lib. vi. cap. 9. § 4. Ῥωμαιοι—τα τειχη ΚΑΤΕΣΚΑΨΑΝ. The Romans *dug up* the walls;" and lib. vii. cap. 1. § 1. Κελευει Καισαρ ἡμ—την τε πολιν ἁπασαν και τον νεων ΚΑΤΑΣΚΑΠΤΕΙΝ. Cæsar now orders his army to *dig up* the whole city and the temple."

Κατασκευαζω, from κατα intens. and σκευαζω *to prepare.*

I. *To prepare, make ready,* as a way. occ. Mat. xi. 10. Mark i. 2. Luke vii. 2 Applied to a people. occ. Luke i. 17.

II. *To build, adjust,* as a builder, architect or the like. occ. Heb. iii. 3, 4. ix. 2. xi. 7. 1 Pet. iii. 20. The Greek writers use the V. in the same manner, as may be seen in *Wetstein* on Heb. iii. 3. ix. 2. 1 Pet. iii. 20.

Κατασκηνοω, ω, from κατα intens. and σκηνοω *to dwell,* properly, *in a tent.*

I. *To lodge, harbour,* as birds, occ. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατασκευει in *Theodotion* answers to the Chald. שכן *to dwell, lodge.*

II. *To lodge, rest,* as the body of Christ in the grave. occ. Acts ii. 26.

Κατασκηνωσις, ιος, att. εως, ἡ, from κατασκηνοω.

A nest, or rather *a roost* or *shelter,* for birds. Comp. Κατασκηνοω. occ. Mat. viii. 20. Luke ix. 58.

Κατασκιαζω, from κατα intens. and σκια, *shade.*

To overshadow as the Cherubim did the mercy-seat with their wings. occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασκιαζω very exactly answers to the Heb. כנך or סכך used in those passages.

Κατασκοπεω, ω, from κατασκοπος.

To spy, spy out. occ. Gal. ii. 4.

Κατασκοπος, ου, ὁ, from κατεσκοπα perf. mid. of κατασκεπτομαι *to spy,* which from κατα intens. or denoting *ill,* and σκεπτομαι *to look.*

A spy. occ. Heb. xi. 31.

Κατασοφιζομαι, Mid. from κατα *against,* and σοφιζω *to invent subtilely,* which from σοφος *wise, subtile.*

To use subtilty, employ craft against. occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same

ubject, Exod. i. 10, for the Heb. חכם *to deal wisely* or *subtilely*. So se we meet with it in the Apocryook of Judith, ch. v. 11. Επανεστη ὁ Βασιλευς Ασσυριᾳ και ΚΑΤΕΣΟΦΟ αυτες εν πονῳ και πολυθω— *ng of Egypt rose up against them,* sed subtilty against *them in labour ick,* i. e. *with labouring in brick,* as ig. Translation.

rofane writers also apply the V. in ne view, as *Lucian,* Dial. Prometh. . tom. i. p. 120. ΚΑΤΑΣΟΦΙΖΗ Προμηθευ, You are *using craft* with Prometheus." See also *Wetstein ypke.*

λω, from κατα *down,* and στελλω *l.*

rly, *To send down*; hence *to appease,* , *quiet.* occ. Acts xix. 35, 36. It d in the same sense not only in . iv. 31, and by *Aquila,* Ps. lxiv. 8, for the Heb. משבית *triumphing* ut also by *Plutarch, Josephus,* and of the Greek writers, cited by *Wet*nd *Kypke* on Acts xix. 36.

κα, ατος, το, from καθιστημι *to con-*

iour, outward conduct or *appear-manner.* occ. Tit. ii. 3. *Ignatius* e word in the same sense, Epist. to *rallians,* § 3, where, speaking of ishop, he says, ὁν αυτο το ΚΑΤΑΣΤΗΜΑ μεγαλη καθηλεια, whose very *iour* or *manner* is highly instruc-

So *Porphyry* De Abstin. lib. iv. , speaking of the Egyptian Priests, σεμνον και τω ΚΑΤΑΣΤΗΜΑΤΟΣ · Πορεια τε γαρ ην ευλακτος, και α καθεστηκος. Their sanctity appeared even in their *manner* or *behaviour*; ir gait was regular, and their look ed." Thus also in *Josephus,* Ant. . cap. 7. § 5, we have αιρεμαιῳ τῳ ΣΤΗΜΑΤΙ, with an intrepid *mien aviour.*" See other instances in in.

ή, ης, ἡ, from κατεστολα perf. of καταστελλω *to send, let down,* see.

rly, *A long garment,* or *robe reachn to the feet.* Thus the LXX use this word for the Heb. מעטה *a robe,* Isa. lxi. 3.

II. *Apparel, dress,* in general. Thus *Hesychius* explains καταστολη by περιβολη *dress, a garment.* occ. 1 Tim. ii. 9. *Josephus* applies it in this latter sense, De Bel. lib. ii. cap. 8. § 4. So *Plutarch* in *Wetstein.* See also *Wolfius* on 1 Tim. ii. 9. But *Kypke,* whom see, thinks it here denotes *restraint,* and *sedateness of mind,* manifesting itself in the external behaviour, dress, and gesture of the body; and shews that *Hippocrates* has several times used it in this sense. He, as well as *Wetstein,* cites a remarkable expression from *Plutarch,* Pericl. p. 154. ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΣ, *Modesty of dress.*

Καταστρεφω from κατα *down,* or denoting *ill,* and στρεφω *to turn.*

To overturn, overthrow. occ. Mat. xxi. 12. Mark xi. 15.

Καταστρηνιαω, ω, from κατα *against,* and στρηνιαω *to wanton,* which see.

With a Genitive governed by the force of the Preposition, *To grow wanton, become luxurious* or *lascivious against,* or *in opposition to.* occ. 1 Tim. v. 11, where see *Macknight,* and observe a similar construction Jam. ii. 15.

Καταστροφη, ης, ἡ, from κατεστροφα perf. mid. of καταστρεφω, which see.

I. *An overthrow, destruction.* occ. 2 Pet. ii. 6, where *Kypke* construes the words, τεφρωσας καταστροφη κατεκρινεν, *reducing to ashes, condemned* to *destruction*; as Mark x. 33, κατακρινουσιν αυτον θανατῳ, *they condemn him* to *death.* And he cites from *Arrian* Epictet. lib. i. cap. 1. Ελθ' ὁτι ΚΑΤΑΚΕΚΡΙΣΑΙ· ΦΤΓΗι, φησιν, η ΘΑΝΑΤΩι; ΦΤΓΗι. Come, for *you are condemned. To* banishment, asks he (Agrippinus), or *to* death? *To* banishment."

The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29, for the Heb. המפכה.

II. *A subverting,* or *subversion,* in a spiritual sense. occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11.

Καταστρωνυμι, or —στρωννυμι, from κατα *down,* and στρωω or στρωννυμι *to strow.*

To strow or *throw down, to overthrow.*

The

* "*Look.*" WAKE.

The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5.

The LXX use the word in the same view, Num. xiv. 16, for the Heb. שחט *to drain off*, or *shed the blood*. And *Josephus*, De Bel. lib. v. cap. 9. § 4, applies it to God's miraculously destroying the Assyrian army in the time of *Hezekiah*: "Τον μεσαν εκεινον στρατον μια νυκτι ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεος. God *overthrew* that great army in one night." For instances of similar applications by the Greek writers see *Wetstein* on 1 Cor.

Κατασυρω, from κατα intens. or denoting *ill*, and συρω *to draw*.

To draw by force, hale. occ. Luke xii. 58, where *Kypke* cites *Philo* repeatedly using the V. in the same sense.

Κατασφαττω, from κατα intens. and σφαττω *to slay*.

To slay as with the *sword, to slaughter, butcher.* occ. Luke xix. 27.

Κατασφραγιζω, from κατα intens. and σφραγιζω *to seal*.

To seal up, seal close. occ. Rev. v. 1.

Κατασχεσις, ιος, att. εως, ἡ, from κατεσχον, 2 aor. of κατεχω *to take possession*, or from the obsol. κατασχεω the same as κατεχω. *A possession.* occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. אחזה.

Κατατιθημι, from κατα *down*, and τιθημι *to place, lay*.

I. *To lay down, lay*, as in a sepulchre. occ. Mark xv. 46. So *Diodorus Sic.* in *Kypke*.

II. Καταθεσθαι χαριν τινι, *To lay up a favour with* one, i. e. *to do him a favour in hopes of receiving another in return, to lay him under an obligation*, beneficium apud aliquem collocare, gratiam ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular χαριν, is common in the best Greek writers, as may be seen in *Elsner, Wolfius, Kypke*, and more largely in *Wetstein* on Acts xxiv. 27, who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces the expression ΧΑΡΙΤΑΣ καταθεμενον, from *Plato*, thus using the plural N. as in Acts xxiv. 27.

Κατατομη, ης, ἡ, from κατατετομα, perf. mid. of κατατεμνω, *to cut, mangle*, which from κατα denoting *ill*, and τεμνω *to cut*. *A cutting, mangling, concision.* occ. Phil. iii. 2. By this name κατατομη, *the concision*, St. Paul (using the abstract for the concrete, as he does περιτομη in the next verse, and in other passages) here calls the *Jewish Teachers*, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the Apostle not only depreciates the *carnal circumcision*, but seems also to allude to the *superstitious cuttings* and *manglings* of the flesh practised among the *heathen*, for which the LXX in like manner use the Verb κατατεμνω, Lev. xxi. 5, answering to the Heb. שרט *to scarify*; and 1 Kings xviii. 28, to the Heb. התגדד *to cut oneself*. Comp. Hos. vii. 14, and see *Suicer* Thesaur. under Κατατομη.

Κατατοξευω, from κατα *against*, or denoting *ill*, and τοξον *a bow*.

To strike, strike through, or *kill with a dart or arrow*, sagittâ seu telo impeto, trajicio, confucio. occ. Heb. xii. 20, which is a citation of Exod. xix. 13, where the LXX use the same verb for the Heb. ירה *to dart, shoot*, as they do also Ps. xi. 2. lxiv. 4.

Κατατρεχω, from κατα *down*, and τρεχω *to run*.

To run down. See Καταδρεμω.

Καταφαγω, from κατα intens. and φαγω *to eat*.

I. *To eat up, devour.* occ. Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See *Wetstein* on Mat. and *Alberti* on Rev.

II. *To devour, consume*, as fire. occ. Rev. xx. 9. Thus it is applied in the LXX for the Heb. אכל *to eat, consume*, Lev. x. 2. Num. xvi. 35. xxi. 28, & al.—as zeal. occ. John ii. 17. Comp. Ζηλος V. and *Heb.* and *Eng.* Lexicon in קנא.

III. *To consume*, or *spend in riotous* or *luxurious living*. occ. Luke xv. 30. So the Greek writers cited by *Wetstein* say, τα πατρωα—πατρωαν γην—πατρωαν ουσιαν ΚΑΤΑΦΑΓΕΙΝ, *to eat up* one's paternal estate

e or substance; and the like. *Mar-* French translation expresses the se in St. Luke very happily by *nger* son bien."

ρω, from *κατα down*, or *against*, *φερω to bring*.

bring down, oppress, overpower. occ. xx. 9, where observe that our trans- s seem to have well expressed the rence between *καταφερομενος ὑπνῳ ταδενεχθις απο τυ ὑπνυ*, by rendering ormer phrase *being fallen into a sleep, being oppressed* or *overpowered with* and the latter, *he sunk down with*

ταφερειν, or *καταψηφιζεσθαι*, *ψηφον*, *To one's vote*, or rather *one's voice*, or *nt against:* For St. Paul, not being mber of the Jewish Sanhedrim, had, ly speaking, *no vote;* so that this se means only that he was *συνευδο- consenting to*, or *approving of* their ation, Acts viii. 1. xvii. 20. And *ius* observes that *Æschines* uses *ψη- ιζειν* in the same *general* sense. occ. xxvi. 10. See *Elsner*, *Wolfius*, *Dod- e*, and *Kypke* on the place.

υπτω, from *κατα* intens. and *φευπτω* *e.*

re for refuge or *shelter.* occ. Acts 5. Heb. vi. 18.

ειρω, from *κατα* intens. and *φθειρω* *rupt, destroy.*

corrupt utterly, in a spiritual sense. 2 Tim. iii. 8.

destroy utterly. occ. 2 Pet. ii. 12.

λεω, *ω*, from *κατα* intens. and *φιλεω* *e, kiss.*

iss eagerly, affectionately, or *repeat-* occ. Mat. xxvi. 49. Mark xiv. 45. vii. 38, 45. xv. 20. Acts xx. 37. *tein* on Mat. cites from *Xenophon* ior. Socrat. [lib. ii. cap. 6, § 33. *Simpson.*]—*τυς μεν καλυς φιλησον- -υς, τυς δ' αἰσθυς* ΚΑΤΑΦΙΛΗΣΟΝ- —as I shall kiss the beautiful, but *ionately kiss* the good." And * *Mull* ices from *Xenophon*, Cyropæd. lib. . 409. edit. *Hutchinson*, 8vo. *Επειτα υμας* ΚΑΤΕΦΙΛΟΥΝ *και χειρας και ΑΣ, πολλα δακρυοντες ἁμα χαρᾳ ωφραινομενοι.* Then they *affection- kissed* Cyrus's *hands* and *feet*, shed- ding many tears, and at the same time shewing signs of joy." "Where, says *Mall*, should be observed the custom of *kissing the feet*," namely as illustrating Luke vii. 38, on which text see also *Wetstein.*

Καταφρονεω, *ω*, from *κατα against*, or denoting *ill*, and *φρονεω to think.* Governing a Genitive by the force of the Preposition, *To despise, scorn, contemn*, q. d. *to think against, conceive an ill opinion of.* Mat. vi. 24. Heb. xii. 2, & al.

Καταφρονητης, *ου*, *ὁ*, from *καταφρονεω.* *A despiser, scorner.* occ. Acts xiii. 41.

Καταχεω, *ω*, from *κατα down*, and *χεω to pour.* *To pour down.* occ. Mat. xxvi. 7. Mark xiv. 3.

Καταχθονιος, *α*, *ὁ*, *ἡ*, (q. d. *κατα χθονος ων*, *being under the earth*) from *κατα under*, and *χθων the earth, ground*, which perhaps from the Heb. נחת *to descend, go down*, the initial נ being dropped (as in the Heb. derivatives תחת *under* תחתון *undermost, nether*) and the termination *ων* added. *Martinius*, however, in his *Cadmus, Græco-phœnix*, derives *χθων* from Heb כת *to pound, break to pieces*, on account of the *crumbling* nature of the earth. So the Latin terra from tero *to break, wear, crumble to pieces*, and perhaps Eng. *ground* from *grind.* *Being under the earth*, i. e. *the dead.* occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13.

Καταχραομαι, *ωμαι*, from *κατα* intens. and *χραομαι to use.* *To use much* or *immoderately.* occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound V. is sometimes applied. Comp. ver. 12, and see Bp. *Pearce* on ver. 18, and *Wetstein* and *Wolfius* on 1 Cor. vii. 31.

Καταψυχω, from *κατα* intens. and *ψυχω to cool.* *To cool, refresh,* refrigero. occ. Luke xvi. 24.

Κατειδωλος, *ου*, *ὁ*, *ἡ*, from *κατα* intens. and *ειδωλον an idol.* *Full of idols*, as *κατα δενδρος full of trees*, *κατα μπελος full of vines*, &c. See *Wetstein.* occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see *Hammond*, *Wolfius*,

is *MS Lexicon*, see Note on Αμαζω II.

fius, Wetstein, Doddridge, and Bp. *Pearce* on the text.

Καλεναντι, Adv. from κατα *against*, and εναντι *before*.

Like αντι and εναντι it is construed with a genitive case.

1. *Over against*. occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30.

2. *Before, in the presence or sight of*. occ. Rom. iv. 17, where κατεναντι Ὃν επιστευσε Θεου is used for κατεναντι Θεου Ὡ επιστευσατε. See Grammar, sect. xxi. rule 21. The word is often used by the LXX in this latter sense.

Καταγω, from κατα *down*, and obsol. αγω *to bring*.

To bring down. An obsolete verb, whence in the N. T. we have 1 aor. κατηγαγον, 2 aor. pass. particip. κατενεχθεις. See under Καταφερω.

Καταναντιον, Adv. from κατα *against*, and εναντιον *before*.

Before, in the presence of. 2 Cor. ii. 17, & al.

Καταξουσιαζω, from κατα intens. or denoting *ill*, and εξουσιαζω *to exercise authority*. *To exercise*, or *use, excessive* or *arbitrary authority*. occ. Mat. xx. 25. Mark x. 42.

Κατεργαζομαι, from κατα intens. and εργαζομαι, *to work*.

I. *To work, perform, do, practise*. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. Eph. vi. 13, απαντα κατεργασαμενοι, *having done* or *completed all things*. See *Raphelius*, who confirms this sense of the phrase from *Xenophon* and *Herodotus*. But *Wetstein* and *Kypke* understand it to mean, *having subdued all things*, and produce many instances of its so signifying in the Greek writers.

II. *To work, effect, produce*. Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains*. 2 Cor. iv. 17. Phil. ii. 12. So *Xenophon* Cyrop. lib. iv. p. 224. edit. *Hutchinson*, 8vo. Ειτε γαρ οσα αν ΚΑΤΕΡΓΑΖΩΜΕΘΑ μη φυλαξομεν ταυτα, παλιν αλλοτρια εσται—For whether we do not keep those things which we *have acquired by our labours* (laboribus nostris adepti fuerimus, *Hutchinson*), they will again become the property of others—" Comp. *Kypke* on 2 Cor.

IV. *To work, form, polish by repeated action* what was before rude and mishapen. Thus the LXX use it for the Heb. חרש, Exod. xxxv. 33; and for כרת, 1 K. vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See *Cameron* in *Pole* Synops. and *Bowyer* on 2 Cor. v. 5.

Καταερχομαι, from κατα *down*, and ερχομαι *to come* or *go*.

I. *To come* or *go down, to descend*. Luke iv. 31. Acts viii. 5. James iii. 15.

II. *To come to* a place by sea. occ. Acts xxvii. 5. Comp. Καταγω II.

Κατεσθιω, from κατα intens. or *down*, and εσθιω *to eat*.

I. *To eat up, swallow down, devour*. Both in the N. T. it is applied in a figurative, not a proper sense. occ. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the Evangelists use the expression κατεσθιειν τας οικιας for *devouring the substance*, so *Homer*, we may observe, has the similar phrases, κατεδυσι οικον, Odyss. ii. lin. 237, 8; εσθιεται οικον, Odyss. iv. lin. 318; and οικου – εδητις, Odyss. xvi. lin. 431. Comp. also Odyss. i. lin. 250, 1, and see *Wetstein* on Mat. xxiii. 14.

II. *To devour*, as fire. occ. Rev. xi. 5. Thus also it is applied in the LXX, Isa. xxix. 6. xxx. 30, for the Heb. אכל *to eat*. Comp. under Εσθιω II.

Κατευθυνω, from κατα intens. and ευθυνω *to direct*.

To direct well, or *prosperously*. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5.

Καταφιστημι, from κατα intens. or denoting *ill*, and φιστημι *to come upon*.

To make an assault upon, occ. Acts xviii. 12.

Κατεχω, from κατα intens. and εχω *to have, hold*.

I. *To hold fast, retain*, in a spiritual sense. occ. Luke viii. 15. 1 Cor. xi. 2. xv. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6.

II. *To possess*. occ. 1 Cor. vii. 30. 2 Cor. vi. 10.

III. *To take possession of*. occ. Mat. xxi. 38. Comp. John v. 4, where *Wolfius* observes from *Triller*, that the Greek medical writers distinguish between εχεσθαι and κατεχεσθαι. The former V. they apply to *incipient* and *unfixed*, the latter to *chronical* and *obstinate diseases*.

IV. *To take*, as a place. occ. Luke xiv. 9.

V. *To*

tain. occ. Philem. ver. 13. Luke , in which last text however it tly denotes no more than *earnest urs to detain.* See *Campbell.*
restrain, withhold, repress. occ. ii. 6, 7,—only *till he who now* neth *is taken out of the way.* For eems a slight trajection or transn in the Greek, as in Acts i. 2. *olfius.* Comp. Rom. i. 18.
πεχειν εις, *To bring* a ship *down* . Καταγω II.) *towards* the shore, *for* the shore. occ. Acts xxvii. 40. hrase occurs in the purest Greek , in whom it denotes *to bring a* ther *to* shore or *towards* it. In- of both applications may be seen helius, *Wetstein* and *Kypke.*
ω, ω, from κατα *against*, and or αγορευω *to speak.*
ning a Genitive of the Person by rce of the Preposition, *To speak , accuse.* See Mat. xii. 10. John v. n. ii. 15. Rev. xii. 10, with κατα fol- , Luke xxiii. 14, where *Wetstein* rom *Xenophon* Helien. I. ΚΑΤΗ-ΓΝΤΩΝ ΚΑΤΑ των στρατηγων.
ς, ας, ή, from καϊηγορεω.
usation. occ. Luke vi. 7. John 9. 1 Tim. v. 19. Tit i. 6.
ς, υ, ὁ, from καϊηγορεω.
cuser. See John viii. 10. Acts o. Rev. xii. 10.
, ας, ή, from καϊηρης, εος, ης, ὁ, ἡ, *downwards, being of a dejected ance*, from κατω or κατα *down*, rds, and φαος *the eye.* Comp. ii. 29, in Heb. and LXX.
ection of *countenance, a looking* which is the natural expression of *ined with shame.* Thus in that ul picture of consummate grief by *Xenophon*, Cyropæd. lib. v. to the beginning, *Panthea*, the wife *radatas*, when taken captive by is described καϊημενη, κεκαλυμ- ς και εις γην ὁρωσα, sitting, vailed, *king on the ground.*" *Plutarch*, De id. p. 528, E. says, κατηφειαν is λυπην κατω βλεπειν ποιουσαν, which makes one *look down.* occ. iv. 9, where see *Wolfius* and *Wetstein* add that in *Homer*, Il. iii. l.n. 41, *joy*, is in like manner opposed φειν.

Καϊηχεω, ω, from κατα intens. and ηχεω *to sound.*
I. *To sound, sound aloud.*
II. *To teach* or *instruct another by word of mouth*, q. d. *to sound instruction in his ears*, insono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. *Josephus* applies the V. in the same sense, in his *Life*, § 65, towards the end, Αυτος σε πολλα ΚΑΤΗΧΗΣΩ των αγνοουμενων, I will myself *inform* you of many things with which you are unacquainted." See also *Wolfius* and *Wetstein* on Luke. But in Luke i. 4, *Kypke* understands it nearly as in the following sense, of *any kind of information*, for it is opposed to ασφαλεια *certainty*, and he cites *Plutarch* several times applying it in this general meaning.
III. Καϊηχουμαι, ουμαι, Pass. *To be informed, receive information* or *intelligence.* occ. Acts xxi. 21, 24.
Καϊιουμαι, ουμαι, from καϊα intens. and ιος *rust.*
To be rusted, cankered with rust or *filth.* occ. James v. 3. Comp. under Ιος II.
Καϊισχυω, from κατα *against*, and ισχυω *to prevail.*
To prevail against. occ. Mat. xvi. 18. Luke xxiii. 23. See *Wetstein* on Mat.
Καϊοικεω, ω, from κατα intens. and οικεω *to dwell.*
This verb, says *Mintert*, in the Greek writers properly denotes a *certain fixed* and *durable dwelling*, and is opposed to παροικειν, which signifies *to sojourn, dwell in a place for a time only.* But this distinction is not always observed in the *hellenistical* style, as is evident from the LXX of 1 K. xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. גור or התגורר *to sojourn.*
To dwell in, inhabit a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9.
II. *To sojourn, dwell in a place for a time.* Acts ii. 5.
III. *To dwell*, as God in the temple at Jerusalem. Mat. xviii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that *He dwelleth not in temples made with hands*, this is to be understood, that He does not so dwell in temples as to be *circumscribed* or *confined* thereby. See

1 K. viii. 27. 2 Chron. vi. 18. Isa. lxvi. 1, 2. Jer. xxiii. 24.
To dwell, as the fulness of the godhead in Christ. Col i 19.—as Christ, Eph. iii. 17, and the Holy Ghost, Jam. iv. 5, in the faithful.—as devils possessing a man Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet iii 13.

Καλοικησις, ιος, att. εως, ἡ, from καλοικεω.
A dwelling, habitation. occ. Mark v. 3.

Καλοικητηριον, ου, το, from καλοικεω.
A place of dwelling, an habitation. occ. Eph ii. 22. Rev xviii. 2.

Καλοικια, ας, ἡ, from καλοικεω.
A dwelling, habitation. occ. Acts xvii. 26

Καλοπτριζομαι. Mid. from καλοπτρον, ου, το, *a mirror, looking-glass*, speculum. which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from κατα *against*, and οπτομαι *to look*.
To behold, as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for *beholding oneself in a mirror* or *looking-glass*. Thus *Plato*, Τοις μεθυσοι συνεβουλευε ΚΑΤΟΠΤΡΙΖΕΘΑΙ He advised drunken persons *to look at themselves in a mirror*. and *Diogenes Laert.* in Socrat Ηξιου δε τους νεους συνεχως ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, He thought that young men should often *look at themselves in a mirror*." See more in *Elsner*, *Wetstein*, and *Wolfius*. In like manner *Clement*, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses ενοπτριζεσθαι for *beholding as in a mirror*, 1 Cor. § 36. As the ancient *mirrors* were made of *metal** highly polished, it must necessarily happen that the person who *looked on his image* in them would have his face strongly *illuminated* by the reflected rays. To this circumstance the Apostle refers in the expressions την αυτην εικονα μεταμορφουμεθα απο δοξης εις δοξαν, *we are transformed into the same* resplendent *image from one degree of glory* or *splendour to another*. See *Elsner* and *Doddridge* on the place. Does not the Apostle also allude to the case of Moses, Exod. xxx 29, 30?

Καλορθωμα, ατος, το, from κατορθοω *erect, renew, to accomplish any th happily* or *successfully*, felici successu r gero. which from κατα intens. and ορ *to erect, order*.
An illustrious or *worthy deed happily successfully accomplished*, facinus felici s cessu patratum. occ Acts xxiv. 3. the purity of this word, and the sense it here given, abundantly vindicated *Elsner*, *Raphelius*, and *Wetstein* on place.

Καλω. Adv. of place, from κατα *down*.
1. *Down, downwards.* occ. Mat. iv. Luke iv. 9. John viii. 6, 8. Acts xx
2. *Beneath, below.* occ. Mark xiv. Acts ii. 19. Εως κατω, *Unto the lo part* or *bottom.* occ Mat. xxvii. Mark xv. 38. It is also construed w the article. occ. John viii. 23, Εκ κατω (τοπων or μερων namely) *Of lower* (places), *from below.*

Καλωτερος, α, ον, Comparat. from κα *below.*
Lower. occ. Eph. iv. 9, where see D *dridge* and *Macknight.*

Καλωτερω. An Adverb of the compari degree from κατω.
Under, spoken of time or age. Mat ii. 16.

Καυμα, ατος, το, from κεκαυμαι, perf of the V. καιω *to burn.*
Heat, scorching heat. occ. Rev. xvi. 9.

Καυματιζω, from καυμα.
To scorch with excessive heat. occ xiii. 6. Mark iv. 6. Rev. xvi. 8,

Καυσις, ιος, att. εως, ἡ, from κ 2 pers. perf. pass. of καιω *to bur A burning* or *being burnt* drought namely, the husban longer troubling himself, acc the eastern agriculture, to sup water, exustio. occ. Heb. vi see *Macknight.*

Καυσοω, ω, from καυσις.
To set on fire, burn. occ. 10, 12.

Καυσων, ωνος, ὁ. from καυσοω
Fervent scorching heat. occ. Luke xii. 55. James i. 11 cited by *Wetstein*, applies sense. It is remarkable t

* See Exod. xxxviii. 29, *Callimachus*, Hymn. in Lavacr. Palladis, lin. 21, *Heb.* and *Eng.* Lexicon ... and above in Εσοπτρον.

in all the places but one where it occurs in the LXX, answers to the Heb. קדים *the east* wind; no doubt because that wind was in the hot eastern countries particularly *scorching*, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila* (in Gen. xli. 6. Exod x. 13. Ps. xlviii. 8.) of *Symmachus* (in Exod x. 13.) and of *Theodotion* (in Isa. xxvii. 8.) use καυσων for קדים. So the French *Bise*, denoting the *north-east wind*, may not improbably be derived from Heb. יבש *to dry, wither*.

Καυληριαζω, from καυληριον, ου, το, *a red hot iron, a cautery*, also the *brand* made by a *hot iron*, which from καυληρ the same, and this from κεκαυλαι, 3 pers. sing. perf. pass. of καιω, καυσω, *to burn*.

To brand with a hot iron, to mark or *imprint indelible marks with a hot iron*. So *Elsner*. cauterio indelebilem notam et stigmata insurere. occ. 1 Tim iv. 2, where κεκαυτηριασμενοι την ιδιαν συνειδησιν does not mean *having a callous unfeeling* conscience as if *seared with a hot iron*, but having their conscience *branded and spotted with the marks of their sins, which are*, as it were, *burnt in with a hot iron*. Thus *Theophylact, Erasmus*, and *Grotius*, whom see in *Elsner* Comp also *Kypke*.

ΚΑΤΧΑΟΜΑΙ, ωμαι. Some of the Greek Lexicons deduce it from αυχην *the neck*, which *proud vain-glorious* persons are apt to *carry* and *toss* in a remarkable manner. So the Psalmist, Ps. lxxv. 6, *Speak not* עתק צוארי *with a* * retorted neck, *collo retorto*. Comp. Isa. iii. 16. But καυχαομαι may, I think, be much more probably derived from the Heb. נאה denoting *elation, pride*, repeated, נאה, נאה, as it is several times in the Heb. scriptures. See Exod xv. 1, 21.

To glory, boast, exult, whether in a good sense, Rom. v. 2, 3. 1 Cor. i. 31, & al. —or in a bad one, 1 Cor. iv 7. Gal. vi. 13. Eph ii. 9. James iv. 16, & al. Observe καυχασαι, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for καυχαη or καυχᾳ. So οδυνασαι, Luke xvi. 25.

Καυχημα, ατος, το, from κεκαυχημαι, perf. of καυχαομαι.

I. *A glorying* or *boasting*, denoting *the act of glorying* or *boasting*. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3.

II *A cause* or *matter of glorying* or *boasting*. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4

Καυχησις, ιος, att. εως, ἡ, from καυχαομαι.

I. *A glorying*, or *boasting*, denoting the *act*. 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31, the *Alexandrian*, and three other MSS, with the *Æthiopic* version, and several printed editions, have ἡμειεραν καυχησιν instead of ὑμετεραν; but *Kypke* remarks that the latter reading is preferable, and that ὑμετεραν καυχησιν here signifies *glorying of*, or *concerning, you*; and he shews that the pronoun ὑμετερος is thus used by *Thucydides*, and the other possessive pronouns σον and εμην by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks ὑμετεραν as the reading to be preferred.

II. *Matter* or *cause of glorying* or *boasting*. Rom. xv. 17. 2 Cor. i. 12.

ΚΕΙΜΑΙ, Mid. from the obs. κεω or κειω *to cause to lie*, which perhaps from the Heb. קוה *to stretch, stretch out*; or else κειμαι may be derived from the Heb. or Chald. כמן *to lay up*, the final ן being dropped, as in ηδω *to please*, from ערן *to delight*, in κερας *a horn*, from קרן the same.

I. *To lie, be laid*. Luke ii 12, 16. xxiv. 12. John xi. 41. Προς—κειμαι, Mat. iii. 10. Luke iii. 9. "*lieth at*, ready for use." Bp. *Pearce*, so *Campbell*.

II. *To be placed*, or *set*. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2.

III. *To be laid*, as a foundation. occ. 1 Cor. iii. 11.

IV. *To be laid up*. Luke xii. 19. *Homer* uses it in the same view, Il. i. lin. 124, Ξυνηϊα ΚΕΙΜΕΝΑ πολλα, Many spoils *laid up* as a common stock." See *Wetstein*, and comp. Il. xi. lin. 132. *Kypke* cites from *Xenophon*, Œcon. "Fruits, ΕΙΣ ΤΟΝ ΕΝΙΑΥΤΟΝ ΚΕΙΜΕΝΟΥΣ, *laid up for the year*."

V. *To be set, appointed*. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3.

VI. *To be made*, or *promulged*, as a law. occ. 1 Tim. i 9. The expressions νομος κειται or νομος κειμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen

* See *Heb.* and *Eng.* Lexicon in pny IV.

in *Elsner*, *Alberti* and *Wetstein*. I shall only cite that of *Isæus*, Ουτοσι ὁ ΝΟΜΟΣ κοινος ΑΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase, νομος κειται, *Elsner* deduces from the *laws*, which were enacted, *being laid* in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also *Kypke*.

VII. Κεισθαι εν τινι, *To be in the power of any one*. *Raphelius* shews from *Polybius*, that this is the proper import of the phrase. occ. 1 John v. 19.

Κειρια, ας, ἡ.

A slip, swathe, or *roller* of linen, such as those in which the Jews used to *swathe* their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See *Wolfius*, and comp. John xix. 40.

Κειρια is generally deduced from κηρ *fate, death*, (which perhaps from the Heb. כרת *to cut off*;) but since κειριαι is also used by the LXX, Prov. vii. 16, for some *slips* of cloth, linen, or *fringe* (institis, *Walton*) with which beds were anciently adorned, the word may perhaps be * more probably derived from κειρω *to cut, cut off*. occ. John xi. 44.

ΚΕΙΡΩ, from the Heb. כרה *to cut*.

Active, *To cut off*. Hence, *To shear*, as sheep. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) *short*. occ. Acts xviii. 18. 1 Cor. xi. 6.

Κελευσμα, ατος, το, from κεκελευσμαι perf. pass. of κελευω *to exhort*.

A shout. In the profane writers it is used for the *shout* of soldiers *charging* their enemies, of rowers *encouraging* each other in their work, or of charioteers *inciting* their horses. occ. 1 Thess. iv. 16, where see *Elsner* and *Wetstein*.

Κελευω, from κελω or κελομαι the same, which is used in *Homer*, and this from the Heb. קל *the voice*.

To order, command. Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, & al.

Κενοδοξια, ας, ἡ, from κενος *vain, empty*, and δοξα *glory*.

Vain glory, desire of empty praise. occ. Phil ii. 3. *Lucian* several times uses this N. in the same sense. See Dial. Mort. Mercur. & Charont. tom. i. p. 240. Dial. Menipp. & Æac. Id. p. 272. Ver. Hist. Id. 709. De Mort. Peregr. tom. ii. p. 759. edit. *Bened.*

Κενοδοξος, ε, ὁ, ἡ, from κενος *vain*, and δοξα *glory*.

Vain-glorious, desirous of empty praise. occ. Gal. v. 26. *Lucian* applies the Adj. in the same sense. De Mort. Peregr. tom. ii. p. 758.

ΚΕΝΟΣ, η, ον, from the Heb. קנה denoting *hollowness, emptiness*, *A CANE*.

I. *Empty, not having*, or *not having obtained, any thing*. occ. Mark xii. 3. Luke i. 53. xx. 10, 11. *Herodotus* uses ΚΕΝΗΙΣΙ χερσι with *empty* hands, *empty*-handed, in the same view, lib. i. cap. 73.

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.

III. *Vain, fruitless, ineffectual*. occ. Acts iv. 25. 1 Cor. xv. 10, 58.

Εις κενον, *In vain, to no purpose*. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. לריק. (See Lev. xxvi. 20. Job xxxix. 16. Isa lxv. 23.) *Josephus* also uses it, De Bel. lib. i. cap. 14, § 1, and *Diodorus Siculus*, cited by *Wetstein* on 2 Cor. vi. 1. So it is not a merely *hellenistical* phrase.

IV. *Vain, destitute of reality* or *truth*. occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where *Macknight* (whom see) "*false*."

Κενοφωνια, ας, ἡ, from κενος *vain*, and φωνη *a voice, cry*.

Vain, empty, or *fruitless babbling* or *noise*. occ. 1 Tim. vi. 20. 2 Tim. ii. 16.

Κενοω, ω, from κενος *empty, vain*.

I. *To empty*. occ. Phil. ii. 7, where it is applied to Christ's *emptying* or stripping himself of the glory he had when he appeared as God under the Old Testament.

II. *To make vain*, or *useless*. occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null*. occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κεντρον, ε, το, from κεντεω *to prick, stimulate*, which perhaps by transposition from the Heb. נקר *to mark, spot, pink*†.

Any thing by which a puncture is made.

* Since writing the above, I find this derivation confirmed by the learned *Fuller*, in these words: "Nam κειριαι à χειρειν derivatur, perinde ut κομματα à κοπτειν: Utrumque igitur horum nominum *segmenta* ετυμως reddas." *Miscel. Sac.* lib. vi. cap. 18.

† See *Heb.* and *Eng.* Lexicon under נקר III.

rd or *prick*. occ. Acts ix. 5. (comp. *os* III.) xxvi. 14. *To kick against ads* or *pricks* is a proverbial expres- aken from unruly beeves, and applied se who by impotent rage hurt them- . It may not be amiss to observe the learned *Bochart*, vol. ii. 387, his proverb is not only used in the by our Blessed Saviour, but also Greek and Roman writers. Thus *lus* in Agamemnon, ver. 1620,

ΚΕΝΤΡΑ μη ΛΑΚΤΙΣΕ, μη πησας μαγης.
t against the pricks, lest thou be hurt.

ides in Bacch. ver. 793,

αν αυτω μαλλον, η Δυμαμενος
ΚΕΝΤΡΑ ΛΑΚΤΙΖΟΙΜΙ δηλος ων Θεω.
d with offrings supplicate the God, than madly *kick against the pricks*.

in Pyth. II. lin. 173,

ΚΕΝΤΡΟΝ δε τοι
ΖΕΜΕΝ τελεθει
ρος αιμασις.
riously *to kick against the pricks* gerous.———

rence, Phormio, act i. scene 2, , 28,

ue inscitia est
rum stimulos calces! (subaud. jactare.)
nad is it *to kick against the pricks!*

t, however, remarks that *Moses* had similar expression, Deut. xxxii 15, sand years before the time of *Æs-* and *Pindar*. Comp. Hos. iv. 16. o *Wetstein*'s Note on Acts xxvi. 14. *ing*, as of a scorpion. occ. Rev. So *Manilius*, iv. 217, cited by *in* on Rev. ix. 3,

us armatæ metuendus cuspide caudæ.

. 1 Cor. xv. 55, 56, where see *Vi-* Observat. Sacr. lib. ii. cap. 7, § 7.
ΡΙΩΝ, *ωνος*, ὁ, Latin.
urion, in Latin Centurio, *A Ro- ilitary officer who commanded an d men*, so called from centum *an d*, which *Martinius*, Lexicon Ety- educes from the Greek *ἑκατον an d*, which see. Though Κεντυριων ere Latin word, yet it is found also *bius*, lib. vi. p. 470. C. edit. *Paris.* 16. Τὰς δὲ ἡγεμονας [ἐκαλεσαν] ΚΕΝΤΥΡΙΩΝΑΣ και ταξιαρχους, The Commanders they call *Centurions* and Captains." occ. Mark xv. 39, 44, 45. Comp. under Λεγεων.

Κενως, An Adv. from κενος.
In vain, to no purpose. occ. Jam. iv. 5. So not only the LXX use it for the Heb. לרק, Isa. xlix. 4, but also *Arrian*, Epictet. II. 17, cited by *Wetstein*, Η ΚΕΝΩΣ τας φωνας απηχθμεν; Did we utter these sounds *to no purpose*, or *without a meaning*?" And a little before, Ασημως και ΚΕΝΩΣ φθεγγομεθα τας φωνας; Do we utter the sounds without meaning, and *to no purpose*?"

Κερατια, ας, ἡ, from κερας *a horn*.
I. Properly, *A horn*. Thus *Aristotle*, cited by *Suicer*, mentions ΚΕΡΑΙΑΣ δυο μεγαλας και τραχειας, two *great* rough *horns*, and distinguishes them from κεραΐα *little horns*.
II. It denotes * a little ornamental *curvature* or *flourish*, which, when *Hebrew* is elegantly written, is generally used at the extremity of a letter. † *Capellus* has well remarked from *Martinius*'s Gram. Technol. that "this word cannot signify the *vowel points* or *accents*, since it does not denote a *little thing subsisting by itself*, or *a separate mark* or *corpuscle* (corpusculum), much less *a point* (which is in Greek called στιγμη, not κεραια), but *a small part*, or *top*, or *projection*, and, as it were, *a little horn of some larger body* or *mark*, such as *the horns* in animals, are those remarkable (if the expression may be allowed) *horned projections* in building, which in French are therefore called *cornichcs*, from the Latin *cornua*, we may add, they are also in Eng. *cornices*. occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that the word means that not the *least* part should pass from the law; and therefore sense here assigned, than as denoting those *little projections which in* some *few distinguish one other*, as, for instance, *similar letter from* from a ר; since *many* a ב from a כ, produced, where taking texts might these would make a *very* away one in the sense, as in fact it *great* alts some instances; though it has do-

Bridge.
* Sanctorum Hebraicorum Antiquitate.
† ⁂ 3 must

must be confessed, that κεραια seems a very proper name for this latter kind of *projections* also, and is actually thus used by *Origen* on Ps. xxxiii. where he says, that the Heb letters *Beth* and *Caph* are very much alike, ὡς κατα μηδεν αλληλων διαλλατειν η βραχειᾳ ΚΕΡΑΙΑι μονῃ, so as to differ from each other in nothing but one little κεραια." See also *Wolfius* and *Wetstein*.

κεραμευς, εος, att. ως, ὁ. from κεραμος. *A potter*. occ. Mat. xxvii. 7, 10. Rom ix. 21.

κεραμικος, η, ον, from κεραμος. *Made of potter's clay, earthen*. occ. Rev. ii 27.

κεραμιος α, ον, from κεραμος. *Made of earth* or *clay, earthen*. So *Wetstein* on Mark xiv. 13, cites from *Dioscorides*, ΚΕΡΑΜΙΑ χυτρα *earthen pots*. Hence Neut. Κεραμιον, το, (αγγειον or σκευος being understood) *An earthen pitcher* or *vessel*, vas fictile occ. Mark xiv. 3. Luke xxii 10.

ΚΕΡΑΜΟΣ, ου, ὁ, from the Heb. קרם *to join, coalesce*.

Potter's clay, so called perhaps from it's *cohesive* quality. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers.

. *A tile* made of *cohesive* clay or earth. But in this latter sense κεραμος may not improbably be derived from the Heb. קרם *superinduce, cover with*. The word is applied in this meaning by *Thucydides* and *Herodian*. See *Scapula* and *Wetstein*. occ. Luke v. 19. Comp. under Αποστεγαζω.

ΚΕΡΑΣ, ατος, ως, το, from the Heb. קרן, *a horn*, the final ן being dropped, (as in בנ from בן *an ear*) which, however, appears again in the Latin *cornu, corona*, and in the Eng. *horn, crown, cornet, coronation*, &c. which are derivatives from the same Hebrew word.

A horn. "*Horns* are the well-known emblems of *strength, power* or *glory*, both in the sacred and profane writers; and that, not only * because the *strength* or *force* of *horned* animals, whether for offence or defence, consists in their *horns* (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan ch. viii.) but also because as *horns* are in Heb. expressed by the same word (namely קרן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the *rays* or *columns of light*, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or *material light* is. We find that in the profane as well as in the sacred writers (see Ps xviii. 2. lxxv. 4, 5, 10. lxxxix 17. 24. &c. &c.) *horns* are the very hieroglyphical name for † *force* or *power*, and that *horns* or *horned animals*, such as *bulls, goats, stags*, &c. were supposed to bear a peculiar relation to their ‡ *Apollo*, the *sun*, or *solar light*," one of whose distinguishing titles was ‖ Καρνειος *or Carnéan* from Heb. קרן.

In the N. T it is applied to Christ, who is called, Luke i. 69. Κερας σωτηριας, A horn *of salvation*, i. e. A mighty and glorious *Saviour*. This is an *hellenistical* phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii 3, for the Heb. קרן ישע. Comp. Ps cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.

In Rev. v. 6, the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18.

In Rev. xii. 3. xiii. 1. xvii 3, 7, the ten *horns* are ten *kings*. Comp. Rev. xvii. 12, 16. Dan. vii. 24.

In Rev. xiii. 11, the *two horns* are two

* So *Suidas*, Κερας· η ισχυς παρα τη θειᾳ γραφη απο μεταφορας των ζωων των καθοπλισμενων ταις κερασι, και τουτοις αμυνομενων. Κερας, *a horn*, denotes in the holy scriptures *strength*, by a metaphor taken from animals that are armed with horns, and defend themselves therewith."

† See *Heb.* and *Eng.* Lexicon in קרן II. and the authors there cited.

‡ It is very remarkable in this view, that *Callimachus* in his Hymn to *Apollo* says, that deity fed himself build an altar of *horns*, foundation, sides, and all.

Δ ιμασθ μεν ΚΕΡΑΕΣΣΙΝ εθηκεν, ωμῳσι δε Βωμον Εκ ΚΕΡΑΩΝ, ΚΕΡΑΟΤΣ δε πασιν υπεβαλετο τοιχους Lin. 62, &c.

‖ See *Callimachus's* Hymn to *Apollo*, lin. 71, 72, 80.

powers,

powers, whether they denote *the two distinct orders of secular and regular Clergy* in the Romish Communion, according to Bp. *Newton*; or of the *Dominicans* and *Franciscans*, according to *Vitringa*; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to Pagan Rome, ver. 2. See Dr. *Bryce Johnston*'s Commentary.

In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנתי, and by the LXX κερατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18, & al. and denoted that this altar was an emblem of *Christ, the divine light, and of his powerful intercession.*

The above cited are all the passages of the N. T. wherein κερας occurs.

Κερατιον, ου, το, from κερας, ατος, το, *a horn,*

A husk of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a *horn*. But *Bochart* says, *husks* of this kind are called, not κερατια, but λοβοι, and cites several passages from *Theophrastus* to prove his assertion. Κερατια, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub*-tree; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called falcatos *hooked, bent like a hook*, by *Pliny*. The author last cited informs us, that the *siliqua* or *charub*-tree grew plentifully in Syria; and from *Columella* we learn, that they afforded food to *swine*. occ. Luke xv. 16. See *Bochart*, vol. ii. 708, and *Grotius*, *Wetstein*, and *Campbell* on Luke.

Κεραω, ω, or κεραννυμι from κερας *a horn.*

I. *To pour in*, properly into cups of *horn*, of which the ancient *drinking vessels* were made, as we are assured by the * *Etymologist*. and over and over again by *Eustathius* on *Homer*, both of whom, therefore, give to the V. κεραω the meaning and derivation here assigned And in this primary sense of *pouring in*, κεραω and it's compound ανακερασω, εγκεραω, and επικεραω, are used by *Homer*. Thus Odyss. xxiv. lin. 363, ΚΕΡΩΝΤΑΣ αιθοπα οινον, that is, says *Eustathius*, εμβαλλοντας εις κρητηρας, *putting into the cups*. See more in *Wetstein*'s Note on Rev xiv. 10, and in *Dammi* Lexic. col. 1165. under Κεραω. And thus some understand the word in Rev. xiv. 10. xviii. 6. But

II. In the latter Greek writers, *To mix*. In this sense it is used by the LXX, for the Heb. מסך *to mix, mingle* wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned *Jos. Mede* (Comment. Apocalypt) interprets ακρατου κεκερασμενου, *wine* untempered with water, but *mixed* with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews *the cup of malediction*, and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8, Οτι ποτηριον εν χειρι Κυριου οινου ΑΚΡΑΤΟΥ, πληρες ΚΕΡΑΣΜΑΤΟΣ, *Because a cup is in the hand of the Lord* of untempered wine, *full of* mixture; where the Chaldee has "*a cup of malediction in the hand of the Lord, and* strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3, or 4. Isa. li. 17, 22.

Κερδαινω or κερδεω, ω, from κερδος *gain.*

I. *To gain*, in trade or otherwise. See Mat. xxv. 17, 20, 22. xvi. 26. xviii. 15. 1 Cor. ix. 19. Phil. iii. 8.

II. Joined with words expressive of hurt or damage, *To escape*. occ. Acts xxvii. 21. So *Aristotle*, Eth. II. Και ὡ κατα λογον ΖΗΜΙΑΝ — ην λαβειν, τον το τοιουτο ΚΕΡΔΑΝΑΝΤΑ ευτυχη φαμεν. And the man, who should in reason receive *hurt*, we call fortunate if he *escape* it." Several other instances of the like use of the word by the profane writers may be seen in *Elsner*, *Wolfius*, *Wetstein* and *Kypke*. So the Latin lucrifacere *to gain*,

* See this confirmed by Mons. *Goguet*, Origin of Laws, &c. vol. I. book ii. art. 3. p. 107. edit. *Edinburgh*, and by the *Praenestine* Table in *Shaw*'s Travels, p. 423, mark *x*.

† See *Harmer*'s Observations, vol. I. p. 375, and *Vitringa* on Rev. xiv. 10.

by which the Vulgate in Acts xxvii. 21, well renders the Greek κερδησαι, signifies in like manner *to escape* any thing *hurtful* or *disagreeable*. See *Ainsworth's* Dictionary.

Κερδος, εος, ους, το.
Gain, advantage, profit. occ. Phil. i. 21. iii. 7. Tit. i. 11.
Mintert derives it from χεαρ ηδει, because it *delights the heart*. But may it not be more probably deduced from χειρω *to cut off*, as denoting the *little clippings* or *cuttings off* of money (see Κερμα) which were anciently *gained* by trading? So בצע in Heb. which properly signifies *to break* or *cut off*, and thence as a N. a *piece* of money *broken* or *cut off*, is used for *gain*. See *Heb.* and *Eng.* Lexicon under בצע.

Κερμα, ατος, το, from χειρω *to cut* or *clip off*.
A *small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. Ιστημι IX.) in their dealings with each other: A practice which prevails among some nations to this day. occ. John ii. 15. Comp. *Heb.* and *Eng.* Lexic. in בצע and חצה.

Κερματιστης, ου, το, from κερματιζω *to divide into small money*, which from κερμα.
A dealer in small money, a money-changer. occ. John ii. 14.

Κεφαλαιον, ου, το, from κεφαλη *a head*.
I. *A head, top.* Thus sometimes used in the profane writers.
II. *A sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the foot of the account. Hence
III. *A sum* of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See *Elsner, Wetstein, Kypke*, and Bp. *Pearce*.
IV. *A sum, summary*, or *recapitulation* of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see *Elsner* and *Wolfius*; and *Wetstein* on Rom. xiii. 9. To what they have adduced I add from *Menander*, p. 260, edit. *Cleric.*

Το δε ΚΕΦΑΛΑΙΟΝ ΤΩΝ ΛΟΓΩΝ· Ανθρωπος; σ—
"The *sum of* my *discourse:* Thou art a Man—"

and from *Dionysius Halicarn.* Περι Συνθεσ, sect. 16. p. 114, edit. *Upton*, Τι δημοι το ΚΕΦΑΛΑΙΟΝ εστι μοι ΤΟΥ ΛΟΓΟΥ; What is the *sum of* my *discourse?*

Κεφαλαιοω, ω, from κεφαλαιον.
I. *To smite on the head, wound in the head.* So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense.
II. *To sum up, sum up in short.* Comp. Ανακεφαλαιοομαι. Thus the simple verb is used in Ecclus. xxxii. 8, ΚΕΦΑΛΑΙΩΣΟΝ λογον, εν ολιγοις πολλα, *Let thy speech be* short, comprehending *much in few words.* Eng. Transl. and by *Thucydides*, vi. 91, cited by *Wetstein* on Rom. xiii. 9. And in a similar view *De Dieu* understands it, Mark xii. 4, *And having stoned him,* εκεφαλαιωσαν, και απεστειλαν ητιμωμενον, *breviter vel summatim egerunt*, they made short work of it (as we say,) *and sent him away shamefully treated.* This interpretation of *De Dieu's* is approved and defended by the learned *Duport* on *Theophrastus* Ethic. Char. cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity.

ΚΕΦΑΛΗ, ης, ἡ. *Martinius* and *Mintert* derive it from Heb. כפל *to double*, because almost all the parts belonging to the head are *double, two* eyes, *two* ears, *two* nostrils, *two* lips, &c.
I. *The head*, properly so called. Mat. v. 36, (where see *Wetstein.*) vi. 17. viii. 20. x. 30, & al. On Acts xviii. 6, comp. 2 Sam. i. 16. 1 K. ii. 33; and see *Elsner, Wolfius*, and *Wetstein*.
II. *The head, top.* Mat. xxi. 42. Luke xx. 17, & al.
III. *The head, superiour.* Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So *God (Jehovah) is the* head *of Christ*, i. e. as *Man*; or the

Divinity

ity is superiour to the *Humanity*.
. xi. 3. comp. John xiv. 28.
:, ἰδος, ἡ, from κεφαλη *a head*.
head, top of a pillar. Thus used
ie LXX for the Heb. ראש, Exod.
32. xxxvi. 36. xxxviii. 29, and
rding to some copies) 2 Chron. iii.
. 12.
lenotes the *pillar* or *cylinder* itself.
Vetstein on Heb. x. 7. Hence
volume, or *roll* of a book, so called
it's *cylindrical form*. Comp. under
λυσσω. occ. Heb. x. 7, which is a
on from Ps. xl. 7, where κεφαλις is
in the LXX for Heb. מגלה *a volume*,
is it is also, Ezra vi. 2. Ezek. ii. 9.
2.
)Σ, ου, ὁ. Latin.
plainly formed from the Latin cen-
assessment, tax, which from the V.
o *to rate, cess, tax*, and this from the
כס *to include in numbering, reckon*
l. *to cess)*, whence the N. מכס *an*
ed tribute or *tax**.
levied either *upon estates* or *persons*.
Mat. xvii. 25, (where see *Wetstein.)*
17, 19. Mark xii. 14. The Syriac
on renders the word in Mat. xxii. 17,
y רישא כסף, pecuniam capitis, *the*
noney, poll-tax, or *capitation;* and
otius understands it in that passage,
hews it was usual for the Romans
pose a *poll-tax* on the provinces.
ς, ου, ὁ, from the Heb. חפה *to cover*,
t; so in Heb. *a garden* is called גן,
the V. גן *to protect*, and our Eng.
n seems to be of the same root as
. *to guard*.
den. occ. Luke xiii. 19. John xviii.
. xix. 41.
ς, ου, ὁ, from κηπος *a garden*, and
keeper, inspector, which from ὁραω
inspect.
dener. occ. John xx. 15.
ος, ου, το, from κηρος *bees wax*, which
perhaps be best derived from the
קיר *a wall;* for every one knows,
the *wax* forms the *walls* or parti-
of the cells in a honey-comb. This
ition is confirmed by observing with
nius, that the Arabs use קיר for

ey-comb. occ. Luke xxiv. 42.

Heb. and *Eng.* Lexicon under כס I.

Κηρυγμα, ατος, το, from κεκηρυγμαι perf. pass. of κηρυσσω.
A proclamation, proclaiming, publishing. Mat. xii. 41. Rom. xvi. 25. 1 Cor. i. 21, & al.

Κηρυξ, υκος, ὁ, from κηρυσσω.
A proclaimer, publisher. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes *a publick herald* or *cryer;* and in this sense it is also used by the LXX, Gen. xli. 43, and by *Theodotion*, Dan. iii. 4, for the Chald. כרוזא.

ΚΗΡΥΣΣΩ, from the Chald. כרז the same, to which κηρυσσω answers in *Theodotion*'s version of Dan. v. 29, or 31. On this V. and its derivatives, see *Campbell* Prelim. Dissertat. p. 279, &c.

I. *To publish, proclaim*, as an *herald*. See Mat. x. 27. Luke xii. 3.

II. *To proclaim aloud, publish*. Mat. iii. 1. iv. 17. xxiv. 14. Luke iv. 18, 19. Acts xv. 21. Rom. ii. 21.

III. *To publish, declare publickly, make publickly known*. Mark i. 45. v. 20. Luke viii. 39.

ΚΗΤΟΣ, εος, ους, το. It may not improbably be derived from the Heb. חיה, in regim. חית, *a wild beast*. So the Romans call a *whale* bellua marina *a sea-beast*, and not improperly; for this species in several respects resembles *land-animals*†. *A whale, a great fish*, or *sea-monster*. Thus in *Homer*, Odyss. iv. lin. 443, &c. κητος is synonimous with φωκη, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that Prophet, is called by no other name in the Heb. but דג גדול *a great fish*, and הדגה or דג *the fish*, without determining any thing as to it's species; see Jonah ii. 1, 2, 11; in all which texts the LXX render דג by κητος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: For though *whales* are sometimes found in the ‡ Mediterranean, where

† See *Heb.* and *Eng.* Lexicon under לוית II.

‡ "*John Faber* saw one that was thrown on shore in *Italy* that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at *Corsica* a hundred feet long." *Brookes*'s Nat. Hist. vol. iii. ch. 2. p. 6.

Jonah

Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient *Attic* one. For, had they been so, would such an eloquent writer as *Plato*, and such a mellifluous one as *Xenophon*, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

"The *sound* is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music.

Κιθαρῳδος, ου, ὁ, from κιθαρα *a harp*, and ᾠδος, for αοιδος *a singer*, which from αειδω *to sing*, which see under Αδω. *One who sings to the harp on which he plays, a singer to the harp.* So *Ammonius*, κιθαριστης μεν εστιν ὁ μονον ψαλλων· κιθαρῳδος δε ὁ ᾀδων και ψαλλων. Κιθαριστης is one who *only plays*, κιθαρῳδος one who *both sings and plays*." occ. Rev. xiv. 2. xviii 22.

Κινδυνευω, from κινδυνος. *To be in danger*, or *in extreme danger*. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 40, 27. On this last text *Raphelius* remarks, that κινδυνευει is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by *Plato* and *Demosthenes*. See also *Wetstein*.

Κινδυνος, ου, ὁ. *A danger, peril*, so called as κινειν δυναμενος *able to move*, or because κινει τας οδυνας it *moves, excites anguish*, says *Mintert*. occ. Rom. viii. 35. 2 Cor. xi. 26.

Κινεω, ω, from κιω *to go* (from Heb. קוה *to tend*), and * νεω *to move*, (from Heb. נוע the same)

I. *To move, stir*. occ. Mat. xxiii. 4. Κινεομαι, ουμαι, pass. *To move* or *be moved*. occ. Acts xvii. 28.

II. *To move, agitate, wag*, as the head. occ. Mat. xxvii. 39. Mark xv. 29.

III. *To move, remove*. occ. Rev. ii. 5. vi. 14.

IV. *To move, excite*, as sedition. occ. Acts xxiv. 5. Κινεομαι, ουμαι, pass. *To be moved, be put into commotion* or *tumult*. occ. Acts xxi. 30. The profane writers use the V. in the same sense. See *Wetstein* and *Kypke*.

Κινησις, ιος, att. εως, ἡ, from κινεω. *A moving, motion, commotion*. occ. John v. 3.

KINAMΩMON, ου, το, from the Heb. קינמן the same, to which it answers in the LXX of Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14, and which is from the V. קנם (in Arab.) *to emit a strong smell*. *Cinnamon*. What is now so named is the second and inward bark of an *aromatic* tree called *canella zeylanica*: occ. Rev. xviii. 13.

Herodotus, lib. iii. cap. 3, observes, that the Greeks learned the name κινναμωμον from the *Phenicians*; and it may be remarked that, as all spices came from the east to *Greece* and *Italy*, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from *Bochart*, vol. i. 713:

קציעה Κασσια, Cassia.
קנה, Κανα, Canna, *Cane*.
מר, Μυρ̃α Æol. (aliter Σμυρνα) Myrrha, *Myrrh*.
לבונה, Λιβανος, Libanus, Olibanum.
חלבנה, Χαλβανη, Galbanum.
אהלות, Αλοη, Aloe.
נרד, Ναρδος, Nardus, *Nard*, spike-*nard*.
כפר, Κυπρος, Cyprus.
נטף, Νατωπον.

—ΚΙΣ. A numeral *termination* denoting (like the Latin—ies) *times*, and frequently postfixed in this sense, as in ἑπταχις seven *times*, πολλαχις many *times*, ποσακις how many *times*, how often? It may not improbably be derived from the Heb. כס *to reckon, count*.

Κλαδος, ου, ὁ, from εκλαδον, 2 aor. of κλαω *to break*. *A branch*, properly *a small branch* or *twig*, which is easily *broken*. So *Theophrastus* informs us, Hist. Plant. lib. i. cap. 2, κλαδον δε καλουσι το βλαστημα, το εκ τυτων των αρτεμονων φυομενον, ὁταν μαλιστα το επετειον. They call by the name of κλαδος *the shoot* which springs from these larger branches, and generally *that of the same year*." Mat. xiii. 32. xxiv. 32. Rom. xi. 16, 17, (where the Apostle

* For this seems the primary and leading sense of this Greek root. See *Damm* Nov. Lexic. Græc. col. 1559.

tle alludes to the etymology of κλα- & al.

ι, or ΚΛΑΩ, from the Heb. חלץ *to loosen*, or חלש *to weaken, dissolve. eak*, as bread. To shew the exact iety of this expression it may be r to observe, that *bread* among the was made in *thin cakes*, not in s, as with us. Mat. xiv. 19. xv. 36. ii. 46, & al. See *Kypke* on Acts. ıpplied to the body of Christ *broken* ıe cross, 1 Cor. xi. 24. *To break* sometimes implies, though it does rictly denote, the *celebration of the* ırist, as Acts xx. 7, 11. 1 Cor. x. 16.). Acts ii. 42. Bp. *Pearce*, in his on Acts xx. 7, observes, that "in ewish way of speaking, *to break* is the same as *to make a meal;* he meal here meant seems to have one of those which were called *αγαπαι love-feasts*. Such of the Heathens ere converts to Christianity were d to abstain from *meats offered to* and these were the main support of oor in the Heathen cities; *απο ερων οι πτωχοι ζωσι, the poor are rted by the sacrifices*, says the old iast on *Aristophanes*, Plut. ver. 594. Christians, therefore, who were rich, very early to have begun the custom ose *αγαπαι, love-feasts*, which they on every first day of the week, y for the benefit of the poor Chris- who, by being such, had lost the it, which they used to have for their rt, of eating part of the Heathen ices: it was towards the latter end se feasts, or immediately after them, he Christians used to take bread ine in remembrance of Jesus Christ, ı, from what attended it, was called ucharist or Holy Communion."

ıst fut. κλαυσω, from κλαω *to* because the voice of persons weep- ı ever and anon *broken* and *inter- l* with frequent sobbings, says *Min-* But may not κλαιω be as proba- ɔduced from the Heb. קול or קל *the* according to that expression in xxi. 16. xxvii. 38, *He lift up his and wept*, or in Gen. xlv. 2, ויתן את קלו, *And he gave forth (uttered) ice in weeping?*

ıitively, *To weep, wail.* Mat. xxvi. 75. Mark v. 39. On John xi. 31, see *Harmer's* Observations, vol. iii. p. 458.

II. Transitively, *To bewail, lament, weep for.* Mat. ii. 18. Rev. xviii. 9. With επι and a dative following, *To weep over.* Luke xix. 41. With επι and an accusative, *To weep for.* Luke xxiii. 28.

Κλασις, ιος, att. εως, ἡ, from κλαζω or κλαω *to break.*

A breaking. occ. Luke xxiv. 35. Acts ii. 42. Comp under Κλαζω.

Κλασμα, ατος, το, from κεκλασμαι perf. pass. of κλαζω or κλαω *to break.*

A piece broken off, a fragment. Mat. xiv. 20, & al.

ΚΛΑΩ, see ΚΛΑΖΩ.

Κλαυθμος, ου, ὁ, from κλαιω, κλαυσω, *to weep.* The θ is inserted as in βαθμος *a step*, from βαω or βαινω *to go.*

A weeping. Mat. ii. 18. viii. 12, & al.

Κλεις, ειδος, ἡ, (whence accus. plur. κλειδας, by syncope κλεις,) from κλειω *to shut.*

A key. But in the N. T. it is only used figuratively. Mat. xvi. 19, Our Blessed Lord says to Peter, *I will give to thee* the keys *of the kingdom of heaven.* "As *Stewards* of a great family, especially of the *royal household*, bore a *key*, probably a *gylden one* (as the *lords of the bed-chamber* do), in token of their office, the phrase of *giving a person the key* naturally grew into an expression of *raising him to great power*, (comp. Isa. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the *Stewards of the mysteries of God.* 1 Cor. iv. 1. "*Peter's opening the kingdom of heaven*, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this *promise;* but I apprehend it more fully explained by the *power of binding and loosing* afterwards mentioned*."

The key of knowledge, Luke xi. 52, is the means of acquiring it. †It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a *key;* and of one Rabbi *Samuel* we read, that *after his death they put his* key *and his tablets into his coffin*

* *Doddridge.*

† See *Grotius* and *Comere* in *Pole* Synops. on the place.

because

because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.

The keys of hades and death, or rather—*of death and hades* (see *Wetstein's* Var. Lect.) Rev. i. 18, denote *the power* to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection So the *Orphic* Hymn to *Pluto,* i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλουτων, ὃς κατεχεις γαιης ΚΛΗΙΔΑΣ απασης,
Πλουτοδοτων γενιην βροτεην καρποις ενιαυτων.
Pluto, who hast the *keys* of all the earth,
Enriching mortals with the yearly fruits.

Hence *Pluto* and his wife *Proserpine* (who also in the *Orphic* style, καρπους αναπεμπ' απο γαιης, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in *Daubuz* on Rev. ix. 1, and in *Wetstein* on Rev. i. 18.

The key of David, Rev. iii. 7, alludes to the promise made to *Eliakim,* Isa. xxii. 22, (comp. 2 K. xviii. 18,) and imports the unlimited *power* of Christ in his household the church. See *Vitringa* on Rev. iii.

The key of the pit of the abyss. Rev. ix. 1, is *power* or *permission* to open it, comp. Φρεαρ, as *the key of the abyss,* Rev. xx. 1, is *power* to shut it.

The above cited are all the passages of the N. T. in which the N. occurs.

In the LXX this N. answers to the Heb מפתח the same, *an instrument of opening.*

ΚΛΕΙΩ, from the Heb. כלא *to restrain,* to which the compound κατακλειω answers in the LXX of Jer. xxxii. 3.

I. *To shut,* as a door Mat. vi. 6. xxv. 10 John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13.

II. *To shut up* a person. Rev. xx. 3.

III. *To restrain, repress.* 1 John iii. 17, Κλειση τα σπλαγχνα αυτου, *restraineth his bowels,* i. e his compassion. (Comp Σπλαγχνον.) This is an *hebraical* phrase used Ps. lxxvii. 9, or 10, רחמיו—קפץ, which the LXX render by συνεξει—τους οικτιρμους, *restrain* his tender mercies, Eng Translat.—*shut up*—The heaven is said κλεισθηναι, when it is *restrained* from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. עצר את השמים, Deut. xi. 17. 1 K. viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συσχειν τας ὁρανους, *to restrain the heavens.*

Κλεμμα, ατος, το, from κεκλεμμαι perf. pass. of κλεπτω *to steal.*

A theft. occ. Rev. ix. 21.

Κλεος, εος, ους, το, from κλεω or κλαιω *to celebrate with the voice,* which is plainly from the Heb. קל *the voice.*

Glory. occ. 1 Pet. ii. 20.

Κλεπτης, ου, ὁ, from κλεπτω.

A thief. See Mat. vi. 19. John x. 1, 8, 10. 1 Cor. vi. 10. 1 Thess. v. 2, 4.

ΚΛΕΠΤΩ, q. καλυπτω *to hide, conceal,* says *Mintert;* but may it not be better derived *immediately* from the Chald. כלף, which likewise denotes *covering?* *Theft* implies *secrecy,* and is frequently performed under *cover of the night.* See 1 Thess. v. 2. 2 Pet. iii. 10, and comp. Job xxiv. 16, 17.

Thus *Horace,* Epist. II. lib. i. lin. 32,

Ut jugulent homines surgunt de nocte latrones.
Rogues *rise before 'tis light* to kill and *thieve.*
CREECH.

So the Latin latro *a thief* may be from Heb לאם *to hide, conceal.*

To steal, thieve. Mat. vi. 19. John x. 10, & al. freq.

Κλημα, ατος, το, from κλαω *to break.* Comp. Κλαδος.

A small branch, twig, or *shoot,* particularly of the vine, which is easily *broken.* See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that *D'Arvieux* particularly mentions *vine-twigs* as used in Palestine for *fuel* in dressing their food. See *Harmer's* Observations, vol. i. p. 262, and Bp. *Lowth* on Isa. xxvii. 11.

It is used in the LXX for Heb. ילות *the long dangling shoots* of the vine. Ezek. xvii. 6, 7, 23. xix. 11.

Κληρονομεω. ω, from κληρονομος.

To inherit, obtain for an inheritance, properly by *lot,* as the Children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp.

)p. Ps. xxxvii. 11, in Heb. and
.) Mat. xix. 29. Heb. i. 4, 14. vi. 12.
)μια, ας, ἡ, from κληρονομος.
heritance, properly by *lot*. (Comp.
ονομεω.) See Mat. xxi. 38. Luke
3. Acts vii 5. As the *inheritance* of
arthly typified that of the heavenly
an, so the latter is often called κλη-
ια. Acts xx. 32. Eph i 14. v. 5.
ix. 15, & al.
)μος, ου, ὁ, from κληρος *a lot*, and
to distribute.
ir, or *inheritor*, properly *of an inhe-*
e divided by lot. See Mat xxi. 38.
: xii 7. Luke xx. 14, where the
: is laid in Canaan, which was thus
ed to the Israelites, (comp Κληρο-
;) hence applied to the *heirs of the*
nly Canaan. Rom. viii 17. Gal. iv.
t. iii. 7. Heb vi. 17. Jam. ii. 5.
applied to Christ, who is appointed
, and *Possessor*, and *Lord* of all things.
i. 2, Κληρονομον, τουτ' εστι. Κυριον,
, that is, *Lord*," says *Chrysostom*.
p. Mat. xxi. 38, &c.
)Σ, ου. ὁ, plainly from the Heb. גורל
to which this word frequently an-
: in the LXX.
, *the stone* or *mark* itself, which was
nto the urn or *vessel*. So *Hesychius*,
ς· το βαλλομενον εις το λαχειν.
xxvii. 35. Acts i. 26, & al. All
words in Mat. xxvii. 35, between
ν towards the beginning, and κλη-
t the end of the verse, are omitted
ry many MSS, and are accordingly
ted by *Wetstein* and *Griesbach*; but
chaelis, notwithstanding, thinks they
t to be retained, and accounts for
having been dropped in so many
s by the singular circumstance that
ν immediately precedes, and imme-
ly follows, the omitted words—a
mstance very likely to occasion such
stake in transcribing.
method of *casting lots* among the
ks in the time of *Homer* may be very
ly collected from Il. iii. lin. 315,
324, 325. Il. vii. lin. 175, 176,
—183. Il. xxiii. lin. 861. Odyss. x.
206, namely the lots of the several
es, properly marked or distinguished,
put into some vessel, as, for in-
oduction to N. T. vol. i. p. 273, edit.
hich see.

stance, an helmet; this was violently shaken by one who turned away his face, and whose lot soe er first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp Num. xxxiii 54. It appears also from the passages cited by *Wetstein* † on Mat. xxvii. 35, that the Trojans and Romans used the same method in casting lots: And among the Jews "there might (as *Bate* has observed, Crit. Heb. under גורל) be several ways of casting lots, one of which seems to be by *casting the lots into a vessel* by Prov. xvi. 33, בחיק יושל האר הגורל, *the lot is cast into* חיק the lap, bosom, or midst. i. e. of the urn, or other vessel. From the above cited passages of *Homer* we may also observe the *sacredness of lots* among the Heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to *Jove*.

II. *A lot, allotment, part*, or *share*. Acts i. 17, 25. viii. 21.

III. *An inheritance*. Acts xxvi. 18. (Comp. Acts xx. 32.) Col. i. 12. Comp. Κληρονομια.

IV. Κληροι, οι, 1 Pet. v. 3, seems to denote *those distinct congregations* of Christians (comp. Deut. iv. 20. ix. 29.) which *fell to the lot*, as it were, of different Pastors. See *Wolfius*, *Doddridge*, and *Macknight*.

Κληροω, ω, from κληρος.
To take or *choose by lot*. Thus the V. active is used by *Aristophanes*, and the mid. by *Demosthenes*. See *Elsner* on the place. Κληρουμαι, ουμαι, pass. *To be taken*, properly *by lot*. So it is applied by the LXX, 1 Sam. xiv. 41, for Heb. לכד *was taken*. And in this view it seems used in Eph. i. 11, the only passage of the N. T. wherein it occurs,—*in whom και εκληρωθημεν we* (Jews) *also* were taken, as it were, by lot.

Κλησις, ιος, att. εως, ἡ, from κεκλησαι 2 pers. perf. pass. of καλεω, or obsol. κλεω *to call*.
I. *A calling*. See Rom. xi. 29. 1 Cor. i. 26. Eph. iv. 1, 4.
II. *A calling, condition, employment*. 1 Cor. vii. 20.

Κλητος, η, ον, from κεκλητται 3 pers. perf. pass. of καλεω, or obsol. κλεω *to call*. *Called*. Mat. xx. 16. Rom. i. 1, 6.

† To which we may add *Horace*, Ode iii. lib. 2. lin. 25, and Ode i. lib. 3. lin. 16.

Κλιβανος, ου, ὁ. It is generally supposed to be formed from the Attic κριβανος, λ being substituted for ρ. And κριβανος signifies *an oven to bake bread in*, from κρι *barley* (see under Κριθη,) of which *bread* was often made in ancient times, and βανος *fire, a furnace*, a plain derivative from Heb. בחן *to try*, as metals by *fire*. Zech. xiii. 9, & al.

An oven. occ. Mat. vi. 30. Luke xii. 28. Comp. under Χορτος.

Κλιμα, ατος, το, from κεκλιμαι perf. pass. of κλινω *to incline, decline*.

I. *A climate* in the ancient geography, i. e. * "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. Κλιμαλα, τα. *Regions*, or *tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in *Josephus* De Bel. lib. iv. cap. 7. § 2, we have τα αλλα ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΛΙΜΑΤΑ, the other *tracts* or *parts of Judea*."

Κλινη, ης, ἡ, from κλινω *to recline, lie*; so the Heb. מטה *a bed*, from the V. נטה *to incline, recline*; and the Lat. lectus from the Greek λεγω *to lie down*; whence also, by the way, the German liegen, Saxon liegan, Scottish *lig*, and Eng. *lie*.

A bed, or *couch*, where men *recline* or *lie*. Mat. ix. 2, 6. Mark vii. 4, & al. Luke xvii. 34, Δυο επι κλινης μιας· "This regards *rich men: two men lying upon one couch*; at supper, I suppose." *Markland*, in Append. to *Bowyer*'s Conject.

Κλινιδιον, ου, το. A diminutive from κλινη. *A little bed, a couch*. occ. Luke v. 19, 24. This word is used likewise by *Dionysius Halicarn. Plutarch* and *Aristophanes*, cited by *Wetstein*.

ΚΛΙΝΩ, from the Heb. כרע *to bend, bow down, crouch*, or *couch*, the ר being softened into λ, (as in Μαχελλον from מכר,) and the ע retaining nearly it's *nasal* sound.

I. *To recline, lay, lay down*. occ. Mat. viii. 20. Luke ix. 58. See *Suicer* Thesaur. in Κεφαλη III.

II. *To bow down, decline*. occ. Luke xxiv. 5. John xix. 30.

III. Spoken of the day, *To decline*. occ. Luke ix. 12. xxiv. 29, Κεκλικεν ἡ ἡμερα. This expression is used by the LXX for the Heb. נטות היום, *the declining of the day*, Jud. xix. 8, and (according to some copies) for the Heb. רפה היום, *the giving way, yielding, of the day*, namely to the evening or night. Jud. xix. 9. The Greek phrase plainly denotes *the day's* or *daylight's going off* towards the west. *Herodotus*, lib. iv. cap. 181, has the similar expression, ΑΠΟΚΛΙΝΟΜΕΝΗΣ της ἡμερας, the day *declining*." So the best Latin writers say, die inclinato, and die inclinato in vesperam. See *Wetstein* on Luke ix.

IV. *To cause to give way, discomfit, put to flight, rout* an army. occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus *Homer*, Il. v. lin. 37, Τρωας δ' ΕΚΛΙΝΑΝ Δαναοι, The Greeks *routed* the Trojans." So *Josephus* De Bel. lib. vi. cap. 2. § 6, Μηδ' ἑτεροι βεβαιως ΚΛΙΝΑΝΤΕΣ τους ἑτερους, Neither of them entirely *routing* the others."

Κλισια, ας, ἡ, from κεκλισαι, 2 pers. perf. pass. of κλινω.

I. *A place where men recline* or *lie down*. *a tent*. Thus applied in the profane writers, particularly in *Homer*.

II. *A company of persons reclining*. occ. Luke ix. 14. So Κλισια is used by *Josephus*, Ant. lib. xii. cap. 2. § 11, for *a distinct company reclining at meat*.

Κλοπη, ης, ἡ, from κεκλοπα, perf. mid. of κλεπτω *to steal*.

Theft. occ. Mat. xv. 19. Mark vii. 22.

Κλυδων, ωνος, ὁ, from εκλυδον, 2 aor. of κλυζω *to wash, wash away*, which see under κατακλυζω.

I. *The raging* of the sea, *a tempest*. occ. Luke viii. 24. The LXX use it Jon. i. 4.

* New and Complete Dictionary of Arts, &c. in CLIMATE. See also *Keil*'s Astronomy, Lect. 19.

, 12, for the Heb. סער *a tempest.*
)p. ver. 11.
ave, surge, billow. occ. Jam. i. 6.
ιζομαι, from κλυδων.
e agitated, tossed to and fro, as by the
es of the sea, fluctuare, or fluctuari
o. occ. Eph. iv. 14. Comp. Jam. i.
The LXX have used it in the same
e, Isa. lvii. 20. So *Aristophanes,*
l by *Wetstein* on Eph. ΚΑΤΑΩΝΙΖΟ-
ΝΟΣ *εκ τȣ ποθȣ*, being *tossed to and*
by his desire." See also *Elsner* and
rti.
, from κναω *to cut, scrape, scratch,*
e, and this from the Heb. קנא *to eat*
corrode, as fire.
cratch, rub.
tickle, make to itch; whence passive
ομαι *to itch.* occ. 2 Tim. iv. 3. *Wet-*
and *Wolfius* cite from *Plutarch* De
erstit. tom. ii. p. 167, B. Μȣσικην
ν ὃ Πλατων—ανθρωποις ȣ τρυφης
κ και ΚΝΗΣΕΩΣ ΩΤΩΝ δοθηναι—
o says, that music was given to men
to indulge their luxury, or *tickle* their
—"
ΑΝΤΗΣ, ȣ, ὁ. Latin.
ord formed from the Latin *quadrans,*
s, which (from quatuor *four*) denotes
oman coin, made of brass or lead,
ch was the *fourth* part of an *as,* and
l in value to about three-fourths of
farthing. *Plutarch,* in his Life of
ro, tom. i. p. 875, C. edit. *Xylandri,*
, Το δη ΛΕΠΤΟΤΑΤΟΝ τȣ χαλκȣ
τματος ΚΟΥΑΔΡΑΝΤΗΝ ηκαλεν,
smallest piece of brass money they
Romans) called a *quadrans.*" And
e seems no reason to doubt but this
the case at *Rome* in the *time of Cicero.*
St. Mark, ch. xii. 42, mentions a
smaller coin current in *Judea* in *our*
our's time, called a λεπτον, *two of*
h, he says, *made a quadrans,*—δυο
α, ὁ εστι ΚΟΔΡΑΝΤΗΣ, according
he reading of all the copies. Nor
a comparison of Luke xii. 59, with
. v. 26, prove, as the late learned
yer thought, that when St. Mark
e, the Κοδραντης or *Quadrans* was
Λεπτον or *Mite.* For those texts in
. and Luke are not parts of the same
ourse of our Lord, but were spoken at
rent times and on different occasions;
as both expressions are evidently *pro-*
verbial, why might he not use the name
of one coin in the one, and of another
coin in the other; just as we, for a trifle,
mention an *halfpenny* or a *farthing*
indifferently? occ. Mat. v. 26. Mark
xii. 42.

Κοιλια, ας, ἡ, from κοιλος *hollow,* which
from Heb. כל *to comprehend, contain,* or
from כלא *to confine, shut up.*

I. *The belly* of man. Mat. xv. 17. 1 Cor.
vi. 13. Rev. x. 9, 10. Comp. Rom.
xvi. 18. Phil. iii. 19.—of a fish, Mat.
xii. 40. In John vii. 38, it denotes *the*
inmost part, heart, mind, or *soul* of man.
See *Doddridge, Spearman's* Letters on
LXX, p. 254, *Randolph,* On the Pro-
phecies, &c. cited in the N. T. p. 31,
and his View of our Saviour's Ministry,
p. 193, and comp. *Heb.* and *Eng.* Lex.
in בטן I.

II. *The womb.* Mat. xix. 12. Luke i. 41.
John iii. 4, & al. freq.

Κοιμαω, ω, from κειμαι *to lie down.*

I. *To cause to lie down to sleep.* Thus ap-
plied in *Homer,* Odyss. iii. lin. 397,
Comp. Odyss. xii. lin. 372. It is also
used for *laying asleep,* Il. xiv. lin. 236,
ΚΟΙΜΗΣΟΝ μοι Ζηνος—οσσε, literally,
lay me Jove's eyes *asleep.*"

II. Κοιμαομαι, ωμαι, Pass. *To be laid down*
to sleep, to sleep, be asleep, Mat. xxviii. 13.
Luke xxii. 45. John xi. 12.

III. *To be* or *fall asleep in death, to sleep*
the sleep of death. Mat. xxvii. 52. John
xi. 11. Acts vii. 60. 1 Cor. xv. 51, & al.
In the LXX it is used in the last as well
as in the second sense for the Heb. שכב
to lie. See Gen. xlvii. 30. 2 Sam. vii. 12.
Job iii. 13. *Estius* observes on 1 Cor.
vii. 39, that "*sleeping* is thus applied
only to *men* that are dead, and this be-
cause of the hope of the *resurrection;* for
we read no such thing of brutes." This
is an excellent remark; for *sleeping* im-
plies *waking;* of which the Heathen
Poets were so sensible, that when they de-
scribe death as *a sleep,* we find them add-
ing the epithets *perpetual, eternal,* or the
like, in order to express their own gloomy
notion, and to *exclude* the idea of *wak-*
ing from this sleep of death. Thus *Mos-*
chus, Idyll. iii. lin. 107, having observed
that herbs and plants, after seeming to
die, yet revive in the succeeding year,
subjoins,

Αμμις δ' οι μεγαλοι, και καρτιστοι η σοφοι ανδρες,
Οπποτε φωτα θανωμες ανακοοι εν χθονι κοιλη
Ενδομις ΕΤ ΜΑΛΑ ΜΑΚΡΟΝ, ΑΤΕΡΜΟΝΑ, ΝΗΓΡΕΤΟΝ υπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One *long, eternal, unawaken'd* sleep.

So *Catullus*, lib. i. 5.

Soles occidere & redire possunt:
Nobis cùm semel occidit brevis lux,
Nox est perpetua una dormienda.

The sun that sets, again will rise,
And give the day, and gild the skies;
But when we lose our little light,
We sleep in everlasting night.

Baker's Medulla.

Homer, Il. xi. lin. 241, says of a hero who was *slain*,

——Κατα δε χαλκειον υπνον.
——He slept a *brazen* sleep.

So *Virgil*, Æn. x. lin. 745, 6.

Olli dura quies oculos, & ferreus urget
Somnus, *in* æternam *clauduntur lumina* noctem.
An *iron sleep* o'erwhelms his swimming sight,
And his eyes close in *everlasting night.*

But on the contrary it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Mat. xxvii. 52,) and soul, that the departed saints in the O. T. as well as in the New, are said *to fall asleep, to sleep, to sleep with their fathers, &c.* And the Christians, says *Suicer*, Thesaur. in Κοιμητηριον II. because they believe the *resurrection of the dead*, and will have death rather styled κοιμησις and ὑπνος than θανατος, call burying-places κοιμητηρια, i. e. *dormitories*, or places designed for *rest* and *sleep*. To which purpose he cites from *Chrysostom*, Δια τουτο και αυτος ὁ τοπος ΚΟΙΜΗΤΗΡΙΟΝ ωνομασται, ινα μαθῃς ὁτι οι τελευτηκοτες και ενταυθα κειμενοι ου τεθνηκασιν, αλλα ΚΟΙΜΩΝΤΑΙ και καθευδουσιν. From the Greek κοιμητηριον we have the Latin *cœmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

Κοιμησις, ιος, att. εως, ἡ, from κοιμαομαι. *A lying down*, or *taking rest*, *in sleep*. occ. John xi. 13.

Κοινος, η, ον. *Varinus*, says *Mintert*, derives it from κεινω *to lie*, q. τοις πασι προκειμενος, *lying open to all*; rather, adds he, from the Heb. כנס *to collect, gather together*.

I. *Common, belonging to several*, or *of which several are partakers*. occ. Acts ii. 44. iv. 32. Tit. i. 4. Jude ver. 3, where, says *Macknight*, "The salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. Tit. i. 4.

II. *Common, profane, unclean, polluted, defiled;* spoken of the hands, occ. Mark vii. 2, (where the Evangelist explains it by ανιπτοις *unwashen**)—of meats, occ. Acts x. 14. (Comp. ver. 28.) xi. 8. Rom. xiv. 14. Comp. Heb. x. 29. Κοινος seems to be used in this sense, because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. (See *Pole* Synops. on Mark vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in 1 Mac. i. 47, 62. So *Josephus* Antiq. lib. xi. cap. 8. § 7, has ΚΟΙΝΟΦΑΓΙΑΣ for eating *unclean* meats; and lib. xiii. cap. 1. § 1. τον ΚΟΙΝΟΝ βιον for the *heathenish* manner of living. This application of the word is, I think, *hellenistical*, or peculiar to the *grecizing Jew* (comp. Κοινοω); though I am well aware, that a passage is produced from *Lucian* to prove it agreeable to the style of the pure Greek writers. That writer, De Mort. Peregr. tom. ii. p. 764, treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, Καταφρονουσιν ου απαντων εξιστης. και ΚΟΙΝΑ ἡγουνται. They despise all things equally, and think them *common*." But one can hardly suppose he here means to accuse the Christians of thinking *all* things *unclean*; he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. Acts iv. 32, and see more in *Alberti* on Acts x. 15.

Κοινοω, ω, from κοινος *common*, *unclean*, which see.

* See *Kyfle* and *Campbell's* Preface to Mark, p. 120.

I. To

ommunicate, impart. Thus used in rofane writers.
he N. T. *To make common* or *unto pollute, defile.* Mat. xv. 11. xi. 28. Heb. ix. 13. Rev. xxi. 27, Comp. Κοινος II.
ronounce or *call common* or *unclean.* Acts x. 15. xi. 9. This use of the s agreeable to the *Hebrew* and *Chaldee* idiom. Thus the Heb. טמא, and μιαινειν, which properly signify *to make unclean,* are used for *proing unclean,* Lev. xiii. 3, 8, 11, 20; Heb. טהר and LXX καθαριζειν, rly *to cleanse,* for *pronouncing clean,* xiii. 6, 13, 17, 23; and in this we may interpret the V. εκαθαρισεν two fore-cited passages of the Acts.
ν, ω, from κοινωνος.
mmunicate.
a Dative of the Thing, *To communicate, partake, participate, be a partaker of.* occ. Rom. xv. 27. 1 Tim. v. 22. iv. 13. 2 John ver. 11. So with a ve, occ. Heb. ii. 14.
a Dative of the Person, *To communicate, distribute, impart to.* occ. Rom. . Gal. vi. 6. Phil. iv. 15.
, ας, ἡ, from κοινωνος.
aking, *participation,* 1 Cor. x. 16. ii. 10.
mmunion, *fellowship, society.* Acts 1 Cor. i. 9. 2 Cor. vi. 14. Gal. ii. lem. ver. 6.
h. iii. 9, almost all the MSS, six ch ancient, for κοινωνια have οικοso that this latter seems the true ξ, which is accordingly embraced ll and *Wetstein,* and by *Griesbach* ed into the text. But comp. *Mac-*

munication, distribution, alms-giv-
om. xv. 26. 2 Cor. ix. 13. Heb. . Comp. 2 Cor. viii. 4.
ς, η, ον, from κοινωνια.
or *willing to communicate* or *imiberal.* occ. 1 Tim. vi. 18. In this t is often used in the profane wri-e *Wetstein.*
, ου, ὁ, ἡ, from κοινοω *to partake.*
aker. occ. Mat. xxiii. 30. 1 Cor. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. ilem. ver. 17, "*a partaker* of thy n." *Macknight.*
tner, *companion.* occ. Luke v. 10. 1 Cor. x. 20. *(connected with* demons) 2 Cor. viii. 23. Heb. x. 33.

Κοιτη, ης, ἡ, from κειλαι 3 pers. of κειμαι *to lie.*

I. *A bed.* occ. Luke xi. 7; particularly the *marriage-bed.* occ. Heb. xiii. 4. *Plutarch,* cited by *Wetstein* on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ τυ γεννησαντος, *to defile* his father's *bed.*" So *Josephus,* Ant. lib. ii. cap. iv. § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ την σην εθελησαντα, attempting *to defile* thy *bed.*"

II. It is used as a modest term for *impure embraces* or *whoredom.* occ. Rom. xiii. 13. where our translators well render it *chambering. Kypke* cites *Pindar* Pyth. xi. 38, and *Euripides* Hippolyt. lin. 154, using it in the same sense as St. Paul.

III. Κοιτην εχειν, *To have, retain,* or *conceive seed,* occ. Rom. ix. 10. The LXX frequently use κοιτην σπερμαλος, concubitum seminis, for the Heb. שכבת זרע, see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20, κοιτη denotes the *seed itself,* answering to the Heb. שכבה, whose ideal meaning from the V. שכב *to lie* corresponds to that of κοιλη from κειμαι.

Κοιτων, ωνος, ὁ, from κοιλη.
A bed-chamber. occ. Acts xii. 20. Comp. under Επι I. 5.

Κοκκινος, η, ον, from κοκκος *a grain.*
Scarlet, of a scarlet colour, so named because this colour was dyed with what was anciently called κοκκος βαφικη *the dying grain,* which *Dioscorides* describes as θαμνος μικρος ϱϱυγανωδης, ω προσκεινται οι κοκκοι ως φακοι, a small dry twig to which the *grains* adhere like lentiles." But these *grains,* as a great author observes on *Solinus,* are within full of *little worms* (or *maggots*), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *Alkermes;* whence the French *cramoisi,* and Eng. *crimson. Kermes* is a name still well known among us, and is nothing but the *coccus of the berry-bearing ilex,* or *holm oak,* a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the *dyers in scarlet* find-

ing it as valuable in their way, as the *physicians* in theirs*." Mat. xxvii. 28. Heb. ix. 19, & al.

In the LXX κοκκινος generally answers to the Heb. שני תולעת or שני תולעת, i. e. *maggot* or *insect*-colour double dyed, or double dyed *maggot* or *insect*-colour, which might confirm the above interpretation of κοκκινος, if indeed it needed confirmation.

ΚΟΚΚΟΣ, ου, ὁ.

A grain, of mustard-seed, Mat. xiii. 31. & al.—of corn, John xii. 24. 1 Cor. xv. 37; perhaps so called on account of it's *roundish* form, from the Heb. חות *a circle, a sphere.*

ΚΟΛΑΖΩ, ομαι, Mid. from the Heb. כלא *to restrain.* This derivation is confirmed by observing, that the Greek κολαζω is sometimes applied by the profane writers in the sense of *restraining* or *repressing*, as may be seen in *Scapula.*

To punish. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζομενους is used for κολασθησομενους *to be punished hereafter*, as ch. iii. 11, λυομενων for λυθησομεναν. So ανθιλεγομενον for ανθιλεχθησομενον. Luke ii. 34; αποφορτιζομενον for αποφορτισομενον, Acts xxi. 3; καταχγυμενην for καταχγηθησομενην, 2 Cor. iii. 7. *Wolfius* on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from *Thucydides* συνφερονται in the sense of *what* will *profit.*

Κολακεια, ας, ἡ, from κολακευω *to flatter*, which from κολαξ, ακος, *a flatterer*, and this the Greek Etymologists derive from κολλασθαι *to stick to, adhere, (to hang on*, as we say,) or from κολον *food, meat*, for which parasites *flatter;* but κολαξ may be much better deduced from the Heb. חלק *to smooth, flatter.*

Flattery, adulation. occ. 1 Thess. ii. 5.

Κολασις, ιος, att. εως, ἡ, from κολαζω *to punish.*

I. *Punishment.* occ. Mat. xxv. 46.

II. *Torment.* occ. 1 John iv. 18, where see *Elsner, Wolfius* and *Wetstein*, and comp. *Kypke.*

* The reader, for further satisfaction, may consult *Bochart*, vol. iii. p. 624, *Brookes*'s Nat. Hist. vol. iv. p. 81, &c. New and Complete Dictionary of Arts in *Kermes*, and especially Mons. *Goguet*'s Origin of Laws, &c. pt. ii. b. 2. ch. 2. art. 1. p. 106. Edit. *Edinburgh.*

Κολαφιζω, from κολαφος *a blow*, which from κολαπτω *to strike, beat*, and this from the Heb. or Arabic כלף *to impel* whence the N. fem. plur. כילפת *some instruments for breaking* or *cutting wood* or *pieces, axes, hammers*, or the like. See *Heb.* and *Eng.* Lexicon in כלף.

I. *To buffet, to strike with the double fist* for so the word properly signifies, as *Theophylact* informs us on Matt. xxvi. Κολαφιζειν εστι το δια των χειρων πληττειν συγκαμπτομενων των δακτυλων, και ουκ αφελεστερον ειπω, δια τυ γρονθυ κονδυλιζειν. Κολαφιζειν means *to strike with the hands, the fingers being clenched*, or to speak more briefly, *to buffet with the fist*, occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20.

II. *To afflict, depress.* occ. 2 Cor. xii. 7. So *Chrysostom* explains it by ταπεινωσις *depression*, κακωσις *affliction*, and refers 1 Cor. iv. 11, to the same meaning. See *Suicer* Thesaur. in Κολαφιζω.

Κολλαω, ω, from κολλα *glue*, which from the Heb. כלא *to restrain, confine.*

I. *To glue, glue together*, though I know not that the Verb is ever found strictly in this sense; but *Wetstein* cites from *Athenæus* χαλκον κολλησαντα, *soldering* brass; and *Scapula* gives us κολλαν σιδηρου, *to solder* iron; and from the medical writers κολλαν τραυματα, *to conglutinate* wounds, i. e. to reunite the divided parts.

II. Κολλαομαι, ωμαι, Pass. governing a Dative, *To cleave* or *adhere to.* Luke x. 11. Comp. Rom. xii. 9. 1 Cor. vi. 16.

III. Pass. governing a Dative, *To be joined*, or *join oneself to*, or *associate oneself with.* Luke xv. 15. Acts v. 13. xvii. 34, & al. So *Suicer* and *Wetstein* cite from *Plutarch*, δει μη ραδιως—ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΕΝΤΥΓΧΑΝΟΥΣΙ. One must not rashly *join oneself with* those one meets with." See *Suicer* Thesaur. on this word. In the LXX the word is often used in the same view, and generally answers to the Heb. דבק.

Κολλουριον, or, as some MSS read, κολλυριον, ου, το, from κωλυω *to restrain*, and ῥυς *a flux, running*, or ῥεω *to flow.*

A collyrium, a topical remedy applied to the eyes *to repel sharp humours.* occ. Rev. iii. 18.

Κολλυριον is used by *Galen*, and other Greek writers cited by *Wetstein.*

Κολλυ-

ίστης, ου, ὁ, from κολλυβος *a small* (So the Schol. on *Aristoph.* Pace, 1199, explains κολλυβα by εἰδος ης νομισματος.) And κολλυβος be from the Heb. כלח, which occurs as a verb, but as a N. fem. plur. ɔ denotes some instruments of *break-* r *cutting*. See Κερμα.

ney-changer, one who changes money eater value into that of less. occ. Mat. 12. Mark xi. 15. John ii. 15. See in *Suicer* Thesaur. and *Wetstein* on xxi. 12.

ω, ω, from κολοβος *maimed, cut off*, ı from Heb. כלח *to cut, break*, or ko. See under Κολλυβιστης.

t off. In this it's proper sense it is by the LXX, 2 Sam. iv. 12, for the קצץ.

t short, shorten. occ. Mat. xxiv. 22. xiii. 20. See *Wetstein* on Mat. ɔ *Chrysostom*, cited by *Suicer*, ex- ı ει μη εκολοβωθησαν κ. τ. λ. by Ει λεον εκρατησεν ὁ πολεμος Ῥωμαιων α της πολεως ἁπαντες αν απωλον- ιδαιοι. If the war of the Romans it the city [of Jerusalem namely] ontinued longer, all the Jews would perished."

ΟΣ, ου, ὁ. *Mintert* deduces it from *hollow*, or καλυπτω *to cover*.

bosom. occ. John i. 18. xiii. 23. xvi. 22, 23, where comp. Mat. 1; and observe, that in the *Treatise* ? *Maccabees*, ascribed to *Josephus*, obably written by a converted Jew, the seven brethren are represented as encouraging one another to en- torments and death for the sake of religion, ὑιλω γαρ θανειλας ἡμας μ και Ισαακ και Ιακωβ ὑποδεξον- ς ΤΟΥΣ ΚΟΛΠΟΥΣ αὐτων, for Abraham, Isaac, and Jacob will after eath receive us into their *bosoms*."

ose cavity or *hollow formed by the ng of a robe* or *garment*, q. d. *a* c. Luke vi. 38, * where there is a est allusion to the long flowing gar- of the Jews, into which a consi- e quantity of corn might be receiv- Comp. Ruth iii. 15. 2 Kings iv. 39. r. 13. Psal. lxxix. 12. Isa. lxv. 6.

Wetstein in *Pole* Synops. and *Doddridge* on Jer. xxxii. 18. In the three last texts the LXX in like manner have κολπος. *Raphelius* and *Wetstein* cite *Herodotus* and *Polybius* using κολπος in the same sense, to whom *Kypke* adds *Josephus, Plutarch, Arrian*, and *Appian*.

III. *A bay, a creek*. occ. Acts xxvii. 39. *Homer* uses κολπος in this sense, Il. ii. lin. 560, where *Eustathius* explains it by θαλασσα ὑπο ακρωτηριων περιεχομενη, *a sea inclosed by promontories*. *Strabo* and *Themistius* also, cited by *Wetstein*, apply the word in the same manner.

Hence Eng. *A gulph*.

ΚΟΛΥΜΒΑΩ, ω, from the Heb. קלה *to be light*, and בא, Greek βαω *to go*.

To swim. occ. Acts xxvii. 43. It is used also by *Achilles Tatius*, cited by *Alberti* and *Wetstein*. Ενιοι δε ΚΟΛΥΜΒΑΙΝ περιεφερον, Some trying to *swim*."

Κολυμβηθρα, ας, ἡ, from κολυμβαω.

A bath for swimming or *bathing*. So *Josephus* applies the word in the remarkable story of *Herod* the Great's drowning the young high-priest *Aristobulus*, Ant. lib. xv. cap. 3, § 3. So De Bel. lib. i. cap. 22, § 2. See also Bp. *Pearce*'s Miracles of Jesus vindicated, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11.

The LXX have frequently used this word for the Heb. ברכה *a pool*.

ΚΟΛΩΝΙΑ, ας, ἡ. It is plainly the Latin colonia in Greek letters, which from colonus *an husbandman*, a N. derived from the verb colo *to cultivate*, and this from the Heb. כלה *to perfect*.

A colony. " † *Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from *Rome*, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." " ‡ *Colonies* were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the *Roman* colony of *Philippi* are called *Romans*, as being freemen of *Rome*.

Κομαω, ω, from κομη.

To have long hair, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15.

† *Kennet*'s Antiquities, b. iv. ch. 18.
‡ *Lardner*'s Credibility of Gospel Hist. b. i. ch. 2. p. 145.

ΚΟΜΗ, ης, η, from the Heb. קוּם *to rise. The hair of the head, the hair which arises from the head.* occ. 1 Cor. xi. 15.

ΚΟΜΙΖΩ, from the Heb. קבץ *to grasp.*

I. *To bring*, as in the hand, affero. occ. Luke vii. 37.

II. Κομιζομαι, Mid. *To receive to oneself*, or *into one's hand*, as it were, as Abraham did Isaac from the dead, occ. Heb. xi. 19, (where see *Raphelius, Wetstein*, and *Macknight*)—or as a person does his money, which had been intrusted to others, occ. Mat. xxv. 27, where see *Wetstein* and *Kypke.*

III. Mid. *To receive to oneself*, as a recompense, whether of good, occ. Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, occ. Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, occ. Heb. x. 36. xi. 39. On 2 Cor. v. 10, *Kypke* remarks, that κομιζεσθαι is often spoken of *rewards* and *punishments.* He cites *Demosthenes* and 3 Mac. i. 3. Observe κομιειται, κομιεισθε, κομιεμενοι, are from the 1st fut. mid. Attic. κομιουμαι for κομισομαι.

Κομψοτερον, Neut. Sing. of κομψοτερος, the comparative of κομψος *elegant, neat, trim*, which from the Heb. כסם *to trim* the hair, or from כומז *a female circular ornament.*

It is used as an Adverb, *More elegantly.* Also, *Better in health.* occ. John iv. 52. So in *Arrian*, Epictet. lib. iii. cap. 10. ΚΟΜΨΩΣ ΕΧΕΙΝ is applied to one who is *recovering* from a fever. See *Raphelius.*

Κονιαω, ω, from κονια or κονις, which is frequently found in *Homer*, and in that Poet, I believe, constantly signifies *dust*, as Il. ii. lin. 150. Il. xi. lin. 151; but the succeeding Greek writers use it for *chalk.* Κονια, in it's primary sense of *dust*, may be very naturally derived from κναω or κνεω *to rub off, abrade, comminute.* Comp under Κονιορτος.

To whiten, make white by smearing with chalk and water, to white-wash. occ Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text Dr. *Shaw** observes, that " as all the different sorts of tombs and sepulchres (among the *Moors*), with the very walls likewise of their respective *cupolas* and enclosures, are constantly ke *clean, white-washed*, and *beautified*, th continue to illustrate those expressions of our Saviour where he mentions *the garnishing of the sepulchres*, Mat. xxiii. 29; and ver. 27, where he compares *the Scribes, Pharisees*, and hypocrites *to* whited *sepulchres, which indeed appear* beautiful *outward, but are within full of dead men's bones and all uncleanness.*" Comp. *Harmer's* Observations, vol. iii. p. 449.

In Acts xxiii. 3, St. Paul calls the high-priest Ananias, *a whited wall*, "alluding to the beautiful outside of some *walls* which are full of rubbish and dirt within †," says *Doddridge*; in whose excellent note on this passage may be seen how justly *Ananias* deserved this character, and how remarkably the Apostle's prophecy of *God's smiting him* was fulfilled in his destruction, related by *Josephus*, De Bel. lib. ii cap. 17. § 6, 9.

Κονιορτος, ου, ὁ, (q. κονις ορτη) from κονις *dust* (which from κναω or κνεω *to rub off, abrade*, from Heb. קנא *to eat, consume*, as fire), and ορω *to excite, raise.*

Dust. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23, where comp. 2 Sam. xvi. 13, and see *Harmer's* Observations, vol. iv. p. 202.

Κοπαζω, from κοπος *labour, fatigue.*

I. *To cease through extreme fatigue*, or *being spent with labour.*

II. *To cease*, as the wind. So *Herodotus* applies εκοπασε to the wind, lib. vii. cap. 191. η αλλως κως αυτος (ανεμος namely) ΕΘΕΛΩΝ ΕΚΟΠΑΣΕ, or otherwise it *ceased of it's own accord.*" occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12, for Heb. שׁחק *to be calm, still*;—to the waters of the deluge, Gen. viii. 1, for שׁך *to assuage*, and ver. 8, 11, for קלה *to be light, alleviated*;—to the plague, Num. xvi. 48, 50, for נעצר *to be restrained*;—to the fire of the Lord, Num. xi. 2, for שׁקע *to sink.*

Κοπετος, ου, ὁ, from κοπτομαι, which see under Κοπτω II.

Vehement lamentation, properly such as

* Travels, p. 219, 220, 2d edit.

† To this day, in the eastern countries, they sometimes build their walls of *clay* or *unburnt bricks*, and then *plaster* them over. And at Ispahan this is said to be done with a *plaster* of fine *white* stone. See *Heb.* and *Eng.* Lexicon under טיח I. and Bp. *Lowth's* Note on Isa xxx. 13.

is

is accompanied *with beating the breast*, planctus. occ. Acts viii. 2.

Κοπη, ης, ἡ, from κεκοπα perf. mid. of κοπτω.

A smiting, slaughter. occ. Heb. vii. 1.

Κοπιαω, ω, from κοπος *labour, fatigue.*

I. *To toil, labour even to great fatigue and weariness.* Mat. vi. 28. Luke v. 5. 1 Cor. iv. 12. 2 Tim. ii. 6. It is applied to Ministers of the word, 1 Cor. xv. 10. xvi. 16. Gal. iv. 11, & al.

II. *To be fatigued* or *spent with labour.* occ. John iv. 6.

III. *To be fatigued* or *weary* with sin, misery, and the heavy yoke of the ceremonial law. occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟΠΟΣ, ου, ὁ. The Lexicons deduce it from κεκοπα perf. mid. of κοπτω *to strike;* but perhaps it may be better derived immediately from the Heb. כף *the palm of the hand,* with which men *labour,* according to that of the Apostle, Eph. iv. 28, ΚΟΠΙΑΤΩ, ἐργαζομενος το ἀγαθον ΤΑΙΣ ΧΕΡΣΙΝ, *Let him* labour, *working that which is good with his* hands." Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2, in Heb.

I. *Labour, travail.* 2 Cor. xi. 23, 27. 1 Thess. ii. 9. iii. 5. Comp. 1 Thess. i. 3. Heb. vi. 10. Rev. xiv. 13.

II. *Trouble, disturbance, uneasiness.* So, Κοπον or κοπους, παρεχειν, *to give trouble or uneasiness to, to trouble, disturb,* negotium facesso; for which the Greek writers generally use the phrase πραγματα παρεχειν. See *Alberti* on Mat. xxvi. 10, and Addenda, p. 505. To the passages he has produced may be added from *Theophrastus,* Eth. Char. cap. 15, ΠΡΑΓΜΑΤΑ μοι μη ΠΑΡΕΧΕ, Don't *trouble* me." *Kypke,* however, Observ. Sacr. in Mat. has produced from *Aristotle,* Probl. § v. qu. 38, p. 837, Τοις γαρ μηροις το παν βαρος εμπιπτον ΚΟΠΟΥΣ εἰωθε ΠΑΡΕΧΕΙΝ. For the whole burden lying upon the thighs is apt to *produce fatigue.*" And a little after, "Walking on hard ground ΠΑΡΕΧΟΥΣΙ ΚΟΠΟΥΣ *fatigues* the muscles and sinews of the legs." See *Duport* on Theophrast. as above. Mat. xxvi. 10. Luke xviii. 5, & al.

Κοπρια, ας, ἡ, from κοπρος *dung, filth,* which perhaps from Heb. כפר *to cover,* as denoting what is usually *concealed* from view.

Filth, dung, a dunghill, manure. occ. Luke xiii. 8. xiv. 35.

ΚΟΠΤΩ.

I. *To cut off* or *down.* occ. Mat. xxi. 8. Mark xi. 8. The V. in this sense seems most naturally deducible from the Heb. קמב *to cut off,* or קמח *to crop,* by transposition.

II. Κοπτομαι, Mid. *To strike* or *beat oneself,* particularly *one's breasts, with the hands in lamentation,* so *to lament, wail,* plangere. *Beating* the breasts is mentioned as a gesture of *violent grief* both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus *Homer,* Il. xviii. lin. 30, 31, (comp. lin. 50, 51.)

——— ——— Χειρε δε πασας
Στηθεα πιτναμενας——
———With their *hands*
All *beat* their breasts.———

Which is, as usual, copied by *Virgil,* Æn. i. lin. 485,

———Tunsæ *pectora* palmis.
——— With their *hands*
Beating their breasts.

So in *Ovid,*

Plangere *nuda meis conabar pectora* palmis.
Then with my *hands* my breasts I strove to *beat.*

See more to this purpose in *Wetstein* on Luke xviii. 13. In this latter sense, then, the V. may be derived from כף *the palm of the hand.* It is used intransitively, Mat. xi. 17. xxiv. 30,—with the preposition επι following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52, where however the prep. επι or δια seems understood. Comp. Luke xxiii. 27.

ΚΟΡΑΞ, ακος, ὁ, from κραζω *to cry out,* according to some; but it rather seems a name formed by an onomatopœia from the *croaking* of the raven, or *cawing* of the crow. So *Aristophanes* in Ran. expresses the *croaking* of the frog by ΚΟΑΞ. *A raven,* or *crow.* occ. Luke xii. 24.

Κορασιον, το, from κορος *a young man, a youth, stripling,* which perhaps from the Heb. קרץ *to move, agitate,* by reason of the activity of that age. So the Heb. נער *a young man* or *woman,* is from the V. נער *to move briskly, agitate.*

A damsel. Mat. ix. 24. Mark vi. 22, & al. Κοράσιον, though condemned as a bad word by the old grammarians, *Phrynichus*, *Thomas*, and *Pollux*, is yet several times used by *Lucian*, and frequently by *Arrian*, Epictet. as may be seen in *Wetstein* on Mat. ix. 24. Comp. also *Kypke*.

ΚΟΡΒΑΝ. Heb.

Corban, ὁ ἐστι δῶρον, which is *a gift*, says St. Mark, i. e. *an offering dedicated to God*. So *Josephus*, Ant. lib. iv. cap. 4, § 4, explains κορβαν, δῶρον δε τουτο σημαινει, this signifies *a gift* or *offering*." And in this sense the Heb. N. קרבן (from קרב *to approach*, and in Hiph. *to offer, present,*) is very frequently used in the O. T. and constantly by the LXX, except in one passage, rendered δωρον. occ. Mark vii. 11.

ΚΟΡΒΑΝΑΣ, *a*, ὁ.

The sacred treasure, or *treasure dedicated to God, and destined to sacred uses*. So *Josephus* expressly tells us, the *sacred treasure* among the Jews was called *Corbonas, τον ἱερον θησαυρον, καλειται δε* ΚΟΡΒΩΝΑΣ. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קורבנא or קוּרבָנא, which from the Heb. קרבן. Comp. Κορβαν. occ. Mat. xxvii. 6, where the *Syriac* version, for Κορβανας, has בית קורבנא.

ΚΟΡΕΝΝΥΜΙ,

To satiate, satisfy. Pass. *To be satiated, satisfied*, properly with food. occ. Acts xxvii. 38. 1 Cor. iv. 8.

Κορεννυμι may be derived either from κορος *satiety, abundance*, or rather immediately from the Heb. קרן *the light*, the great agent which produces *plenty* and *abundance* to the earth and it's inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of *a horn* (comp. Κερας) inverted and pouring out fruits, and that, both on the * coins of the Romans, and in the descriptions of their Poets. Thus *Horace* Carm. Sæcul. lin. 59, 60,

" ——— *Apparetque beata plene*
Copia cornu.
Plenty with her full *horn* appears."

And Lib. i. Ode xvii. lin. 14, &c.

" ——— *His tibi* Copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.
Here shalt thou rural blessings know,
Which from *Plenty's horn* shall flow."

Again, Epist. xii. lin. 28, 29, lib. 1,

" ——— *aurea fruges*
Italiæ plene defundit Copia cornu.
Plenty pours out her fruits from loaded *horn*."

Hence we may in some measure account for the LXX having rendered קרן חמוך, the name of one of Job's daughters (Job xlii. 14.) by the words Αμαλθειας κερας. קרן חמוך may mean *the horn inverted*. Αμαλθειας κερας is *the horn of Amalthæa*, which was the name of the *goat* feigned to have *nursed* Jupiter in his infancy. Thus *Callimachus*, Hymn. in Jov. lin. 48, 49.

——— Συν δ' ἀπονον στιφος μαζον
Αἰγος Αμαλθειης.
Thou drew'st the *swelling teat* of that fam'd *goat*,
Kind *Amalthea*.

Whose *horn* was thenceforth said to have " the privilege, that whoever possessed it should immediately *have what they desired*; whence it came to be called *the horn of plenty*." (*Boyse's* Pantheon, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אמנת *a nurse*, with א postfixed after the Phenician manner. See *Bochart*, vol. ii. 630.

ΚΟΡΟΣ, *u*, ὁ, from the Heb. כר, to which it several times answers in the LXX.

A Cor, † " the largest measure of capacity among the Jews, whether for solids or liquids, (1 K. v. 11.) It was the same as the *homer*, Ezek. xlv. 14;" so equal to ten *baths* (Gr. βατοι), or to about 75 gallons 5 pints English. occ. Luke xvi. 7.

Κοσμεω, *ω*, from κοσμος *order*.

I. *To order, set in order*. See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. ערך *to set in order*. And *Homer*, Odyss. vii. lin. 13, has δορπον ΕΚΟΣΜΕΙ *prepared* supper.

II. *To adorn, garnish*. occ. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. v. Rev. xxi. 2, 19. Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to *repair* and *adorn* the

* See *Addison's* Dialogues on Medals, and *Spence's* Polymetis, p. 146.

† See *Heb.* and *Eng.* Lexicon in כּ III.

monuments

monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ τον ταφον (see *Kypke*), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΝΗΜΑ; so *Xenophon*, Hellen. lib. 6. cited by *Raphelius* and *Wetstein*, whom see, as also *Elsner* and *Wolfius* on the place. To the passages they have produced I add from *Josephus*, Ant. lib. xiv. cap. 11, § 4, that *Phasael* ταφον ΕΚΟΣΜΕΙ τῳ πατρι, *adorned a monument* for his father."

III. *To trim*, as a lamp. occ. Mat. xxv. 7.

Κοσμικος, η, ον, from κοσμος *the world*. *Worldly, relating to this world.* occ. Tit. ii. 12. Heb. ix. 1, "a tabernacle made on *earth*, and of *earthly* materials." *Clark.*

Κοσμιος, α, ὁ, ἡ, from κοσμος *order*. *Orderly, decent.* occ. 1 Tim. ii. 9. iii. 2. The expressions in 1 Tim. ii. 9, are very similar to those of *Epictetus*, Enchirid. cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ και ΑΙΔΗΜΟΝΕΣ εν ΣΩΦΡΟΣΥΝΗι.

Κοσμοκρατωρ, ορος, ὁ, from κοσμος *the world*, and κρατος *power, authority*. *A ruler of this world.* occ. Eph. vi. 12, where it is spoken of evil spirits. Comp. John xii. 31. xiv. 30.

The Scholiast on *Aristophanes*, cited by *Wetstein*, applies this word to *Sesanchosis*, king of Egypt, as *emperour of the world*: Σεσαγχωσις ὁ βασιλευς των Αιγυπτιων, ΚΟΣΜΟΚΡΑΤΩΡ γελοιως—

ΚΟΣΜΟΣ, α, ὁ, from the Heb. כסם *to trim*, as the hair. Comp. the use of the V. κοσμεω, Mat. xxv. 7.

In the Greek writers it denotes *order, regularity, ornament*.

I. *An adorning, ornament.* occ. 1 Pet. iii. 3.

II. *The world, the whole frame of the material heaven and earth*, so called from it's admirable *regularity* and *beauty*. So *Aristotle*, lib. i. De Mundo, defines Κοσμος, συστημα εξ ουρανου, και γης, και των εν τουτοις περιεχομενων φυσεων· λεγεται δε ἑτερως ΚΟΣΜΟΣ, η των ὁλων ΤΑΞΙΣ και ΔΙΑΚΟΣΜΗΣΙΣ—*a system composed of the heaven, and the earth, and of the beings contained in them*; otherwise, *the order* and *beautiful arrangement of the universe* is called Κοσμος." And *Plutarch* De Placit. Phil. lib. ii. cap. 1, says, that Πυθαγορας πρωτος ωνομασε την των ὁλων περιοχην, ΚΟΣΜΟΝ, εκ της εν αυτῳ ΤΑΞΕΩΣ. *Pythagoras* was the first who called the system of the universe, κοσμος, from the *order* observable in it." And in this the Latins imitated the Greek, as *Pliny* observes, Nat. Hist. lib. i. cap. 4. "*Quem* κοσμον *Græci nomine* ornamenti *appellaverunt, nos a perfectâ absolutâque* elegantiâ, mundum. What the Greeks called κοσμος by a name denoting *ornament*, we, from it's perfect and complete *elegance*, denominate *mundus*." And before him *Cicero* (in Timæo, § 10, edit. *Olivet.*) *Hunc* hac varietate distinctum *bene Græci* κοσμος, *nos* lucentem mundum *nominaremus*. Mat. xxiv. 21. (Comp. Gen. i. 1.) John xvii. 5. Acts xvii. 24. Rom. i. 20. On Jam. iii. 6, comp. under Ουτω 2.

III. *The earth.* Mat. iv. 8. (Comp. Luke iv. 5.) Mat. xiii. 38. Mark xiv. 9. Luke xii. 30. Comp. 2 Pet. ii. 5. iii. 6.

IV. *The world*, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. John iii. 16, 17. vi. 33. xii. 47. xiv. 31. Rom. iii. 19. It is spoken hyperbolically of *a great number of persons*, as *le monde* in French, and *the world* in Eng. John xii. 19. Comp. John vii. 4. xviii. 20.—of *the Gentiles*, as opposed to the Jews, Rom. xi. 12.—of *the eternal world*, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. Rom. iv. 13, where see *Macknight*.

V. *The wicked part of the world*, which constitutes the *larger number* of mankind. John vii. 7. xv. 18, 19. xvi. 20. xvii. 14. Rom. xii. 2. 1 Cor. xi. 32. 1 John iii. 1, 13. iv. 5. Comp. 1 John ii. 15. v. 19.

VI. *The things of this world*, as riches, honours, pleasures, &c. 1 Cor. vii. 31. Gal. vi. 14. Comp. 1 John ii. 15, 16.

ΚΟΥΜΙ.

Arise, Heb. and Syr. קומי, 2 pers. fem. imperat. of the V. קום *to arise*. occ. Mark v. 41.

ΚΟΥΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos,—odis, *a keeper, a sentinel*, and this from curo *to take care*, and sto

to stand, q. d. *one who stands upon guard*. Further, the V. curo seems to be from the N. cor *the heart* (which from the Greek κηρ, see under Καρδια), and sto *to stand*, from the Greek ϛαω, ϛω, which see under Ἱϛημι.

A watch, or *guard, of soldiers*. *Stockius* observes, that *Virgil* in like manner uses the Latin custodia for the *soldiers themselves*, Æn. ix. lin. 166, 7,

——*Nitens* custodia *ducit*
Insomnem ludo.
The *guard* in pastime spends the sleepless night.

So *Cæsar*, cited by *Wetstein*, "*dispositis in vallo* custodiis, having posted *guards* in the trenches." occ. Mat. xxvii. 65, 66. xxviii. 11. That this guard consisted of *Roman* soldiers is evident from the circumstances of the history*; and *Josephus*, Ant. lib. xx. cap. 4, § 3, and De Bel. lib. ii. cap. 12, § 1, informs us, that it was usual with the *Roman* governours to order a *Roman* cohort to mount *guard* in the porticos of the temple at the solemn feasts.

Κουφιζω, from κουφος *light*, which from Heb. הוּפַז *to haste, hurry*, or from קפץ *to skip*. *To lighten, make light* or *less heavy*. occ. Acts xxvii. 38. The LXX apply it in like manner to a ship for the Heb. הֵקַל *to lighten*. Jon. i. 5. So *Polybius*, cited by *Raphelius* and *Wetstein*, ΕΚΟΥΦΙΣΑΝ τας ναυς.

Κοφινος, ου, ὁ, so called απο της καφολητος, *from it's lightness*, or from κοπτω *to cut off*, because made of *cuttings* or twigs of trees. The ancient Syriac version, for κοφινους, has constantly used קופינין, "*Cave autem credas*, &c. But do not imagine, says *Vossius* (Etymolog. Latin. in COPHINUS), that this word is from the Syriac קופינין. For, on the contrary, the Syrians took this, like many other words, from the Greeks."

A wicker basket, † properly *of a certain measure* or *capacity*, Mat. xiv. 20, & al. It seems probable that each of our Lord's Apostles carried his *basket* with him. The Jews in other countries made great use of these κοφινοι, as appears from *Juvenal*, who mentions them as a kind of *badge* of that people, Sat. iii. lin. 14,

Judæis, *quorum* cophinus *fœnumque supellex*.
The *Jews* equipt with *baskets* and with hay.

And Sat. vi. lin. 541, he speaks of a fortune-telling *Jewess*,

——Cophino *fœnoque relicto*,
Leaving her *basket* and her hay.

On which passages *Grotius* (on Mat. xiv. 20.) observes, that "the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the *Aricinian* wood, at ten miles distance from the city, furnished with their *baskets*, and with hay *to serve them for a bed*;" but rather, I think, (according to the late Mr. *Madan*'s learned and sensible Note on Sat. iii. lin. 14, in his *New and Literal Translation of Juvenal*, which see)—*to stop the interstices of their wicker baskets*, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should *usually* carry about with them in their *baskets*, as much hay as would serve for a bed to lie on. *Dryden* renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay
In a small *basket*, *on a wisp of hay*.

"In these *baskets* or *little panniers*, adds *Grotius*, they used to carry along with them *bread*." Mat. xvi. 9. Mark viii. 19.

ΚΡΑΒΒΑΤΟΣ, ου, ὁ. The Greek derivations assigned to this word seem very forced: It may more probably be deduced from the Heb. גרף *to wrap*, agreeably to the phrase of *covering their feet* when they lay down to sleep at noon. See Jud. iii. 24. Comp. Ruth iii. 7. 1 Sam. xxiv. 3.

A couch. It denotes *a mean kind of bed*, such as the ancients used to repose themselves

* See *Macknight* and *Campbell* on Mat. xxvii. 65.

† "Erat autem *cophinus* non quivis calathus seu corbis, sed *certæ cujusdem mensuræ*, ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, κοφινος, *cophinus* (imo *cophinus* seu *corbis certæ mensuræ*), item *mensuræ genus*." *Duport in Theophrast.* Eth. Char. cap. iv. p. 282, edit. *Needham*.

ı on at noon, grabatus; or perhaps
'tress *. The Syriac version renders
עיר, Mark ii. 4. Acts v. 15, & al.
e Greek grammarians, says *Kypke*,
:, as vulgar and inelegant, the word
'ατον, which denotes *a meaner kind*
l. *Phrynichus*, for instance, Σκιμπους
αλλα μη κραββατος. Say Σκιμπους,
ot κραββατος. Nor can it be denied
reater elegance has been sometimes
ıt in the word σκιμπους. Thus, ac-
ıg to *Sozomen*, Hist. Eccles. lib i
11. *Spyridon* severely reproved
yllius bishop of *Ledri* on this ac-
:: Επιξασεις Τριφυλλιος διδαξαι το
ος, εσει το ῥητον εκεινο παραλειν εις
εδεησε, το, αρον σε τον κραββατον
περιπατει, σκιμποδα αντι τε κραβ-
μεταβαλων το ονομα, ειπε. Και ὁ
ιδων αιανακτησας, ε συλε, εφη, αμει-
ε κραββαλον ειρηκοις, ὁτι ταις αυτε
ιν επαισχυνη κεχρησθαι. *Triphyl-*
eing asked to preach to the people,
having occasion to quote that text,
up thy κραββατον *and walk*, changed
ord κραββατον into σκιμποδα. At
ı *Spyridon* being provoked, Are you
r, says he, than he who said κραββα-
that you are ashamed of using his
†" The word κραββατος however
nly occurs in approved authors. I
not repeat the passage in *Pollux*'s
nast. lib. x. cap. 7, nor that in *Arrian*,
et. lib. iii. cap. 22, [p. 317, 318.]
e κραββατιον occurs. These have
anticipated by *Schwarzius* and by
i, Hierocrit. p. 127. I add from
n, Epictet. lib. i. cap. 24, p. 145.
τον ΚΡΑΒΒΑΤΟΝ εν πανδοχειω
ὁ πανδοχευς αποθανη, αποληψη σε
ΚΡΑΒΒΑΤΟΥΣ;—as *a bed* at an
If then the landlord dies, will he
you the *beds*? Consult also *Ileu-*
." Thus *Kypke*. Comp. *Wetstein*
ark.

ı, from the Chald. כרה *to cry aloud,*
um.

y, cry out or *aloud, exclaim.* See
viii. 29. ix. 27. xiv. 26. Acts vii. 57.
iv. 6. (comp. Rom. viii. 15.) Luke
xix. 40. (comp. Hab. ii. 11.) Jam. v. 4.
(comp. Gen. iv. 10.)

Κραιπαλη, ης, ἡ, from κρα *the head* (an abbreviation of καρηνον, which see under Κρανιον), and παλλω *to agitate.*

I. Properly, *A head-ache, a shooting pain,* or *confusion, of head,* arising from intemperance in wine or strong liquors. So *Hesychius*, Κραιπαλη, ἡ απο χθιζης μεθης κεφαλαλγια. Κραιπαλη denotes *the head-ache occasioned by yesterday's drunkenness.*"

II. *Surfeiting, excessive* or *intemperate drinking* or *eating.* occ. Luke xxi. 34. See *Wetstein*:

The LXX have used the V. κραιπαλαω in the sense of *being drunk*, for the Heb. שכר, Isa. xxix. 9; and for the Heb. התרוץ *to exult, be agitated,* Ps. lxxviii. 65.

Κρανιον, ε, το, from κρανον *the head*, which from καρηνον the same, but properly the *top* or *summit*, as it is applied in *Homer* to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167. & al. and this, I apprehend, from the Heb. קרן *a horn.*

A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary*, from the Latin calvaria *a skull.* occ. Luke xxiii. 33. Comp. Γολγοθα.

Κρασπεδον, ε, το, so called, q. κρεμαμενον εις πεδον, *hanging down to the ground.*

A tassel or *tuft* of the garment which the Jews in general, and our Blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See *Campbell* on Mat. ix. 20.

The above cited are all the passages of the N. T. wherein the word occurs.

In the LXX it answers not only to the Heb. כנף *the border, extremity*, Deut. xxii. 12. Zech. viii. 23, but also to ציצת *the flower-like tuft* which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These *flowers* were a very proper and striking emblem of the *radiation* or *emission* o *light*

Heb. and *Eng.* Lexicon in מה XIV. and

Spyridon, in his *zeal*, forgot that our Sa- not speak *Greek.*

light *; and upon them they were commanded to put, Num. xv. 38, a *complicated lace*, פתיל, of *blue* or *sky-colour*, an emblem of the *Spirit*, taken from it's *azure appearance* at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical* language, that they were to consider themselves as *clothed* with the *Sun* or *Light of Righteousness* (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having *put on Christ the divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should *walk as children of light*, Eph. v. 8, putting on the New Man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should *walk in the spirit*, Gal. v. 16, 25, being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to Believers? Comp. Num. xv. 39, 40.

Κραταιος, α, ον, from κρατος *strength*.
Strong, mighty, powerful. occ. 1 Pet. v. 6.

Κραταιοω, ω, from κραταιος.
To strengthen, make strong. Κραταιουμαι, ωμαι, pass. *To be strengthened, to be* or *grow strong*. occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16.

Κρατεω, ω, from κρατος *strength*.

I. *To lay strong* or *fast hold on, to hold fast*. Mat. xxvi. 48. 50. Mark xiv. 44, 46. Acts iii. 11, where *Kypke* cites from *Achilles Tatius*, lib. v. p. 309, Ἡ μὲν ἐπεχειρει με ΚΡΑΤΕΙΝ ἐχει κοιμηθησομενον. She endeavoured to *retain* me, to sleep there."

II. *To hold fast, hold, detain*. Acts ii. 24.

III. *To hold fast, maintain, retain*. Mark vii. 3, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. Rev. ii. 13, 14, 15, 25.

IV. *To lay hold on* or *take*. In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10, and *Doddridge* there.

V. *To hold*, as in the hand. Rev. ii. 1.

VI. *To obtain*. Acts xxvii. 13. *Polybius*, as cited by *Raphelius*, several times uses καταχρατειν της προθεσεως for *obtaining one's purpose*; but *Wetstein* produces the very phrase, ΕΚΡΑΤΗΣΑΜΕΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ, from *Galen*. Comp. Heb. vi. 18, on which latter text *Raphelius* says, that κρατησαι τινος means compotem alicujus rei fieri, eâ potiri, *to become possessed of any thing, to obtain it*; and cites Acts xxvii. 13, and several passages from *Herodotus*, *Polybius*, and *Arrian*, where the phrase is thus used.

VII. *To hold, restrain*. Luke xxiv. 16, where see *Kypke*.

VIII. *To retain, not to remit*, as sins. John xx. 23.

Κρατιστος, η, ον, Superlative of κρατυς *strong, mighty, powerful* (used by *Homer*, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odys. v. lin. 49, 148.), which from κρατος *strength*.
Most strong or *powerful*. In the N. T. it is used only as a title of respect or dignity, *Most excellent*. occ. Luke i. 3, (where see *Campbell.*) Acts xxiii. 26. xxiv. 3. xxvi. 25.

Κρατος, εος, ους, το, most probably from κερας, ατος, το, *a horn*, which is also an emblem and symbolical name of *strength*. See under Κερας.
Strength, power. Eph. i. 19, & al.
Εν τῳ κρατει της ισχυος, Eph. vi. 10. The like phrase occurs in the LXX of Isa. xl. 26, for the Heb. אמיץ כח. Comp. Job xxi. 23. Dan. iv. 30, or 27.
Κατα κρατος, Acts xix. 20, *According to strength* or *power*, i. e. *powerfully, mightily*. This phrase is used in the best Greek writers. See *Wetstein* and *Kypke*.
Ποιειν κρατος, Luke i. 51, *To exert strength, to perform a mighty act*, or perhaps *to gain the victory*, as κρατος is often used in the profane writers.
Heb. ii. 14. Τον το κρατος εχοντα το θανατου, τουτεστι τον Διαβολον, *Him who* had the power *of death, that is, the Devil. For* (as saith the Book of Wisdom, ch. ii. 23, 24.) *through envy of the Devil* came death into the world. Comp. John viii. 44. In Heb. ii. 14, "τον εχοντα is the participle of the imperfect, and is rightly rendered him who had *the power of death*. For the Apostle's meaning is that the Devil, *at the beginning of the world, had the power of bringing death on all mankind*, by tempting their first parents to sin. Hence he is called a *murderer from the beginning—and a liar and*

* See *Heb.* and *Eng.* Lexicon in יצ I. II. V.

father of it, John viii. 44.—It is ble that the *power* of death ascribe Devil is called κρατος, and not because he had *no right* to it. It power usurped by guile. All the effects of this power, Christ at rrection will remove, at least so hey relate to the righteous." *Mac*-Comp. the Rev. *William Jones's* nt *Lectures on the Figurative Lan- of Scripture*, p. 450. In the writers, Το κρατος εχειν τι- often used for *having political r authority over*. Thus *Herodotus*, cap. 69. ΤΟ ΠΕΡΣΕΩΝ ΚΡΑ-ΧΟΝΤΑ, *Having the command of eme authority over the Persians.*" . 142. ΤΗΣ δε ΣΑΜΟΥ Μαιαν-ΕΙΧΕ ΤΟ ΚΡΑΤΟΣ. Mæandrius *government of Samos*" See more es in *Raphelius* and *Wetstein*.

', from κραυγη.

, *cry out*. Mat. xii. 19. xv. 22. i. 43, & al.

ης, ῆ, from κεκραγα· perf. mid. of *to cry out*.

or *crying out*. occ. Mat. xxv. 6. iv. 18.—from sorrow or pain. occ. . 7. Rev. xxi. 4.

mour. occ. Acts xxiii. 9. Eph.

ατος, Ion. εατος, att. εως, as it were ιρω *to cut*, says *Mintert*; but it rhaps be better deduced immedi- om the Heb. כרה *to cut*, which is larly applied to *cutting up meat* in net, a sense in which I do not find e Greek κειρω is ever applied.

flesh-meat. It seems properly to *flesh as used for food*, which is it's ommon sense in the profane wri- articularly *Homer*, as also in the occ. Rom. xiv. 21. 1 Cor. viii. 13. , ονος, ὁ και ἡ, και το κρεισσον, ρειτλων.

occ. 1 Cor. vii. 9, 38. Phil. i. 23. ονος, ὁ και ἡ, και το κρειτλον. An ar comparative from κρατυς *strong* see under Κρατιστος, q. κρατιων. er, *more powerful, superiour*, or *in strength*. Comp. Heb. i. 4. frequently used in the profane .

r, *more excellent*. 1 Cor. xi. 17. xii. al.

III. *Better, more profitable*. 2 Pet. ii. 21.

IV. *Better, more favourable*. Heb. xii. 24.

ΚΡΕΜΑΩ, ω, and ΚΡΕΜΑΜΑΙ, Mid of obsol. ΚΡΕΜΗΜΙ. This V. is perhaps compounded of the Heb. כ *as if, as it were*, and רום *to elevate, lift up*.

I. *To hang, suspend*. occ. Mat. xviii. 6. Acts xxviii. 4.

II. *To hang, as upon a cross, to crucify*. occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. *Pearson* on the Creed, art. iv. observes, that both *Diodorus Siculus* and *Arrian* use κρεμαν in like manner for *crucifying*; and so doth *Josephus*, De Bel. lib. vii. cap. 6. § 4. The phrase κρεμασαι επι ξυλου is *hellenistical*, and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. תלות על עץ.

III. Κρεμασθαι εν—Mat. xxii. 40, signifies either *to hang in*, i. e. *contained in*, or *to hang, depend, upon*. The former interpretation is embraced by *Whitby*, who says the expression "is a metaphor taken from the custom mentioned by *Tertullian*, of *hanging up their laws* in a public place to be seen of all men; and it imports, that *in* the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression κρεμασθαι εν denotes *to hang* or *depend upon*, agreeably to the *Latin* idiom. *Cassander* and *Grotius*, to whom we may add our Eng. Translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar Latin phrase, *pendêre in*, from *Cicero's* Oration against *Piso*, § 41, edit. *Olivet*: "*An tu mihi—dicere audes* (non) in tabellis *paucorum judicum, sed* in sententiis *omnium civium famam nostram fortunamque* pendêre? Darest thou object to me, that our fame and fortune *depend* not *on* the tablets of a few judges, but *on* the opinions of all our fellow-citizens?" *Stockius* further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any *Greek* author; and in this I think he is right: For I cannot apprehend that the phrase αρασθαι ΕΚ *to hang from*, which is used by *Plato*, *Plutarch*, and *Iamblichus* (see *Elsner*, *Wolfius*, and *Wetstein*), for *depending upon*, is parallel to κρεμασθαι ΕΝ. And in *Arrian*, Epictet. lib.

lib. ii. cap. 16. p. 215, edit. *Cantab.* ΚΡΕΜΑΣΘΑΙ ΕΚ, not—ΕΝ, is used *for depending upon.* On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation.

Κρημνος, ου, ὁ, q. κρεμαμενος *hanging.* So *Ovid,* Metam. lib. xiii. lin. 525,

> Imminet *æquoribus scopulus.*——
> A cliff *o'er-hangs* the deep.

A steep place, a precipice hanging over the ground below. *Homer* generally uses it for *the bank of a river,* as Il. xxi. lin. 175, 200, 234, 244, which is frequently undermined, and *hangs over* the water. So the Poet describes the Trojans, when pursued by *Achilles,* as *hiding themselves under the banks* of the river *Xanthus,* Il. xxi. lin. 26, Πτωσσον ὑπο ΚΡΗΜΝΟΤΣ. occ. Mat. viii. 32. Mark v. 13. Luke viii 33.

Κριθη, ης, ἡ.
Barley, so called from κρινω *to separate,* because the grains of this corn grow *separate* from each other in the ears. occ. Rev. vi. 6.

Κριθινος, η, ον, from κριθη.
Made of barley, barley. occ. John vi. 9, 13.

Κριμα, ατος, το, from κρινω *to judge.*

I. *A solemn judgement, judicial trial.* Acts xxiv. 25. Heb. vi. 2.—*a judicial sentence.* Rom. ii. 2, 3. Comp. Rom. v. 16.

II. *A private judgement,* or *pronouncing a private sentence,* or *opinion.* Mat. vii. 2.

III. *A being adjudged* or *sentenced to punishment, condemnation, damnation.* Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2, & al.

IV. *The execution of judgement, punishment.* Mat. xxiii. 14. Mark xii. 40. Jam. iii. 1. 1 Cor. xi. 29, see the three following verses.

V. *A judicial* or *legal contest, a law-suit.* occ. 1 Cor. vi. 7.

VI. *Judicial authority, power of judging.* Rev. xx. 4.

ΚΡΙΝΟΝ, ου, το.
A lily, a well-known species of *flower. Mintert* derives it from κρινω *to separate,* because it's leaves are *separate* or *distinct* from each other: But how is this circumstance more peculiar to the *lily* than to many other kinds of flowers? I would, therefore, rather deduce it immediately from the Heb. קרן, as denoting *the light* which these flowers reflect in such a strong and lively manner, *that even Solomon in all his* glory *was not arrayed like one of these.* So the *lily* is called in Heb. ששן and ששנה, from (שש) it's *six* leaves, or rather from (שוש) it's *vivid* colour or whiteness *. occ. Mat. vi. 28. Luke xii. 27.

ΚΡΙΝΩ, from the Heb. קרן † denoting *the light,* according to that of the Apostle, Eph. v. 13, *All things that are reproved are* made manifest *by the* light, *for whatsoever doth* make manifest *is* light. Comp. John iii. 20, 21.

I. *To judge, try, in a solemn* or *judicial manner.* Spoken of men, John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6.—of Christ, God-man, 2 Tim. iv. 1. Comp. Luke xix. 22.

II. With an Accusative, *To judge, regulate, rule.* This seems an *hellenistical* sense of the V. in which the LXX use it for the Heb. דין, as in Gen. xlix. 16, Dan. דין, κρινει *shall judge his people as one of the sceptre-bearers of Israel.* So in Mat. xix. 28. Luke xxii. 30, the promise to the Apostles of *sitting on thrones* and judging *the twelve tribes of Israel* imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the *true Israel* of God. Comp. Παλιγγενεσια.

III. *To judge, pass sentence,* or *give one's opinion in a private manner.* Mat. vii. 1, 2. Luke vi. 37. John viii. 15.

IV. *To judge, discern, form a mental judgement* or *opinion.* Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.

V. *To judge, think, esteem.* Acts xvi 15. xxvi. 8. Comp. Acts xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5, in which last text κρινειν denotes *preferring* one to another. (See *Raphelius.*) So in *Xenophon,* Memor. Socrat. lib. iv. cap. 4. § 16, where *Socrates,* having observed that it was a law among all the States of Greece, that the citizens should swear ὁμονοησειν τῳ

* See *Heb.* and *Eng.* Lexicon under שש.

† Whence also the Latin cerno *to discern, see;* which the learned reader needs not be informed was anciently pronounced *kerno.* See *Littleton's* and *Ainsworth's* Dictionaries on the letter C.

agree,

ɔe adds, "I suppose this is done
ς τας αυλας χορας ΚΡΙΝΩΝ ὁι
ι, not that the citizens should *prefer*
ne dances, nor that they should
d, σπαινωσιν, the same musicians,
t they should *choose*, αιρωνται, the
oets," &c. Thus also *Menander*,
lin. 245, edit. *Cleric.*

ὰ ΚΡΙΝΑΙ τον γαμειν μελλοντα δυο
ωτων οψιν, η χιτον τροκον.

e are two things of which he who
is to marry must *choose* or *prefer* (one),
r a pleasing countenance, or good
ls."

dge proper, determine. Acts xv. 19.
xx. 16. xxi. 25. xxv. 25, & al.
α, *I have decided* or *determined.*
v. 3. It implies a *fixt resolution*
rmination, and is thus used in the
e writers, especially several times
rian, Epictet. II. cap. 15. See
in.
adjudge to punishment, condemn.
iii. 17, 18. vii. 51. Acts xiii. 27,

furnish matter or *occasion for con-*
ion, to condemn in this sense. Rom.
Comp. Καταχρινω II.
ομαι, Pass. *To be judged*, i. e. *to*
ght or *called into judgement, to be*
in question, in jus vocari. Acts
). xxiv. 21. xxvi. 6. Κρινομαι is
n the same sense both by *Lysias*
emosthenes. See *Wetstein* on Acts
5.
ιμαι, Mid. and Pass. *To be judged,*
enter into a judicial contest with,
lead, sue. 1 Cor. vi. 1. With a Da-
llowing, occ. Mat. v. 40;—with
reposition μετα *with*, occ. 1 Cor.

σθαι εν, *To be judged by.* occ.
vi. 2. This phrase is by no
merely *hebraical* or *hellenistical*,
often used in the Greek writers, as
e seen in *Wetstein.*
ις, att. ως, ἡ, from κεκρισαι 2 pers.
ass. of κρινω *to judge.*
ment. John v. 22, 30. vii. 24. viii.
Comp. John xvi. 11. Spoken of
al judgement. Mat. xii. 36, 41, 42,
freq.
ωσιν, *To pass judgement* or *sen-*
John v. 27. Jude ver. 15. This
expression is thus applied in the best Greek writers. See *Raphelius, Wetstein* and *Kypke* on Mat. and *Macknight* on Jude.
Κρισις βλασφημος or βλασφημιας, *A reproachful* or *railing judgement* or *sentence.* occ. 2 Pet. ii. 11. Jude ver. 9. See *Wolfius* and *Macknight.*

II. *Judgement, justice.* occ. Mat. xxiii. 23. Comp. Mat. xii. 20.

III. *Judgement of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. It also implies *the punishment* consequent on *condemnation.* Mat. xxiii. 33.

IV. *The cause* or *ground of condemnation* or *punishment.* John iii. 19.

V. *A particular court of justice* among the Jews, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as it's jurisdiction extended, and punished criminals by strangling or beheading. occ. Mat. v. 21, 22. The learned reader may do well to consult on this subject *Raym. Martin*, Pugio Fid. pt. ii. cap. 4, § 4, and *Voisin's* Notes.

Κριτηριον, ου, το, from κεκριται 3 pers. perf. pass. of κρινω *to judge.*

I. *Judgement, the act* or *authority of judging* or *determining.* occ. 1 Cor. vi. 2. So *Lucian*, Bis Accusat. tom. ii. p. 331. Ουδεν ηγεισθαι ΚΡΙΤΗΡΙΟΝ αληθες ειναι. He thinks no *judgement* is true."

II. *A judicial contest* or *controversy, a lawsuit.* occ. 1 Cor. vi. 4.

III. *A judgement-seat, a tribunal, a court of judicature.* occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. מדין, (comp. *Theodotion* in Dan vii. 10, 26,) but also commonly by the Greek writers, particularly by *Diodorus Siculus* and *Polybius.* See *Wetstein.*

Κριτης, ου, ὁ, from κρινω *to judge.*
A judge. See Mat. v. 25. xii. 27. Luke xviii. 2. Acts x. 42. xiii. 20.

Κριτικος, η, ον, from κρινω *to judge, discern.* *Able to discern, a discerner.* occ. Heb. iv. 12.

ΚΡΟΤΩ. *Eustathius* thinks it formed by an onomatopœia from the *sound*; others derive it from κερας *a horn*, q. κερουω *to strike with the horn.* I know not whether it

it may not be more probably deduced from the Heb. קרה *to meet*.

To knock, as at a door, of which only it is spoken in the N. T. Luke xiii. 25. Acts xii. 13, & al. In this sense it is applied also by the Greek writers, *Xenophon*, *Plato*, and others. See *Wetstein* on Mat. vii. 7.

Κρυπτος, η, ον, from κρυπτω.

Hidden, *secret*. See Mat. vi. 4, 6. x. 26. Rom. ii. 29, where comp. Ps. li. 6, or 8. 1 Pet. iii 4. Κρυπτη, ης, ῆ, fem. agreeing with χωρα *place* understood, but used as a N. substantive for *a subterranean place*, or *vault*, "Crypta, testudo subterranea, locus abditus et cameratus." *Hederic*'s Lexic. edit. *Morell* 1766. occ. Luke xi. 33.

ΚΡΤΠΤΩ, by transposition, from כפר *to cover*, or from קבר *to bury*, see Mat. xiii. 35, 44. *Herodotus* uses γῆ ΚΡΤΠΤΕΙΝ *hiding* in the earth, for *burying*. lib. i. cap. 140.

I. *To hide*, *conceal*. Mat. v. 14. Luke xviii. 34. xix. 42. John viii. 59. xix. 38. So Mat. xiii. 44, εκρυψε *concealed*, *said nothing of it*, "*concealeth the discovery*." *Campbell*.

II. *To lay up*, *reserve*. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, Φαγειν απο τ μαννα τ κεκρυμμενε, *to eat of the* hidden *manna*, or rather, *of the manna* laid up. i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now *laid up*, reconditus, in heaven (comp. Col. iii. 3, in Greek), and which was typified by the *manna laid up* in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see *Vitringa* and *Johnston* on Rev.

Κρυσταλλιζω, from κρυσταλλος.

To shine like crystal. occ. Rev. xxi. 11.

Κρυσταλλος, ε, ὁ, from κρυος (which from Heb. קרח) *cold*, and στελλομαι *to concrete*.

I. *Ice*, *water concreted by cold*. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8, in Wisd. xvi. 22, and Ecclus. xliii. 20, or 24.

II. *Crystal*, so called from it's resemblance to *ice*. occ. Rev. iv. 6. xxii. 1.

So the Heb. קרח signifies both *ice* and *crystal*, and κρυσταλλος in the LXX answers to that word in the former sense, Job vi. 16, and in the latter, Ezek. i. 22.

Κρυφη. It seems properly the dative fem. of κρυφος *secret*, from κρυπτω *to hide*, and is used adverbially for εν κρυφῃ χωρᾳ *in a secret place*.

In secret, *in private*. occ. Eph. v. 12, where the Apostle probably alludes to the abominable impurities *secretly* practised by the Heathen in their religious *mysteries*. See *Whitby*'s and *Doddridge*'s Note, and *Leland*'s Advantage and Necessity of the Christian Revelation, pt. i. ch. 8, and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.

The LXX use εν κρυφῃ in the same sense, Ps. cxxxix. 15. Isa. xlv. 19. xlviii. 16.

ΚΤΑΟΜΑΙ, κτωμαι, perhaps from the Heb. קנה, the infinitive of קנה *to hold*, *possess*, *acquire* (dropping the ה), to which the V. κτασομαι generally answers in the LXX.

I. *To acquire*, *prepare*, *provide*. occ. Mat. x. 9.

II. *To acquire* by money or a price, *to purchase* with money. occ. Acts viii. 20. xxii. 28. i. 18, εκτησατο *purchased*, i. e. was the *occasion* of purchasing (comp. Mat. xxvii 3, &c.); and observe, that verbs are often thus used in scripture. See *Wolfius*, *Doddridge*, and *Glassius*, Phil. Sacr. lib. iii. tract. 3. cap. 10.

III. *To possess*. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where *Kypkelius* shews, that αναπλασθαι τας ψυχας is used by the Greek writers, particularly *Polybius*, for *refreshing* or *recovering the souls* of men spent with fatigue, and thence interprets κτησασθε τας ψυχας ὑμων in St. Luke by *keep*, *possess*, or *keep in possession* (as it were) *of your souls*. But *Campbell* (whom see) renders the words Εν τῃ, &c. Save yourselves *by your perseverance*, making them parallel to Mat. x. 22. *Kypke* concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that κτησασθε is here equivalent to the fut. κτησεσθε *ye shall preserve*, which is indeed the reading of the *Alexandrian* and three other MSS, and favoured by the ancient Syriac and Vulgate versions. To shew that the phrase κτησασθαι τας ψυχας is not an *hebraism*, *Kypke* cites from *Lysias*, ΤΑΣ ΨΥΧΑΣ

Σ αλλοτριας ΚΕΚΤΗΣΘΑΙ *to pre-
ir lives* of others."
ίος, τό, from εκτημαι or κεκτημαι
f κταομαι.
session. occ. Mat. xix. 22. Mark

:ularly, *An immoveable possession,
ate in land*. occ. Mat. xix. 22.
x. 22. Acts v. 1. (comp. ver 8.)
i. 45, and see *Wetstein* on Mat.
:.
ος, ους, τό, from κταομαι *to possess*,
: the Heb. מקנה, to which κτηνος
lly answers in the LXX, is used
tle, from the V. קנה *to possess*.
t of burden. occ. Luke x. 34. Acts
14.
α, η, τα. *Cattle, beasts for slaugh-*
:. 1 Cor. xv. 39. Rev. xviii. 13.
ρος, ὁ, from κεκτημαι 3 pers. perf. of
:.
ssour. occ. Acts iv. 34.
either from κταω—ομαι *to possess*,
nediately from Heb. קנה the infin.
to possess, acquire, get, (dropping
to which verb κτιζω answers in the
of Gen. xiv. 19, 22. Prov. viii. 22.
xxii. 15.
mer it signifies *to found a city* or
le place (see Il. xx. lin. 216.
. xi. lin. 262.); but in the N. T.
eate, produce from nothing. Mark
9. Col. i. 16. Rev. iv. 11. This
erely hellenistical sense of the word,
ich it is frequently used by the LXX
: Heb. ברא. As few, if any, of the
then Greeks had any notion of *cre-*
properly so called, so had they no
to express it.

re was among the Heathen Natural Phi-
a great variety of opinions about the
the world, and the nature of the element
its of which they pretended particular
have been formed. Some maintained
r was the principle of all things, others
pre-eminence to the air, others to the
s to homogeneal parts, &c. but *they all
his, that the matter of the world was unpro-
ey never disputed among themselves upon the
Whether any thing was made out of nothing?
reed that it was impossible.*" *Bayle*'s Dict-
nder the article EPICURUS, Note R.
Dr. *Ellis*'s excellent Enquiry, Whence
/isdom, &c.? Append p. 76, 77; *Leland*'s
e and Necessity of the Christian Reve-
rt i. ch. 13. p. 278, &c vol. i. 8vo; *En-
Brit.nica*, in CREATION, and in META-
No. 204.

II. *To form out of pre-existent matter*. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. ברא, Deut. iv. 32. Comp. Gen. i 27 v. 1, 2, in the Heb
III. *To make, compose*. Eph. ii. 15.
IV. *To create* and *form*, in a spiritual sense. It denotes spiritual *regeneration* and *renewal*. Eph ii 10. iv. 24.

Κτισις, ιος, att. εως, ἡ, from κτιζω.
I. *A creation, production from nothing*. Mark xiii. 19. Rom i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp Col. i. 15.
II. *Formation, structure*. occ. Heb. ix. 11.
III. *A creature*. Heb. iv. 13.
IV. *A human creature*, or *the rational creation*. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see *Macknight*.
V. It denotes *spiritual regeneration and renovation*. 2 Cor. v. 17. Gal. vi. 15. Comp. Κτιζω IV.
VI. Ανθρωπινη κτισις, 1 Pet. ii. 13, is in our Translation rendered *ordinance of man*, so *Martin*'s French, *établissement humain*, and is supposed to refer only to the *magistrates* immediately afterwards mentioned†, and to their being *invested* with political power, which *investiture* must, in all ordinary cases at least, be performed *by*, as well as *to*, men, though the *authority* of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. But perhaps πασῃ ανθρωπινῃ κτισει in 1 Pet. ii. 13, might be more justly translated, *to every human creature*, as πασῃ τῃ κτισει, without ανθρωπινῃ, signifies Mark xvi. 15. Col. i. 23. comp. Rom. viii 19, 22; and so the ancient Syriac version renders the words in St. Peter by לכלהין בני אנשא *to all the sons of men*. And on this interpretation the sense of St. Peter's injunction will be, *Submit yourselves* to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governours, to whom he *particularly* inforces obedience, because the *Jewish* converts to Christianity were by the Heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were some-

† Just as the Romans say creare *consulem, to create* a consul; creare *regem, to create* a king. *Phædrus*, lib. i. fab. 30. *Livy*, lib. i. cap. 35.

times really, inclined to rebellious principles. At ver. 18, he injoins the submission of servants to their masters, and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13.

Κτισμα, ατος, το, from κτιδμαι perf. pass. of κτιζω.

A creature. occ. 1 Tim. iv. 4. Jam. i. 18. Rev. v. 13. viii. 9.

Κτιστης, ου, ὁ, from κτιζω.

A creator. occ. 1 Pet. iv. 19.

Κυβεια, ας, ἡ, from κυβευω *to play at dice, so to cheat, deceive,* (thus *Arrian.* Epictet. ii. 19. Τι—τους αλλους ΚΥΒΕΤΕΤΕ; why do ye *cheat* others?") from κυβος *a cube* or *die*, which *Eustathius* derives from κυπτω *to bend* or *tend* downwards, as *dice* are usually cast; but perhaps it may be better deduced from the Heb. נקב *to mark with a hole* or *dent*, the נ being dropt, as usual.

I. *A playing at dice*, so used by *Athenæus* in *Wetstein* on Eph. iv. 14.

II. *Sleight, cheating, artifice*, or *dexterity*, such as is frequently employed by *gamesters with dice*. So *Theodoret* on the place. Κυβειαν την πανουργιαν καλει, Πεποιηται δε απο του κυβευειν το ονομα· Ιδιον δε των κυβευοντων το τηδε κακειστε μεταφερειν τας ψηφους, και πανουργως τουτο ποιειν. The Apostle calls *craft* κυβεια, which is a N. formed from κυβευω *to play at dice:* Now gamesters of this sort use to move the dice to and fro, and to do this *craftily*." occ. Eph. iv. 14, where see *Elsner* and *Wetstein*.

Κυβερνησις, ιος, att. εως, ἡ, from κυβερναω *to govern*, which from Heb. גבר *to be strong;* whence as Ns. גביר *a master*, גבירה *a mistress;* whence also the Latin *guberno*, &c. French *gouverner*, and Eng. *govern*, &c.

Government, direction. occ. 1 Cor. xii. 28; where *Theophylact* explains κυβερνησεις by το κυβερναν, ηγουν οικονομειν τα των αδελφων, *governing* or *managing* the affairs of the brethren."

Κυβερνητης, ου, ὁ, from κυβερναω, which see under Κυβερνησις.

The steersman, pilot, or *master* of a ship. "* Κυβερνητης the *master* or *pilot* had the care of the ship, and government of the seamen therein, and sate at the stern to *steer;* all things were managed according to his direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called κυβερνητικη τεχνη." Τις γαρ εστιν εν νηι κυριος; Ὁ ΚΥΒΕΡΝΗΤΗΣ. Who is master in the ship? The *pilot*." Says *Arrian*, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17.

This word is often used in the profane writers (see *Wetstein* on Acts), and in like manner the V. κυβερναω, and the Latin *guberno* and *gubernator*, usually refer to the *managing* or *steering of a ship.*

Κυκλοθεν, Adv. from κυκλος *a circle*, with the syllabic adjection θεν denoting *from* or *at* a place.

Around. It is joined with a Genitive. occ. Rev. iv. 3, 4. v. 11.—used absolutely. occ. Rev. iv. 8.

ΚΥΚΛΟΣ, ου, ὁ, from the Heb. גלגל *something turning round, a wheel*, ג being softened into κ (as in κυλιω from גל), and the former ל dropt.

A circle. In the N. T. it is used only in the Dative case, adverbially, κυκλῳ, for εν κυκλω, *round, round about, around.* Mark iii. 34. vi. 6, & al. Τας ΚΥΚΛΩι αγρους, Mark vi. 36. So *Xenophon*, τας ΚΥΚΛΩι χωρας; and *Plutarch*, τας ΚΥΚΛΩι πολεις. See more in *Wetstein.* ΚΥΚΛΩι του θρονου, round about *the throne*, Rev. iv. 6. So *Wetstein* on Rev. v. 11, cites from *Xenophon*, ΚΥΚΛΩι το στρατοπεδου, *round about* the camp."

Κυκλοω, ω, from κυκλος.

To encircle, surround. occ. Luke xxi. 20. John x. 24. Acts xiv. 20. Heb. xi. 30. Rev. xx. 9.

Κυλισμα, ατος, το, from κεκυλισμαι perf. pass. of κυλιω.

A rolling, wallowing. occ. 2 Pet. ii. 22, where *Kypke* cites from *Arrian*, Epictet. lib. iv. cap. 11. p. 423, Απελθε, και χοιρῳ διαλεγου, ἱν ΕΝ ΒΟΡΒΟΡΩι μη ΚΥΛΙΗΤΑΙ. Go, and argue with a hog not to *roll in the mire.*"

ΚΥΛΙΩ, from the Heb. גל or גלל *to roll*, to

* *Potter's* Antiquities of Greece, vol. ii. b. 3. ch. 19.

which

this verb, when used in the LXX, ly answers.

Κυλιομαι, Pass. or Mid. *To roll*, occ. Mark ix. 20.

, ῆ, ον, probably from the Heb. *oked, distorted.*

any, or *even all, the limbs crooked, d, luxated, contracted.* Thus *Kypke* . at large explains the word on the ty of *Hippocrates*, who even ap- to a *short* or *distorted ear.* occ. v. 30, 31. xviii. 8. Mark ix. 43.

κλος, το, from the Heb קים *to* so the Eng. *a surge* is from the urgo *to arise.*

e, a billow. See Mat. viii. 24. er. 13.

, ε, το, from κυμβος *hollow*, which κυμμαι perf pass. of κυπτω *to bend. bal*, a concavo convex plate of r other metal, the concave side of being struck against another plate same kind, produces an *acute*, , *inharmonious* sound. occ. 1 Cor. where see *Locke, Doddridge, Wet-*id *Macknight.*

XX use this word frequently for eb. מצלתים, and more rarely for .

N, ε, το.

a kind of *herb.* It is plainly de-rom the Heb. name כמן, which is e V. כמה *to be hot*, on account of rm qualities of this plant. occ. xiii. 23.

ε, το, a diminutive from κυων, *dog.*

a whelp, catellus. It is a term of contempt than κυων, and is thus by *Arrian*, Epictet. lib. ii. cap. 22. PIA ωδεποτ' ειδες σαινοντα κ. τ. λ; ou never see *curs* wagging their tc.?" Our blessed Lord, speaking ew, applies this name to the *Hea-*vho might but too justly be so on account of their many *impuri-*d *abominations.* Comp. Κυων II. e *Wetstein* on Mat. occ. Mat. xv. . Mark vii. 27, 28.

, from the Heb. כף *to bend.*

id, stoop down. occ. Mark i. 7. iii. 6, 8. So *Theophrastus*, Ethic. ap. 24. ΚΑΤΩ ΚΕΚΥΦΩΣ, *Stoop-rwards*, or *holding down his head*, cian Amores, tom. i. p. 1060.

Κυρια, ας, ἡ, from κυριος *a lord.*

A lady. occ. 2 John ver. 1, 5.

Κυριακος, η, ον, from κυριος.

Of or *relating to the Lord, the Lord's.* occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So *Ignatius* uses κυριακην for *the Lord's day*, Ad Magnes. § 9; and this is the usual name of *Sunday* with the subsequent Greek Fathers. The Saxon cynce, Scottish *kirk*, and our Eng. *church*, are from the same Greek word κυριακη, q. d. *the Lord's* house.

Κυριευω, from κυριος *a lord, master.*

To have or *exercise rule* or *authority over, to rule over*, q. d. *to lord it over.* Luke xxii. 35. Rom. vi. 9, & al.

ΚΥΡΙΟΣ, ε, ὁ. *Plutarch* informs us, that Κυρος the name of *Cyrus*, who in the O. T. (Isa. xliv. 28. xlv. 1.) is called כורש, did in Persic signify the *Sun**. This name then seems an evident corruption of the Heb. חרם *the Sun*, i. e. *the solar orb* or *fire;* and as the *Sun* is manifestly the great *ruler* in material nature, and the idolaters of several nations accordingly worshipped him under the title of † כלך *the King*, and † בעל *the Ruler, Lord*, so from the same word חרם may, I think, be deduced the Greek κυρος *authority*, κυριος *lord*, and even the verb κυρω *to exist;* for it was a heathen tenet, that the *Sun* was *Self-existent.* Thus, for instance, the *Orphic* Hymn, Εις Ἡλιον, lin. 3, calls him Αυτοφυης *Self-born.*

I. It imports *property* or *possession*, and is spoken of men.

A lord, master, in respect of a servant or slave. Eph. vi. 5, 9. Col. iii. 22, & al. *A master* or *owner* of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33, &c.

Applied by a wife to her *husband*, 1 Pet. iii. 6; where see *Campbell's* Prelim. Dissertat. p. 304, &c.

It is also a title of the *Roman Emperour*,

* Speaking of the name Κυρος or *Cyrus*, he observes, απο του ἡλιου γινεσθαι φασι· ΚΥΡΟΝ γαρ καλειν Π ρσας τον ΗΛΙΟΝ. They say it is taken from the *Sun;* for the Persians called the *Sun*, *Kuros.*" *Plutarch* in *Artaxerx.* tom. i. p. 1012, A. So, long before him *Ctesias* in Persic. Excerpt. cap. 48. Τιθεται το ονομα αυτου απο του ΗΛΙΟΥ ΚΥΡΟΝ. See *Vitringa* Observat. Sacr. lib. i. cap. 8. § 14.

† See *Heb.* and *Eng.* Lexicon under מלך II. and בעל III.

as in the profane Greek writers, and as Dominus in the Latin. Acts xxv. 26, where see *Wetstein*.

II. In the Vocative, both singular and plural, it is used as a title of *respect*, like *Sir* and *Sirs* in English. Mat. xxvii. 63. John iv. 11, 15. v. 7. xii. 21. Acts xvi. 30, & al.

III. In the LXX it answers to the several names or titles of God, אדני, אל, אלוה, אלהים, צור, שוי, but far most frequently to יהוה; and when applied in this last manner, it may not improperly be derived from κυέω *to be, exist, subsist*, to which V. Κύριος in this view may seem to bear such a relation as יהוה doth to הוה *to be, subsist* *.

In the N. T. likewise Κύριος, when used as a name of God, though it sometimes answers to אדני (comp. Mat. xxii. 44. Mark xii. 36, with Ps. cx. 1, †), yet it most usually corresponds to יהוה *Jehovah*, and in this sense is applied,

1. *Essentially*, or to the *Three* persons of the ever-blessed Trinity. Mat. iv. 7. (Comp. Deut. vi. 16.) Mat. iv. 10. (Comp. Deut vi. 13.) Mark xii. 29. (Comp. Deut. vi. 4, 5.) Luke iv. 19. (Comp. Isa. lxi. 2,) & al.

2. *Personally*, or to *one* of the divine persons, as to the *Son*, Mat. iii. 3. (Comp. Isa. xl. 3.) Rom. x. 13. (Comp. Joel iii. 5, or ii. 32.)—to the *Holy Ghost*, Acts iv. 29, 33. (Comp. ver. 24, 25), and ch. i. 16. and 1 Cor. xii. 8, 9, 10. "It is in the writings of the Apostles simply and absolutely ascribed to Christ, says *Zanchie*, a thousand times." *Leigh* Crit. Sacr. But in many of these passages it seems rather to correspond to the Heb. אדני, which denotes *power* or *dominion*, than to יהוה, which imports *necessary existence*.

We find *Epictetus*, in *Arrian*, lib. ii. cap. 16, adopting, as in other instances, the scriptural or christian style, ΚΥΡΙΕ Ὁ ΘΕΟΣ, πως μη αγωνιω; *O Lord God*, how shall I escape solicitude?" For it does not appear that any of the *ancient* Heathen Greeks ever gave the title Κύριος to any of their gods. Comp. under Ἐλεέω I.

* See *Pearson* on the Creed, Art. II. Our Lord. p 161, 4. Note. edit. fol. 1662.

† Comp. Ecclus. li. 10, and *Arnald* there.

Κυριότης, ητος, ἡ, from κύριος.

I. *Dominion, power*, or *authority*, either *angelical*, occ. Eph. i. 21, or according to some, *magistratical* or *civil*, occ. 2 Pet. ii. 10. Jude ver. 8; but in these two latter texts, as well as in the first, *Whitby*, whom see, understands it, of *angelical* powers.

II. Κυριότητες, ων, αἱ, *Powers, a certain order of angels*, an abstract term being used for a concrete. occ. Col. i. 16.

Κυρόω, ω, from κύρος *authority, confirmation*, which see under Κύριος.

To confirm, i. e. by a public or solemn act. occ. Gal. iii. 15. 2 Cor. ii. 8, where see *Raphelius*.

ΚΥΩ.

To be pregnant, or *with young*. It may be very probably derived from the Heb. קוה *to stretch, expand*, as the pregnant womb. This verb occurs not in the N. T. but is inserted on account of it's derivatives.

Κυων, κυνος, ὁ, ἡ, from κυω *to be pregnant*.

I. *A dog*, so called from their *prolific* nature; as perhaps the Eng. name *dog* is ultimately from the Heb. דג *to increase exceedingly*. occ. Luke xvi. 21. 2 Pet. ii. 22.

II. It denotes men who resemble *dogs* in being of an impudent, impure, greedy, snarling, fierce, noisy disposition. occ. Mat. vii. 6. Phil. iii. 2. Rev. xxii. 15. See *Bochart*, vol. ii. 686. *Suicer* Thesaur. in Κυων, and *Wolfius* and *Vitringa* in Rev.

ΚΩΛΟΝ, ου, το, from כלה *to finish, complete*. *A larger limb* or *bone* of the human body; whence *a larger member of a period*, and the *point* which denotes it, is called by the same name, *Colon*. occ. Heb. iii. 17, where the Apostle, by using this word, sets before our eyes, as it were, the unburied *limbs* and *bones* of those who fell in the wilderness. Comp. Ps. cxli. 7. The LXX, however, use the same word κωλα for the Heb. מגורים *carcases*. Lev. xxvi. 30. Num. xiv. 29, 32, 33, & al.

ΚΩΛΥΩ, from the Heb. כלא, (Eccles. viii. 8.) infin. of the V. כלא *to restrain*.

I. *To restrain*, *hinder*. Luke xi. 52. Acts viii. 36. xi. 17. Rom. i. 13.

II. *To restrain, withhold, keep back*. Luke vi. 29.

III. *To forbid*. Mark ix. 38, 39. 1 Thess. ii. 16. 1 Tim. iv. 3, Κωλυοντων γα-

μειν,

ικεχεσθαι βρωμάτων, forbidding *to* ', (commanding) *to abstain from* ; where a word *contrary* in sense to νων is to be supplied in the latter ber of the sentence. Comp. 1 Tim. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. v. 29, where see *Kypke*.

ices of the like ellipsis are to be in the best of the Roman writers. in the first Satire of *Horace*, quis- *ery one* is to be supplied in the third nstead of nemo *no one* in the first. *ero* De Fin. lib. ii. cap. 8. "*Rectè* s negat *unquam bene cœnâsse Gal- ; rectè miserum.* Therefore he as) justly *denies* that Gallonius ever d well; and justly *(affirms)* that s miserable." And *Grotius* cites *Phædrus*, lib. iv. fab. 17, lin. 31, ascology very similar to that in . iv. 3, "*Non* veto *dimitti, verùm ri fame.* I do not *forbid* them to be sed, but (I *command* them) to be ed with hunger." Compare *Terence*, a, act. iii. scen. 5, lin. ult.

que hoc tempus præcavere mihi me, haud te i sinit.

ne time *(obliges)* me to take care self, and does not *suffer* me to thee." See Madame *Dacier*'s Note. ore in *Pole* Synops. where *Beza*'s n from *Homer*, Il. xii. lin. 267, has a near relation to the present ge;

ειλιχιοις, αλλαν ρητοις επεσσιν
ON.——

they *encouraged* (for some such as ωΐρυνον, εκελευον, or the like, ne learned *Damm*, is to be under- with kind, another they *reproved* harsh words." I add, that in the d *Dionysius Halicarn.* we have an resembling that of *Horace* above d to. Μηδεις ὑπολαμβανέτω με , ὅτι κ. τ. λ.—δε—ακουσας μαθέτω. *one* suppose me ignorant that &c. let *him* hear and learn." De Struc- rationis, sect. xxvi. p. 246, edit. . I conclude with an example *Plato* Apol. Socrat. § 18. edit. r, Νυν εν, ω Ανδρες Αθηναιοι, ΛΟΥ ΔΕΩ εγω ὑπερ εμαυτου απο- θαι—αλλ' ὑπερ ὑμων—Now there- fore, O Athenians, *I am far from apologizing* on my account, but *(I apologize)* for your sakes—"

ΚΩΜΗ, ης, ἡ, from the Heb. קום *to arise.* *A town, a village.* Mat. ix. 35. x. 11, & al. freq.

Κωμοπολις, ιος, att. εως, ἡ, from κωμη *a village*, and πολις *a city.* *A town.* It seems properly to denote *a larger kind of town*, superiour to κωμη *a village*, though inferiour to πολις *a city.* occ. Mark i. 38, where see *Josephus* De Bel. lib. iii. cap. 3. § 2. cited by *Kypke.*

ΚΩΜΟΣ, ου, ὁ. *Comus, The God of Feasting and Revelling;* for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כמוש *Chemosh*, the abomination of the *Moabites* and *Amorites.* See, inter al. Num xxi. 29. Jud. xi. 19, 24, and *Heb.* and *Eng.* Lexicon under כמש.

Jerome on Isa. xv. 4, tells us, that in *Nabo* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phegor.* But however this may be, there can be little doubt, but that part of the *religious services* performed to *Chemosh*, as to *Baal-Peor*, consisted in *revelling* and *drunkenness*, in *obscenity* and *impurity* of the grossest kinds.

II. *Revelling, lascivious feasting with songs and musick.* In this sense also the word is frequently used by the profane writers. According to *Hesychius*, Κωμοι are ασελγη ασματα και ποιηνικα, συμποσια- και ωδαι, *lascivious and obscene ballads, drunken songs;* or as *Theophylact*, τα των μεθυοντων μετ' ὠδων ασματα, *the abusive songs of drunkards;* and *Zonaras* explains the verb κωμαζειν by το μετα αυλων και κιθαρας, και ωδων, τον οινον πινειν, *drinking wine with the musick of flutes and of the harp, and with songs.* See more in *Suicer* Thesaur. under Κωμος, and in *Wolfius* and *Wetstein* on Rom. xiii. 13. occ. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.

In Wisd. xiv. 23, the idolaters are described as εμμανεις ΚΩΜΟΥΣ αγοντες, *making mad* revellings; and 2 Mac. vi. 4, informs us, that, during the persecution of *Antiochus*, the Temple *was filled*

ασωτιας και ΚΩΜΩΝ *with riot and* revellings. See *Arnald* on Wisd.

From the oriental כמוש, or immediately from the Greek V. κωμαζειν *to revel*, is derived the Latin *comessor* or *comissor*, &c. of the same import.

ΚΩΝΩΨ, ωπος, ὁ, ἡ.

A gnat, a species of *insect*. occ. Mat. xxiii. 24. *Bochart* shews (vol. iii. 564.) from *Aristotle*, *Plutarch*, &c. that by κωνωψ is properly meant a kind of *insect that is bred in the lees of wine*, and that ever after lives on acids, avoiding sweets. *Mintert* derives the word from * κωνος *a cone*, and ωψ *the face*, on account of it's *sharp* or *conical snout*. Some perhaps may rather choose to deduce it from the Heb. כנף *a wing*, or from † כן a kind of *insect*, and עף *to fly*, q. d. *a winged* or *flying insect*.

ΚΩΦΟΣ, η, ον, perhaps from the Heb. קפץ *to shut, to shut up*, or from חפה *to cover, overlay*; for *deafness* often arises from *obstructions*.

I. Properly, *Deaf, deprived of the sense of hearing*. Mat. xi. 5. Mark vii. 37. Luke vii. 22. And because they who are naturally *deaf* are also *dumb*, (see Mark vii. 32.) Hence

II. *Dumb, unable to speak*. Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14.

The word seems to denote both *deaf and dumb*, Luke i. 22; and it is plain from ver. 62, that *Zacharias* had lost his *hearing* as well as his *speech*. See *Wolfius* and *Doddridge*.

III. *Making dumb, occasioning dumbness*. occ. Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17. Many adjectives, both in Greek and Latin, are applied likewise in a *transitive* sense. So in *Homer*, Il. iii. lin 246, Οινον ΕΥΦΡΟΝΑ, *cheerful*, is used instead of *cheering*, wine; in *Virgil*, Georg. ii. lin. 127, felicis *mali* means the *happy-making* apple; and in *Juvenal*, Sat. xiii. lin. 27, divitis *Nili* is the *enriching* Nile.

* Which from the Heb. מס *to collect*, for a *cone* is gradually *contracted* or *collected*, as it were, to a *point*.

† See Exod. viii. 16, 17, 18. Ps. cv. 31, and *Heb.* and *Eng.* Lexicon under כן VII.

Λ, λ

ΛΑ ΛΑΓ

Λ, λ, *Lambda*. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes *ten*, and κ *twenty*, so the small λ denotes the *third decad* or *thirty*. In the old Cadmean alphabet it corresponded to the Hebrew or Phenician *Lamed* in name, order, and power; but it is not easy to say, whether it's form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

ΛΑ.

A particle used in composition, and denoting intenseness, *very much, exceedingly*, or the like; so it may not improbably be derived from the Heb. לה *to join, add*.

Λαγχανω, from the obsol. ληχω the same, which from the Heb. לקח *to take, receive*.

I. *To obtain*. occ. Acts i. 17. 2 Pet i. 1. Thus it is used not only by the LXX, 1 Sam. xiv. 47, for the Heb. לכד *to take*; but likewise by *Homer*, Odyss. xx. lin. 282, Ισην (μοιραν namely) ως αισα τεῳ ΕΛΑΓΧΑΝΟΝ, a part of the banquet equal to what they themselves had *gotten*." On this occasion we can hardly suppose there was any *drawing of lots*.

II. *To obtain by lot*. occ. Luke i. 9. The Jewish

h writers inform us in the *Mishna*, he various offices of the several s and Levites in the daily service letermined by *lot*. See *Pole* Synops. *Vetstein* on the text.

cast lots. occ. John xix. 24.

Adv. from ληθω Doric λαθω, *to lie* See under Λανθανω.

ely, secretly. occ. Mat. i. 19. ii. 7. vi. 28. Acts xvi. 37.

it. i. 19. *Wetstein*, whom see, ex- λαθρα by *without acquainting the rs* of his divorce from Mary, *with ason of it*, namely her supposed ry.

hn vi. 28, *Markland*, in *Bowyer*, αθρα with επιστα, that is, *whis- her*. So *Nonnus*.

αιος, ἡ The most probable deri- seems to be from λα or λιαν *very* and λαπω *to lick* or *LAP up*, as s do water in drinking (see *Homer*, . lin. 161.); for a whirlwind *vio- licks up*, as it were, the dust and ıt bodies in it's way. Λαπω may probably be derived from Heb. לב *ate, move to and fro*, or from לפת *aside*.

irlwind, a hurricane, a violent *Aristotle* De Mundo, cap. 4, ex- the word by πνευμα βιαιον και νον κατωθεν ανω, *a violent whirl- moving from beneath upwards; He-* by ανεμω συρροφη μετα ὑετω, *a ind attended with rain*. occ. Mark . Luke viii. 23. 2 Pet. ii. 17. This is used by *Homer* and *Lucian*. See *in* and *Kypke* on Mark.

, or ΛΗΚΕΩ. *Mintert* says it is l to Chald. לקא *to be struck, broken*; cannot find, that the Chald. V. is n this latter sense. Λαχεω seems a word formed from the sound, *ack, crash, &c.* in Eng.

· applies it to the *crashing* of bones struck with a battle-axe, Il. xiii. lin. ΛΑΚΕ δ' οστεα, the bones *crashed*; he *sound* of a shield when struck gh with a spear, Il. xx. lin. 277,— ἑ δ' ασπις ὑπ' αυτης.

reak or *burst with noise*. occ. Acts where see *Wetstein*.

, from the Adv. λαξ *with the heel*, which *Eustathius* deduces from the 1st fut. of λημι *to leave off*, as being the extremity of the *leg*; but it may perhaps be better derived from the Heb. הלך *to go, walk*; whence also the Latin *calco* to tread, and *calx* the heel.

To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under Κεντρον I.

The simple V. occurs not in the LXX, but the compound απολακτιζω is used in that version for the Heb. בעט *to kick up*, Deut. xxxii. 15.

ΛΑΛΕΩ, ω, from the Heb. ילל *to cry out, yell, howl*. *Mintert* observes, "that in the profane writers λεγειν and λαλειν differ; λεγειν signifying *to speak with premeditation and prudence*, but λαλειν *to speak imprudently and without consideration*; whence λαλειν αριστος, λεγειν αδυνατωτατος, is applied to him who *lets his tongue run*, but *does not speak to the purpose*; who *talks*, but *says nothing*. But this critical distinction is unknown to the * sacred writers." It may, nevertheless, serve to confirm the derivation of λαλεω above given. "This verb, adds *Mintert*, is used in the N. T. for *all kinds of speaking* by which the sentiments of the mind are expressed."

I. *To speak*, used transitively, Mat. ix. 18. x. 19, & al. freq.—intransitively, Mat. ix. 33. xii. 34. Mark i. 34, & al. freq. It is applied to God, John ix. 29. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.

In Heb. xi. 4, the *Alexandrian* and eleven later MSS read λαλει, which reading is followed by the Vulg. and both the Syriac versions, and received into the text by *Griesbach*.

II. *To speak in answer*. John xix. 10.

III. *To tell, command*. Acts ix. 6. x. 6; but observe that in this last verse all the words from ὁστις to ποιειν, inclusive, are omitted in four ancient and very many later MSS, in both the Syriac versions, and in the *Complutensian* edition; and they are accordingly rejected as spurious by *Wetstein* and *Griesbach*; and *Michaelis*, Introduct. to N. T. v. ii. p. 271, edit. *Marsh*, says they are "nothing more than a Greek translation, which *Erasmus* himself made from the Latin; and this interpolation, though not found in a single Greek MS, has been transferred to our modern editions."

* Comp. however, Λαλια II.

o speak, preach, publish. Mark ii. 2. 33. Acts iv. 31. 1 Cor. ii. 6, 7. b. ii. 2, & al. Comp. Mat. xxvi. 13. :b. ix. 19.

o tell, announce, report. Luke ii. 17, 18. ια, ας, ἡ. from λαλεω.

peech. occ. John viii 43.

Talk, prate, prattle. occ. John iv. 42, vhere it seems to imply *contempt*. Comp. Ecclus. xxxii. 4, or 6.

.. *Speech, manner of speech, dialect.* occ. Mat. xxvi 73. Mark xiv. 70.

ΛΜΑ, Heb.

For what? why? Heb. לְמָה, which from ל *for*, and מה *what?* occ. Mat. xxvii. 46.

Λαμβανω, from the obsolete λημβω (which see), as μανθανω from μαθω. λαγχανω from ληχω, λαμβανω from ληβω, λιμπανω from λειπω.

To take, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al.

II. *To receive.* Mat. x. 8. xix 29. xx. 7.

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25.

IV. *To take* or *receive money*, in the sense of *making gain.* 2 Cor xi. 20, Ει τις λαμβανει, αφ ὑμων namely, *if a man* make gain *of you.* Thus it is interpreted by the learned *Elsner.* Out of the instances produced by him and *Wetstein* of the like use of λαμβανω by the profane writers, I shall only cite from *Aristophanes*, Equit. lin. 863, Και συ ΛΑΜΒΑΝΕΙΣ ην την πολιν ταραττης. So you *make a gain* when you disturb the city;" and from *Xenophon*, Cyropæd. II. τα ΛΑΒΕΙΝ ἑνεκα και κερδαναι ποιουσιν, they do it for the sake of *receiving money* and gaining." *Wolfius*, however, after mentioning this interpretation, rather prefers another, which explains λαμβανειν by *getting* a person *into one's power*, and *making* him *subservient to oneself.* This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers.

V. *To take*, as a woman, *in marriage.* Mark xii. 19, 20, 21, 22. Thus applied also by *Polybius* cited in *Raphelius*, and by *Xenophon* in *Wetstein.*

VI. *To take upon oneself*, suscipere. Phil ii. 7.

VII. *To take, receive*, as an office. Acts i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5.

VIII. *To receive, admit*, as a person into one's house. 2 John ver. 10. Comp. John xix. 27.

IX *To receive, entertain, embrace.* Mat xiii 20. Mark iv. 16. John i. 12. xii. 4 xiii. 20.

X. *To take*, i. e. *procure* and *carry*, as mere. See Mat. xvi. 5, 7, 8. xxv. 3, John xviii. 3.

XI. *To receive, get, obtain.* Mat. vii. xxi. 22. Acts xxv. 16. xxvi. 10, Rom. v. 11. 1 Cor. ix. 24, 25, & al. Λαβειν διαδοχον, *To receive*, or *for a successour, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39 Mark xii 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. Rev. vi. 4.

XIV. *To seize*, as fear astonishment. Luke v. 26. vii. 16. It is applied in like manner by the Greek writers. See *Wetstein.*

XV. *To catch, take in*, as we say, implying deceit. 2 Cor. xii. 16. So *Wolfius* and *Wetstein* (whom see) cite from *Sophocles* in Philoctet. lin. 100, ΔΟΛΩι Φιλοκτην την ΛΑΒΕΙΝ, *to catch* Philoctetes by an *artifice* or *guile.*" So *Virgil*, Æn. ii. lin. 196, capti dolis.

XVI. *To take, assume.* John iii. 27. Heb v. 4. Rev. xi. 17, where see *Vitringa.*

XVII. *To be desirous of receiving, to act* or *be ambitious of.* See John v. 34, 41,

XVIII. Λαβειν αρχην, *To take a beginni to begin.* Heb. ii. 3. This phrase is in the same sense by *Polybius*, Æ and others of the Greek writers, as be seen in *Raphelius* and *Wetstein.*

XIX. Λαμβανειν προσωπον, *To accep person*, i. e. *to respect one man mor another out of regard to some extern circumstances.* occ. Luke xx. 21. Ga This is an *hellenistical* phrase used LXX for the Heb. נשׂא פנים senses; 1st, *To accept a man's per favour*, Lam. iv. 16. Mal. i. 8. *accept it with undue* or *partial je* in the N. T. Lev. xix. 15. Ps. Mal. ii. 9. So Ecclus. xxxv. 1 Comp. Θαυμαζω II.

ΛΑΜΜΑ. Heb. The same as ΛΑΜ see. occ. Mark xv. 34, where see

ΛΑΜΠΑΣ, *αδος*, *ἡ*, from the Heb. לפיד, for which the LXX have constantly used this word M is inserted, as usual, before *π* and *β*, not only in the Greek derivatives, λαμπας, λαμπω, λαμπεταω, but also in the Chald. לִמְפָד and Syriac לִמְפָדָא *a lamp*. לִבְיָא in *Jonathan Ben Uziel's* Targum on Exod. xx. 2, 3, is used like the Heb. לפיד in Gen. xv. 17. Exod xx. And observe, that though *τ* or *δ* is dropped in the nom. sing. of the Greek λαμπας, it appears in the oblique cases, λαμπαδος, λαμπαδι, λαμπαδα, &c.

In general it denotes something *burning* and *shining brightly*.

I. *A torch*. Rev. viii. 10. So the Romans sometimes called *a comet*, fax *a torch*, or fax cælestis *a heavenly torch*. See *Daubuz*. Comp John xviii. 3, and Φανος.

II. *A lamp*. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See *Harmer's* Observations, vol iv. p. 430, 1.

On Mat. xxv 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couple home with *torches* or *lamps*. Thus *Homer*, Il xviii. lin. 491, &c.

——Εν τη μεν γαμος τ' ἠτορ, επιπτατο δε
Νυμφης δ' εκ θαλαμων, δαΐδων υπολαμπομεναων,
Ηϊεσαν δ' αἰα κατα πτολιν ἠ υμεναιος οἰμος.

Here sacred pomps and genial feast delight,
And solemn dance, and *hymeneal* rite;
Along the street the new-made brides are led,
With *torches flaming*, to the nuptial bed.
POPE.

So the Messenger in *Euripides'* Helena, lin. 728, &c says to *Helen*, that he remembers the *lamps* or *torches* he carried before her and *Menelaus* at their wedding:

Μνω αντιωμαι σον τον ὑμεναιον παλιν,
Και ΛΑΜΠΑΔΩΝ μεμνημαι', ἁς τεταρσοις
Ἱππαις τροχαζων παρ' ἐφιππον σου δ' ἐν ἐξοδοις
Σον πρὸ Νυμφην ἐλαμπ' ἐλιπες ολβιον.

Now do I recollect your bridal-day,
The *lamps* I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends: The trumpets and drums go before them, and they are *lighted* by a *multitude of massals*, which are a kind of *flambeaus*.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and *many of those massals* already mentioned *are kept ready for their arrival*, besides those that accompany them, and go before the *palanquin**."

This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins *go out and meet the bridegroom with their lamps*. That the Roman brides also were led home to their husbands houses in the evening by the light of *torches*, is too well known to be insisted on. See *Kennet's* Roman Antiquities, pt. ii, book 5. ch. 9, and the passages cited by *Wetstein* on Mat. xxv. 1.

Λαμπρος, α, ον, from λαμπω *to shine*.

I. *Shining, resplendent, bright, clear*. occ. Rev. xxii. 1, 16. Comp. Acts x. 30.

II. *White, bright, dazzling*. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So *Homer*, speaking of a χιτων or *inner garment*, says, Odyss. xix. lin. 234, ΛΑΜΠΡΟΣ δ' ην ἡελιος ὡς, it was *bright*, or *white*, like the *sun*." Λαμπρος seems to signify *white* with peculiar propriety; since, as the Naturalist well knows, *whiteness* arises from the composition of the *luminous rays* of *all* the other colours.

III. *Splendid, white*, candidus. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So *Wetstein* on Luke xxiii. 11, cites from *Plutarch* ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ; and from *Diodorus Siculus*, ΕΣΘΗΤΑΣ ΛΑΜΠΡΑΣ. See also *Wolfius*, Bp. *Pearce*, and *Campbell* on this text.

Λαμπροτης, τητος, ἡ, from λαμπρος.

Splendour, brightness. occ. Acts xxvi. 13.

Λαμπρως, Adv. from λαμπρος.

Splendidly. occ. Luke xvi. 19. So an old comic writer in *Menandri* and *Philem.* Reliquiæ, p. 208, lin. 65, edit. *Cleric.* ΛΑΜΠΡΩΣ γαρ ενιοι ζωσιν—For some live *splendidly*—

Λαμπω, from λαμπας, which see.

To shine, emit or *give light*. occ. Mat.

* *Agreement of Customs between East-Indians and Jews*, Artic. xvii. p. 68, edit. *London*, 1705.

v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6.

Λανθανω, from λαθω, or ληθω, which see.

I. *To be hid.* occ. Mark vii. 24. Luke viii. 47.

II. *To be hidden, unknown to.* occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So *Demosthenes* and *Plato*, cited by *Wetstein* on ver. 5, Μηδε τυθ' ΥΜΑΣ ΛΑΝΘΑΝΕΤΩ, Neither *be ye ignorant* of this." Heb. xiii. 2, ΕΛΑΘΟΝ τινες ξενισαντες αγγελους, *Some have entertained angels* without knowing it." In the Greek expression there is an ellipsis of the pronoun ἑαυτους after ελαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθανω or ληθω with a participle is very common in the purest Greek writers. See *Alberti* and *Raphelius*, the latter of whom observes, that the pronoun is sometimes expressed, as by *Xenophon* in his Œconomics, Ταυτα τοινυν ΕΛΕΛΗΘΕΙΝ ΕΜΑΥΤΟΝ επισαμενος. Truly *I knew not* that I understood these things." So *Plato*, cited in *Hoogeveen*'s Note on *Vigerus*, De Idiotism. cap. v. sect. 8, reg. 3. ΕΛΑΘΟΜΕΝ ΗΜΑΣ ΑΥΤΟΥΣ παιδων ουδεν διαφερουσης. *We knew not* that we differed nothing from children." See other instances in *Wetstein* on Heb.

Λαξευτος, η, ον, from λαξευω *to cut* or *hew stone*, which from λαας or λας *a stone* (perhaps from the Heb. לחה *to join, unite*, on account of the strong *cohesion* of it's parts), and ξεω *to scrape, chip, hew*, which see.

To hew in stone, hew out of a rock. occ. Luke xxiii. 53. Comp. Λατομεω.

ΛΑΟΣ, ου, ὁ. Some deduce it from λας, λαος, *a stone*, referring to the fable of *stones* being changed into men after *Deucalion*'s flood; others from λαυω or λαω *to enjoy*, because men are formed for the *enjoyment* of each other's *society*. *Eustathius* in Il. i. from λα *very much*, and αυω *to sound*, because ὁ λαος πολυφωνος, a *people* makes a *great sound*." All these derivations seem very forced; λαος may rather be deduced from the Heb. לחה *to join, associate*, as δημος *a people* (which see) from δεω *to bind*.

I. *A people, a nation, a number of men* joined together *by the common bands of society*. See Luke ii. 10, 31, 32.

II. *The common people, the multitude.* Mat. xxvi. 5. xxvii. 64. Luke i. 10.

III. It is spoken of the *Society of Christians*, or of the *Christian Church*. Mat. i. 21. 1 Pet. ii. 9, 10.

In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עם *a people*, the radical notion of which word is in like manner *to associate*.

Λαρυγξ, υγγος, ὁ.

The throat, properly the *larynx*, that is, says *Galen* in *Scapula*, *the upper part* and *entrance of the aspera arteria*, or *windpipe*. It may be derived either from λα *very much*, and ῥηγνυμι *to break*, on account of the *rough, uneven* texture of the *larynx*; or from λα *very much*, and ῥεω *to flow*, referring to the lubricating *fluid discharged* from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name guttur may be in like manner from gutta *a drop*, or from the Greek χυτρα, which from χεω *to pour forth*. *Martinius* deduces the reason of both the Greek and Latin names from the *throat's pouring forth words*; but this seems less natural. occ. Rom. iii. 13.

Λατομεω, ω, from λας *a stone* (which see under Λαξευτος), and τετομα perf. mid. of τεμνω *to cut*.

To hew stones. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. חצב *to hew*. And answering to the same Heb. word, it also denotes, in that version, *to hew out* in *stone* or *rock*, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. *Pearson* on the Creed, Art. IV. Note, and *Shaw*'s Travels, p. 264. occ. Mat. xxvii. 60. Mark xv. 46.

Λατρεια, ας, ἡ, from λατρευω.

I. *Service.*

II. *Religious service, worship.* occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6.

ΛΑΤΡΕΥΩ, from λα *very much*, and τρεω *to tremble* (which see), according to that of the Prophet, Mal. i. 6. *If I be a* master, *where is my* fear? and of the Apostle, Eph. vi. 5, Servants, *be obedient to them that are your* masters, *according*

to

flesh, with fear and trembling,

e, be a servant, in a civil sense.
is used in the profane writers,
ve, in a religious sense, *to wor-*
d that whether God, Mat. iv. 10,
74. ii. 37,—or creatures, Rom.
cts vii. 42.
articularly spoken of *performing*
itical service. Heb. viii. 5. ix. 9.
ii. 10.
s, το.
, so called, say the Greek Etymo-
from λαχαινω *to dig*, because the
digged in order to it's cultivation:
y we not as probably derive it,
artinius, *Thomasinus*, Dr. *Greg.*
&c. from the Heb. לח *green*,
ot withered, and so deduce the V.
ν from λαχανον? occ. Mat. xiii.
ark iv. 32. Luke xi. 42. Rom.
where see *Macknight*.
, ονος, ὁ. Latin.
, *a particular division* or *battalion*
Roman army. This word is plainly
from the Latin legio, which
go *to collect* or *choose*, and this
eb. לקח *to take*.
Roman *legion*, in the time of our
, probably consisted of about four
d two hundred foot, and three
horse occ. Mark v 9, 15. Luke
. Mat. xxvi. 53, where our Savi-
ms to allude to the *number* of his
mid, defenceless disciples, one of
had moreover proved a traitor.
the Evangelists use the word
so we may remark that *Polybius*,
ote about 150 years before Christ,
wise adopted the *Latin* military
Λεγεαι, τριαριοι πριγκιπες, σκιρα-
ες, κενλυριωνες, δεκεριωνες, lib. vi.
—472, edit. *Paris* 1616.
om the Heb. הגה *meditation*, *study*.
, *speak*, or *utter in words*. Mat.
. xi. 7, 9. xxii. 24. Acts viii. 6.
, & al. freq.—in asking, Mat. ii. 2.
. 6. xix. 9. Acts xxv. 20. Rom.
& al.—in answering, Mat. ix. 28.
iii. 19. John xxi. 15, 16, 22. On
xii. 70. John xviii. 37, comp.
Επω I, and *Campbell* on Mat.
1. I add from *Arrian* Epictet.
ant's Roman Antiquities, pt. ii. book 4,

lib. ii. cap. 4. Ουκ εισιν αι γυναικες κοιναι φυσει; ΚΑΙΓΩ ΛΕΓΩ. Women are not common by nature? *I say so too.*

II. Transitively, with an Accusative, *To speak of*, or *concerning*. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, *Whitby* cites *Plato* using λεγω with an Accus. in the same manner; and *Kypke* shews that this application of the V. is common in the Greek writers. Comp. Luke ix. 31.

III. *To say, command, give in charge*. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. Rom. xii. 3. Thus it is often used in the Greek writers. See *Elsner* on Luke viii. 14, and *Raphelius* on Rom. xii. 3. To the passages they have cited we may add from *Arrian*, Epictet. lib i. cap. 4. ΛΕΓΩ σοι αυλῳ αυλοθεν πορευεσθαι εις οικον. *I charge* him to go directly home."

IV. Λεγω, *To call, name*. Luke xx. 37. Λεγομαι, Pass. *To be called, named*. Mat. xxvi. 3, 14, 36, & al. freq. The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, *A place called Golgotha*, in Hebrew namely, ὁς εστι λεγομενος, *which* is called, or means, in Greek, κρανιου τοπος, *the place of a skull*. Thus John xx. 16, *Rabboni*, ὁ λεγεται, *which* is called, i. e. in Greek, διδασκαλε, *master*. So John iv. 25.

VI. It is applied to *writings*, Ἡ γραφη λεγει, *The scripture saith*. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So *Xenophon* in *Raphelius* on Mark xv. 28, ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ ταδε, and ΓΡΑΜΜΑΤΑ ΕΛΕΓΕΝ. So *Herodotus*, lib. i. cap. 124. *Herodian*, lib. vi. cap. 6, edit. *Oxon.* Comp. Luke i. 63. 2 K. x. 1, 6, in LXX.

VII. Λεγειν εν εαυτῳ, *To say within himself*, *to think*. Mat. iii. 9. ix. 21. Luke vii. 49. For the reason of this phrase, which appears to have been sometimes used by the Greeks (see *Wetstein* on Mat.), compare under Επω II.

ΛΕΓΩ.

To gather, collect, choose, or *take out*. The V. in this view seems a plain derivative from the Heb. לקח *to take*, and though not used in the N. T. it is here inserted on account of it's derivatives.

Λειμμα,

λειμμα, αλος, το, from λελειμμαι perf. pass. of λειπω *to leave.*
A remnant, residue, remainder. occ. Rom. xi. 5.

ΛΕΙΟΣ, α, ον, from the Heb. לח *smooth.* *Smooth, even, level, plain.* occ. Luke iii. 5. So *Homer,* Odyss. iii. lin. 103, ΛΕΙΗΝ ΌΔΟΝ.

ΛΕΙΠΩ, perhaps from the Heb. עלף *to faint, fail* in this sense, εκλειπω.
I. *To fail, be wanting,* desum, deficio. occ. Luke xviii. 22. Tit. i. 5. iii. 13. So *Josephus* of *Mariamne,* Ant. lib. xv. cap. 7, § 6. Το δ' επιεικες ΕΛΕΙΠΕΝ ΑΥΤΗΝ. But meekness *was wanting to her.*"
1. Λειπομαι, Pass. *To be deficient in,* or *destitute of.* In the N. T. it either governs a genitive of the thing, or is followed by the preposition εν. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers. See *Raphelius* and *Wolfius* on Jam. i. 4, and *Wetstein* on Jam. i. 5.
II. Λειπω, *To leave.* It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of it's derivatives; and in this sense may be deduced from the Heb. לפת *to turn aside,* or חלף *to pass away.*

λειτουργεω, ω, from λειτουργος, which see.
To minister publickly, in sacred offices. occ. Acts xiii. 2. Heb. x. 11. So *Josephus* De Bel. lib. ii cap. 17, § 2, mentions της κατα την λατρειαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who *ministered publickly* according to the (Jewish) service." —in works of charity. occ. Rom. xv. 27.

λειτουργια, ας, ἡ, from λειτουργος.
A publick ministration, ministry, or *service,* whether in sacred offices, in which sense it is often used in *Josephus,* see *Wetstein.* occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical.*

λειτουργικος, η, ον, from λειτουργος.
Performing publick service, ministring publickly. occ. Heb. i. 14.

λειτουργος, ὁ, ἡ, from * λειτος *publick* (which from λαος, attic λεως, *a people*), and εργον *a work, office.*
A public officer or *minister.* It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2.—of persons ministring in works of kindness, occ. Phil. ii. 25.—of the *fire* as *ministring* to Jehovah, occ. Heb. i. 7. The correspondent Heb. word to λειτουργους in Ps. civ. 4. is משרתי *ministers*; and in the LXX this N. often answers to the Heb. משרת *ministring* or *attending upon,* from the V. שרת. Comp. under Αγγελος V.

ΛΕΝΤΙΟΝ, ου, το.
A towel, a napkin. It is formed from the Latin linteum, which denotes any *linen cloth,* from linum *flax, linen,* which see under Λινον. Λεντιον, however, is used both by *Galen* and *Arrian,* as may be seen in *Wetstein.* occ. John xiii. 4, 5.

ΛΕΠΙΣ, ιδος, ἡ. The Greek Etymologists derive it from λεπω *to take off the bark, scales,* or &c. but I should rather deduce the verb from the noun, which seems a derivative from the oriental קלף or קלפ, which in Chald. and Syriac signifies *to join close together* (q. d. *to lap*); and perhaps had also the same meaning in Heb. *A scale.* occ. Acts ix. 18.

Λεπρα, ας, ἡ, from λεπις *a scale,* which see.
The leprosy. A foul cutaneous disease, appearing in dry white thin scurfy *scales* or *scabs,* either on the whole body, or on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. *The eastern leprosy* was a most filthy and loathsome distemper (Num. xii. 12.), highly contagious, so as to infect and seize even garments (Lev. xiii. 47, &c.) and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of *sin* both original and actual, may be seen in Lev. ch. xiii. and xiv, where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how *odious sin* is to God, so on the other they represent the *cleansing* of our *pollutions* by the *sacrifice* and *resurrection* of *Christ,* by the *sprinkling* and *application* of his *blood,* and by the

* Λειτον εκαλουν οι παλαιοι το δημοσιον. The ancients called what was publick λειτον," says *Ulpian* cited by *Wetstein* on Luke i. 63.

sanctifying

fying and *healing influences* of the *Spirit* on all our *powers* and *facul-* See Lev. xiv. 1—32.) The Greek Λεπρα seems to have been given to listemper on account of those *thin scales* (λεπιδες) which usually ap- d on the bodies of the *leprous*, and which they were sometimes so over- d as to look like *snow*. See Exod. Num. xii. 10. 2 K. v. 27; in 1 texts, though there is in the He- no word for *white*, yet I am per- d that it was designed to compare *prosy* to *snow*, as well on account of *hiteness* as the *flakiness* of it's scales. *lotus*, lib. i. cap. 138, mentions the :y as a disease among the *Persians* s time, and calls it also λευκην *the scab*. The passage deserves to be ribed: Ὁς αν δε των ασων ΛΕ- Ν η ΛΕΤΚΗΝ εχοι, ες πολιν ητος ερχεται, ουδε συμμισγεται τοισι αλ- Περσησι· φασι δε μιν ες τον ηλιον ταγονια τι ταυτ' εχειν. Whoever e citizens has the *leprosy* or *white* does not enter into the city, nor company with the other Persians. ey say he is afflicted with this dis- for some offense against the sun." *xcrates* * calls the Λευκη, or *white* y, φοινικιη νουσος *the Phœnician dis-* and *Celsus* † mentions two kinds *rosy* by the names of Αλφος and), both which appellations import ness, agreeably to the description ives of them. And I am well as- by a gentleman who resided some in *Turkey* in *Asia*, that he has seen al *leprous* persons in those parts e faces looked *quite white*, or to use wn comparison, *like the hoar-frost*. nore in *Heb.* and *Eng.* Lexicon un- ר I.

ς, ὁ, from λεπρα.

er, a person diseased with the leprosy. viii. 2. x. 8, & al.

ν, το, from λεπος *small*, which from ι *to fail*.

te, the smallest coin in use among ews, in our Saviour's time, equal to κοδραντης or Roman quadrans, and consequently to about ¼ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under Κοδραντης.

Λευιτης, ου, ὁ, from Λευι, Heb. לֵוִי, *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.

A Levite, one of the tribe of Levi, and so by birth *a Minister of the Temple*. occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευιτικος, η, ον, from Λευιτης.

Levitical, of the Levites, or *of the Tribe of Levi*. occ. Heb. vii. 11.

Λευκαινω, from λευκος.

To whiten, make white. occ. Mark ix. 3. Rev. [illegible]14.

Λευκος, η, ον, according to *Eustathius* and the *Etymologist*, from λευσσω *to see, look*, because things of a *white* colour are *conspicuous* or *easily seen*. The verb λευσσω itself is often used by *Homer*, as Il. i. lin. 120, & al. and may be derived from λις *a lion*, on account of his *sharp sight*, which is plainly from the Heb. לוּשׁ the same.

White. Mat. v. 36, as the light, Mat. xvii. 2. (So *Homer*, Il. xiv. lin. 185, ΛΕΤΚΟΝ δ' ηγε ΗΕΛΙΟΣ ὡς)—as snow, Mat. xxviii. 3. as wool, Rev. i. 14.—as fields a little before harvest, John iv. 35. So *Ovid*, Metam. lib. i. lin. 110,

Nec renovatus ager gravidis canebat *aristis.*
The fields untill'd look'd *white* with bending corn

Λεων, οντος, ὁ. The ancient Grammarians, with whom the learned *Bochart*, vol. ii. 715, concurs, derive it from λευσσω *to see* (of which under Λευκος), or from λαω *to behold*, or *view attentively*; whence αλαος *blind*. Λαω may be either from the Heb. לוּ, which, as a particle, sometimes denotes the *adhesion* or *attention* of the mind to an object, or from the Chaldee לְחֵא *see, behold*.

A lion, so called from his *sharp sight*; for he is, say *Bochart* and *Manetho*, οξυδερκεστατον θηριον, a *most sharp-sighted* beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that *the roaring of the lion* is in itself one of the most ‡ terrible sounds in nature: But it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way.

rrhetic. lib. ii. sub. fin. *Galen*, Explicat. *ippocrat.* See *Schuchzer*, Phys. Sacr. on

Medicin. lib. v. cap. 28, § 19.

‡ This is particularly remarked by *Kolben*. Nat. Hist. of the Cape, who says he had often heard it.

way. Hence that question in the prophet *Amos*, ch. iii. 8, *The lion hath roared; who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar 'till he beholds his prey, and is just going to seize it. This appears from Amos iii. 4. Isa. v. 29. Ezek xxii 25. Comp. Ps. civ. 21. Jer. ii. 15, and see *Bochart*, vol. ii. 729.

II. Figuratively, *A very powerful and cruel man, a tyrant.* occ. 2 Tim. iv. 17. In which passage St. Paul seems particularly to allude to the prophet *Daniel's* miraculous deliverance. Comp. also Ps. xxii. 21, or 22. xxxv. 17. lvi. 5.

* *Eusebius, Chrysostom, Theodoret, Œcumenius, Theophylact*, and the ancient Christian writers, in general, interpret *the lion* mentioned by the Apostle to mean that monster of *cruelty, Nero*, the Roman emperour. But *Clemens Romanus*, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said concerning St. Paul, that μαρτυρησας επι ΤΩΝ ΗΓΟΥΜΕΝΩΝ ουτως απηλλαξη απο του κοσμου, having suffered martyrdom under *the governours* he thus departed out of the world," our learned Bp. *Pearson* † was of opinion, that by the των ηγουμενων there mentioned were meant the two prefects of the prætorian guards, *Tigellinus* and *Sabinus*, who, during *Nero's* absence in Greece, were *governours* of the city under *Helius*, whom *Nero* had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by *the lion* in 2 Tim. iv. 17, the Apostle intended this *Helius*. The accurate Dr. *Lardner* however has very ably and at large defended the ancient opinion, that by *the lion* St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his *History of the Apostles and Evangelists*, chap. xviii. § 7, which he may also find in the 2d vol. of Theological Tracts published by Bp *Watson*, p. 432. Comp. p. 272, 277, 285; and I shall only further observe, that as St. Paul calls *Nero, the lion*, so *Maryas, Agrippa's* freedman, in *Josephus*, Ant. lib. xviii. cap. 7. § 10, gives *Tiberius* the same appellation, and informs his master of that emperour's death by telling him, τεθνηκεν Ο ΛΕΩΝ *the lion* is dead." Comp. Apocryphal Esth. ch. xiv. 13.

* See *Bochart*, vol. ii. 771, and *Suicer* Thesaur. in Αων III.

† De Serie & Success. Romæ Episc. Diss. i. cap. 8. § 2.

III In Rev. v. 5, Christ, on account of his *victorious resurrection* from death, is called the *Lion of the Tribe of Judah*, in allusion to *Jacob's* prophecy, Gen. xlix. 9.

ΑΗΒΩ. It may be from the Heb. לביא a *lion* or *lioness*, who *take* or *seize* their prey in a remarkable manner (see *Bochart*, vol. ii. 8, & seqt.); or perhaps from the oriental לף, which in Chaldee and Syriac signifies *to join close together, fasten, LAP*. See Targum on Exod. xxxvi. 10, 18. Lam. ii. 20, 22, and *Castell.* Lexic. in לפף.

In *Homer* this V. generally signifies *to take hold on with the hand*, or *hands*, i. e. *to fasten* or *lap the hands* upon. See *Damm.* Lex. col. 1419, &c. Hence

To take. In the present tense it is obsolete, but hence in the N. T. we have perf. Attic εἰληφα (for λελημφα), 2 aor. ελαβον, subjunct. λαβω, infin. λαβειν, particip. λαβων, 1 fut. mid. λημψομαι. See under Λαμβανω.

Λησμη, ης, ἡ, from λανθανομαι *to forget* (in *Homer*), mid. of ληθω *to lie hid.* See Λανθανω.

Forgetfulness, oblivion. occ. 2 Pet. i. 9, Λησμην λαμβανειν, or λαβειν, τινος, *to forget* a person or thing. This phrase is used in the same sense by *Josephus*, and frequently by *Ælian*. See *Wetstein* and *Kypke.*

ΑΗΘΩ, Doric ΑΑΘΩ. This, like the Latin lateo, is plainly from Heb. טמן *to hide.*

To lie hid, be hidden. This V. is often used by *Homer*, and in 2 aor. occ. Mark vii. 24. Luke viii. 47. Heb. xiii. 2. See Λανθανω.

ΛΗΝΟΣ, ου, ὁ.

1. *The large vessel in which the ancients used to tread their grapes, a wine-press.* May not ληνος, therefore, be a compound of

Heb. ל *for*, and יגה *to press*, or יין
The LXX frequently use ληνος for
b. גת or גתית properly the *wine-*
or *vessel where the grapes were by treading*. And it occurs figu-
r, Rev. xiv. 19, 20. xix. 15.
he cavity under the wine-press, in
the vessel was fixed, and which re-
he liquor pressed from the grapes,"
e, lacus. For the correspondent
n Mark xii. 1, is ὑπολήνιον. occ.
xi. 33. In this sense ληνος in the
often answers to the Heb. יקב.
ό. *Eustathius* derives ληρος from
much, and ῥεω, ῥω, *to speak*.
talc. occ. Luke xxiv. 11.
, ό, from λελῃϊσαι 3 pers. perf.
f λῃζω *to prey*, which the Greek
narians derive from ληϊς or λεια
but perhaps the V. ληϊζω should
be deduced immediately from לישׁ
kind of lion, and the Greek nouns
ived from the V. and not *vice*

er. See Mat. xxi. 13. xxvi. 55.
38. John x. 1, and *Campbell's*
. Dissertat. p. 574, and *Elsner* and
on Mat. xxi. 13.
from Heb. לקח *to take, get. To*
obtain by *lot, cast lots*. An obso-
whence in the N. T. we have
. ελαχον, &c. See under Λαΐ-

, att. εως, ή, from λελῃψαι 2 pers.
ass. of λαμβανω or λῃβω *to receive*.
ving. occ. Phil. iv. 15.
dv. from λα the same, or imme-
from the Heb. לה *to join, add*.
uch, exceedingly, very. Mat. ii. 16.
k al. Ὑπερ λιαν *Very exceedingly*;
the N. T. these two particles with
icle prefixed are used as a superla-
jective, των ὑπερ λιαν Αποστολων,
y chiefest *Apostles*, as our Eng.
tion well renders it. occ. 2 Cor.
xii. 11. So *Longinus* De Sublim.
xxiii. uses τοις αἰαν ωλεῖοις for
:hes.
Σ, ε, ό, from the Heb. לבנה the
which from לבן *white*.
ncense, Olibanum, a resinous sub-
produced from a tree growing in
t, particularly in Arabia. It is of
a *whitish* colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See *Wetstein* on Mat. ii. 11.

Λιβανωτος, ε, ό, or λιβανωτον, ε, το, from λιβανος.

A vessel to fume incense in, an incense-vessel, a censer. occ. Rev. viii. 3, 5. Comp. Θυμιατηριον. I do not find that the Greek writers ever use this word for any thing but the *frankincense* itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. לבנה.

ΛΙΒΕΡΤΙΝΟΙ, ων, οι.

This has been supposed to be a name formed from the Latin Libertini, which denotes *the sons of freed-men*, or *of those who were once slaves, but afterwards set free*; though in the † latter writers Libertinus is used for *a freed-man*, i. e. for *one who had been himself a slave, but was afterwards made free*. That there were a great number of Jews who came under the one or the other of these denominations, and who are by *Tacitus*, Annal. lib. ii. cap. 85, expressly called Libertini *generis*, of the *Libertine* race, may be seen proved in *Doddridge's* Note, and more fully in *Lardner's* Credibility, &c. vol. i. book i. ch. 3. § 4. occ. Acts vi. 9, where see also *Wolfius*. "But it is to be observed, says Bp. *Pearce* (whom I abridge), that with these *Libertines*, the *Cyrenians* and *Alexandrians* are here joined, as having *one and the same synagogue* for their public worship. And it being known that the *Cyrenians* (chap. ii. 10.) lived in Libya, and the *Alexandrians* in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas* in his Lexicon saying upon the word Λιβερτινοι, that it is ονομα του εθνους, *the name of a people*; and in a Latin Tract published with *Optatus's* Works, mention is made of *Victor, Episcopus Ecclesiæ Catholicæ Libertinensis*. From these two passages it appears there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of Λιβερτινοι, *Libertines*, when Christianity prevailed there,—in the reign of the Roman emperour *Hono-*

* See *Doddridge*.

† See *Suetonius* in Claudio, cap. 24. *Ainsworth's* Dictionary in *Libertinus*, and *Francis's* Note on *Horace's* Sat. vi. lib. 6, lib. 1.

tius.

rius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there."

Λιθαζω, from λιθος *a stone.*

To stone, "* *to pelt, beat,* or *kill with stones.*" John x. 31. Acts xiv. 19. Heb. xi. 37, & al.

Λιθινος, η, ον, from λιθος.

Stone, made of stone. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20.

Λιθοβολεω, ω, from λιθος *a stone,* and βεβλα perf. mid. of βαλλω *to cast.*

To stone, i. e. either *to pelt,* or *kill, with stones.* Mat. xxi. 35. xxiii. 37. Mark xii. 4. John viii. 5. Acts vii. 59, & al.

Λιθος, ε, ὁ, or ἡ. *Mintert* deduces it from λιαν and στω *placing firmly,* but perhaps it may be so called from it's *remarkably regular position* in strata, as the Heb. אבן *a stone,* from בנה *to build.*

I. *A stone.* Mat. iv. 3. vii. 9. & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere *believers* in Him. 1 Cor. iii. 12. 1 Pet. ii. 5.

II. *A precious stone,* Rev. iv. 3. It is joined with τιμιος *precious,* Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. ver. 11.

Λιθοστρωτος, ε, ὁ, ἡ, from λιθος *a stone,* and στρωω *to strow.*

This word is properly an adjective, *Paved with stone,* and is thus generally used by the Greek writers (see many instances in *Wetstein*); but they sometimes apply it substantively, as in the Evangelist, for *A pavement of stone, a stone-pavement.* occ. John xix. 13. In the LXX it answers to the Heb. רצפה *a pavement,* 2 Chron. vii. 3. Esth. i. 6; and to רצוף *paved.* Cant. iii. 10. Comp. Γαββαθα.

Λικμαω, ω, from λιαν καμειν *toiling much.*

I. *To winnow corn, separate it by the wind from it's husks and chaff.* Thus *Homer* uses the word, Il. v. lin. 500,

Ως δ' ανεμος κυκᾳ; τοτε τε ληϊας κατ' αλωας
Αιθην ΛΙΚΜΩΝΤΩΝ.———

As from the floors *the wind* dispels the chaff,
Whilst men are *winnowing.*———

* *Jackson.*

So *Xenophon,* Œconom. cited by *Raphelius* on Mat. iii. 12, Εκ τουτου δε καθαρμεν τον σιτον ΛΙΚΜΩΝΤΕΣ. After this we will cleanse the corn by *winnowing.*" And thus the LXX use it. Isa. xli. 16, for the Heb. זרה; but in Ruth iii. 2, it is applied for the same Heb word. not to the corn, but to the *threshing floor.* Comp. Ecclus v. 9; and as to the ancient method of *winnowing,* see below under Πτυον. and *Heb.* and *Eng.* Lexicon in זרה VI. and רח IX.

II. *To grind to powder, and dissipate, to shatter,* "facio ut in minutissimas partes dissiliat, contero & comminuo, ut instar palearum particulæ minutissimæ dispergantur, contritum in minutissimas partes ceu paleas dispergo†." Thus also the word is used by *Theodotion,* Dan. ii. 44, to which the texts in the Evangelists refer ‡ for the Chald. כפה *to consume, destroy.* occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

Οὐ θεου αλινσι μυλοι, αλινσι δε λεπτα.

The mill of God grinds late, but *grinds to dust.*

A sentiment, by the way, very agreeable to the Christian doctrine (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.), and, as such, well worthy the reader's *serious* consideration.

Λιμην, ενος, ὁ.

A port, haven. occ. Acts xxvii. 8, 12. *Eustathius,* in *Scapula,* deduces it παρα το λιαν μενειν, *from remaining very quiet,* as distinguished του τε κυμαινοντος πονου, και των ειλυος της γης ενδεπων, both *from the raging sea,* and *from the currents near the land.* For a similar reason it may be as well derived from the Heb. רום *mild, gentle.*

Λιμνη, ης, ἡ.

I. *A lake of standing water,* as opposed to a running stream, so called from λιαν μενειν *remaining very quiet;* so Lat. stagnum *a pool* may be from Heb. שהה *to be still.* Comp. Λιμην. occ. Luke v. 1, 2. viii. 22, 23, 33.

† *Stockius* in Voc.

‡ Comp. Dan. ii. 34, 35, and see Bp. *Chandler's* Defence of Christianity, chap. ii. sect. i, p. 128, &c. &c. 1st edit. and Bp. *Newton,* On the Prophecies, vol. i. p. 128, &c. 8vo.

In

which passages it is applied to the
f Gennesaret, which is generally in
spels called a *sea*. In like manner
uses λιμνη for the *sea*, Il. xiii.
. 32. & al.
te, *large collection*, of fire. Rev.
, & al.
ό, from λελειμμαι perf. pass. of
'o *fail*.
', *famine*, *want of food*. Mat.
. Luke xv. 14, 17. Rom. viii. 35,

ς, το. It is generally derived
ειος *smooth*, on account of the
ness of the plant itself, and of the
ade from it. I cannot, however,
mentioning, that the * Abbé
ingeniously deduces it from the
ל or לין *to spend the night*, and sup-
his name was brought into *Greece*
gypt, where, at the end of autumn,
abitants, being disengaged from
urs of the field, *spent* part of *their*
in manufacturing their *flax* and
which constituted a principal part
riches of that country. What
this derivation the more probable
we learn from *Diodorus Sic.* lib. 1.
om *Plato*, in Timæo, that the
ns were a colony from *Sais*, in
Egypt, and, like their progenitors,
cydides informs us, lib. i. made
se of *linen*.
well-known species of plant.
t *of a lamp* made of *flaxen* threads.
φομενον, *Smoking*, or *dimly burn-*
x, is used figuratively for *a weak*
most extinguished faith, occ. Mat.
Comp. Prov. xx. 27. Isa. xlii. 3,
Λινον in the LXX answers to the
פשׁתּ *flax*.
ν, *cloth made of flax*. occ. Rev.

ς, ον, from λιπος *the fat*, which
derived either from the Heb. עלה

nd sur la fin de l'autonne les habitans
es travaux de la compagne fabriquoient
fil, & la toile du *lin*, qui faisoient une
richesses de l'Egypte, l'Horus, qui en
nonce, portoit le nom de † *Linus*, qui
eillée. Le *nom* est demeuré à l' ‡ *astre*
t § à la *matière* qu'on façonnoit *à la*
pplement à l'Hist. du Ciel, p. 39.

ler. ‡ *Luna, La Lune.* § Λινον,
, Eng. *linen*.

to cover all over (comp. Αλειφω), or
from the Chald. or Syriac לף or לפף *to*
involve, wrap up ("involvit, infasciavit
—Ang. *to lap*," *Castell*), for in most ani-
mals, and particularly in man, the *fat*
distributed in the cells of the membrana
adiposa, or *fatty membrane*, not only
covers almost the whole body immedi-
ately under the skin, but also *invests* or
laps up, as it were, many of the more in-
ward and retired parts. Λεπτος, *a thin*
robe or *garment*, is likewise a derivative
from the same oriental לף.
Abounding with fat, fat, dainty. occ.
Rev. xviii. 14.

ΛΙΤΡΑ, ας, ἡ.
A pound weight, Vulg. libra. *Pollux in*
Scapula says λιτρα is used by the old
Greek writers; and *Wetstein* on John xii.
cites *Eustathius* on Il. xxii. affirming that
it is found in *Epicharmus*, who flourished
in the 5th century before Christ. Λιτρα
was also used by the Sicilians for the
obolus, or weight of twelve ounces*. If
it be a Greek word, it may be derived
from λιτος *small*, *slender*, (which is per-
haps, like our Eng. adj. *light*, from the
Heb. להט *flame*, *ignited vapour*), as de-
noting a *smaller* kind of weight. But
if as † *Galen* asserts, λιτρα be a Roman
word, it must be put for the Latin libra,
which signifies both *a pair of scales* and *a*
pound weight, and may be very naturally
derived from the Heb. לב *to move up and*
down, *librate*, librare, as the *scales of a*
balance frequently do before the beam
fixes. The change however of *b* into *t*,
in making a Greek of a Latin word, is
very unusual, if not unparalleled. The
Roman *libra* or *pound* equalled twelve
ounces Avoir-du-pois. occ. John xii. 3.
xix. 39, where see *Bowyer's* Conject.
"I think, says *Kypke*, that this *mixture*
of myrrh and aloes, which they used in
the ενταφιασμος of Jesus, *was perhaps*
reduced to powder; which I conjecture,
because, ver. 40, the body is said to be
wound in linen clothes with the spices,
whereas if the spices had been *liquid*, it

* See *Voss.* Etymol. Latin. in LIBRA. *Encyclo-*
ped. Britan. in MEDALS, No. 45. *Wetstein* on
John xii. 3.
† De Compos. Medicam. in *Scapula*, speaking of
the Romans, επ.χωρια τινα τα ονομαζω, το, τε της ΛΙ-
ΤΡΑΣ, και το τε ξεστε, και το της ωγκιας.

should have been said that the body of Christ was *anointed* with them, as αλειφειν is used Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Thalmudists call כוך, and the Hebrews מיטבה, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in *Kypke* himself.

Λιψ, λιβος, ὁ, from λειβω *to pour out*, which perhaps from the Heb. לב *to move to and fro*, the idea being somewhat varied; or from לב *the heart*, which *pours out* the blood into the arteries.

The south-west, properly the *wind*, so called from his *pouring out*, as it were, or producing rain. So *Virgil* Æn. i. l. 89, creberque procellis Africus. occ. Acts xxvii. 12.

Λοια, ας, ἡ, from λελοια perf. mid. of λεγω *to gather, collect*, which from Heb. לקח *to take*.

A gathering, collection, occ. 1 Cor. xvi. 1, 2.

Λογιζομαι, Depon. from λογος.

I. *To reason, argue rationally, to discourse.* Mark xi. 31. 1 Cor. xiii. 11.

II. *To infer, conclude, after stating the reasons on both sides, and balancing the account*, as it were; for this word is in the profane writers applied to *arithmetical calculations*. See Rom. iii. 28. viii. 18. Heb. xi. 19. *Raphelius* shews, that *Xenophon* uses the V. in the same sense.

III. *To think.* Rom. ii. 3.

IV. *To reckon, account.* 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. *To esteem.* Rom. xiv. 14. In a passive sense, *To be reckoned, accounted, esteemed.* Mark xv. 28. Rom. ii. 26. viii. 36. ix. 8. Εις ουδεν λογισθηναι, *To be set at nought, despised.* occ. Acts xix. 27.

V. *To impute, reckon.* Rom. iv. 6. 2 Cor. v. 19. In a passive sense, *To be imputed, reckoned.* Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al.

VI. *To think, imagine.* Rom. ii. 3.

VII. *To think, consider.* 2 Cor. x. 7. By the Apostle's thus repeating the word λογιζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, *like most of their brethren in modern times, great pretenders to reason and argument.* Comp. ver. 5.

VIII. *To think, intend.* 2 Cor. x. 2. 1 Cor. xiii. 5, " ου λογιζεται το κακον, *it meditateth no mischief*, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so λογιζεσθαι κακον is used by the LXX, Ps. xxxv. 4, and xli. 7. *Diodati* agrees with me, when he translates it, *non divisa il male.*" Bp. *Pearce.*

Λογικος, η, ον, from λογος *reason, a word.*

I. *Rational, reasonable, spiritual.* occ. Rom. xii. 1, Την λογικην λατρειαν ὑμων, *your reasonable service*, " i. e. your *spiritual* worship consisting in the offering up of *reasonable* creatures (*viz.* yourselves endued with *reasonable* souls), instead of brute beasts under the law. 1 Pet. ii. 5." Mr. *Clark*'s Note: So that the λογικη λατρεια here mentioned is properly opposed to the outward offering of αλογα ζωα *irrational animals.* See 2 Pet. ii. 12. Jude ver. 10.

II. *Of* or *belonging to the word*, of God, namely; or, *Rational, spiritual.* occ. 1 Pet. ii. 2; where see *Wolfius*, and on Rom. xii. 1.

Λογιον, ου, το, from λογος.

In *Herodotus, Thucydides, Aristophanes*, and others of the Greek writers (whom see in *Wetstein* on Rom. iii. 2), it is used for *A divine speech* or *answer, an oracle.* And in the N. T. it is applied to

I. *The Law given to Moses.* occ. Acts vii. 38, where see *Wolfius.*

II. *The Old Testament* in general. occ. Rom. iii. 2. Heb. v. 12.

III. *Divine revelation* in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So *Polycarp* calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, *the oracles of the Lord.* Epist. ad Philip. § 7.

Λογιος, α, ον, ὁ, ἡ, from λογος *speech.*

Eloquence. It implies both *eloquence* and *learning*, or *sense*, occ. Acts xviii. 24. See *Elsner, Wolfius, Wetstein*, and *Kypke.*

Λογισμος, ου, ὁ, from λελογισμαι perf. of λογιζομαι.

A reasoning.

soning. occ. Rom. ii. 15. 2 Cor.

ζεω, ω, from *λοῖος a word,* and *μαι to fight, contend.*
ntend or *debate about words.* occ.
1. ii. 14.
ζια, ας, ἡ. See *Λοιδωρχεω.*
ntention or *debate about words.* occ.
1. vi. 4.
, ὁ, from *λελοῖα* perf. mid. of *λεῖω*
ak.
rd. Mat. viii. 8, 16. Luke vii. 7.
as opposed to *deed* and *truth,* 1 John
. So *Isocrates* in Nicocl. *τῶ βασι-*
τῳ μεν ΛΟΓΩι *διηλλαῖμενθ, τῃ δ'*
ΘΕΙΑι *τραχεως εχοντος*— the king
reconciled *in word,* but *in truth*
ing." Comp. under *Ερῖον* II.
ying, speech, discourse, conversation.
xii. 37. xv. 12. xix. 22. xxii. 15.
1. John iv. 39. Acts v. 24. Comp.
v. 37.
κολακειας. Speech of flattery. i. e.
ing speech. 1 Thess ii. 5. Comp.
. vi. 7, and see *Wolfius.*
report, rumour. Mat. xxviii. 15.
v. 15. vii. 17, & al.
saying, a common saying, a proverb.
iv. 37.
Word of God, whether of the Law,
vii. 13.—or of the Gospel, Mat.
19, 20, 21, 22, 23. Mark ii. 2.
0. Acts viii. 4. 2 Tim. iv. 2. & al.
It sometimes also implies the *pro-*
and practice of the gospel. See
xiii. 21. Mark iv. 17. John viii. 31.
i. 9. xx. 4.
ech, eloquence. 1 Cor. ii. 1. 2 Cor.

ility to speak, utterance. Eph. vi. 19.
this text *Kypke* (whom see) inter-
ἱνα μοι * *δοθῃ λοῖος, that* liberty of
ing may be granted *me;* in which
it is certain that *Λοῖον διδοναι* is
used in the Greek writers, and for
he cites *Demosthenes, Josephus, Di-*
Halicarn. and *Polybius. Kypke*
over puts a comma after *λοῖος,* and
εν ανοιξαι τῳ σωματος to the fol-
g V. *γνωριζαι.* The Apostle had
ish, Phil. i 12, 13.
eason, the faculty of reasoning or *dis-*
ng. *Κατα λοῖον, Agreeably to rea-*
son. Acts xviii. 14. This sense of *λοῖος* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T. and in Acts xviii. 14, it should be observed, that a Heathen is the speaker. Comp. *Αλοῖος* and *Λοιῖκος.* The phrase *καλα λοῖον* itself is usual in the best Greek writers, as may be seen in *Wetstein.*

IX. *An account,* i. e. of one's actions or proceedings, given to a superiour; hence the phrase *δουναι λοῖος to give an account,* Rom. xiv. 12. So *Xenophon,* Cyropæd. lib. i. cited by *Raphelius* *Ηναῖκαζειο ὑπο τῳ διδασκαλῳ* ΔΙΔΟΝΑΙ ΛΟΓΟΝ *ὡν εποιει.* He was obliged by his preceptor *to give an account* of what he did." *Αποδουναι λοῖον to give* or *render an account,* Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. *Plato* has the same expression in his Phædon, § 8. p. 171, edit. *Forster:* *Αλλ' ὑμιν δε τοις δικαῖαις βουλομαι τον* ΛΟΓΟΝ ΑΠΟΔΟΥΝΑΙ, *ὡς κ. τ. λ.* But I will *give an account* to you as to my judges, how, &c." So *Dionysius Halicarn.* Ant. lib. i. towards the beginning, ΑΠΟΔΙΔΟΣΘΑΙ ΛΟΓΟΥΣ, and ΑΠΟΔΙΔΟΥΣ ΛΟΓΟΥΣ.

X. *A discourse in writing, a treatise,* particularly of the *historical* kind. occ. Acts i. 1. So *Xenophon* at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition,* refers to the preceding part of that *history* by the name of ΤΩι ΠΡΟΣΘΕΝ, or ΕΜΠΡΟΣΘΕΝ, ΛΟΓΩι. St. Luke's phrase ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ is used by *Polybius* for *composing an historical narration.* See more in *Raphelius, Wetstein,* and *Kypke.*

XI. *An account,* "† *a computation of debts* or *expenses.*" Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See *Wolfius* and *Wetstein* on ver. 15, and comp. *Συναιρω.*

XII. *Account, value, regard.* Acts xx. 24, *Αλλ' ουδενος λοῖον ποιουμαι, But I* make account of, or regard *none* of these things namely. The phrase ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ *τινος, to make no account of a thing,* is very common, in *Herodotus,* as may be seen in *Raphelius* and *Wetstein;* the latter of whom cites from *Dionysius Halicarn.* the expression of the Apostle,

* See *Wetstein* and *Griesbach.*

† *Johnson.*

ΛΟΓΟΝ ΟΥΔΕΝΟΣ αυτων ΠΟΙΗΣΑΜΕΝΟΣ.

XIII *An account cause.* Mat. v. 32, Παρεκτος λογε πορνειας, *Except* on account of *whoredom.* Acts x. 29, Τινι λογῳ; *For what* account, *wherefore?* These expressions may at first sight seem to be used merely in conformity to the Heb. phrase על דבר, *upon account of*, Gen. xii. 17. Exod. viii. 8, & al. But in *Herodotus* εκ τουτε του ΛΟΓΟΥ means *on this account*, or *for this reason;* and in *Polybius* προς ΤΙΝΑ ΔΟΓΟΝ, *on what account, for what reason.* See *Raphelius* on Acts x. 29. *Wetstein* on Σκυβαλα, Phil. iii. 8, cites from *Alexander Aphrodis.* Δια τουτον τον ΛΟΓΟΝ ΤΗΣ ΑΣΘΕΝΕΙΑΣ—On this *account of weakness*—, and *Kypke* on Acts says, that τινι λεγω is a common expression, for which he quotes *Euripides* and *Plutarch.* and observes, that επι is understood, which is supplied by *Thucydides.*

XIV. *Show, appearance pretense.* Col. ii. 23, Α τινα εστι λογον μεν εχοντα σοφιας *Which things have indeed* a show or appearance *of wisdom;* where *Chrysostom* remarks λογον, φησιν, ε δυναμιν, αρα ουκ αληθειαν, the Apostle says λογον, not the *power,* and therefore not the *reality.*" *Wetstein* cites several passages from the Greek writers where the phrase λογος εχειν is applied in a similar view, particularly from *Demosthenes* cont. Leptin. Εστι δε τουτο, ειτως μεν ακουσαι, ΛΟΓΟΝ τινα ΕΧΟΝ· Ει δε τις ακριβως εξετασειε, ψευδος αν ον φανειη. The having heard so *carries with* it *some appearance* (of truth); but if one examines accurately into the matter it will appear false." Comp. also *Kypke.*

XV. *An affair, matter thing,* which may be the *subject of discourse.* Luke i. 4. Acts viii. 21. xv. 6. Comp. Mat. xxi. 24. xxii. 46. Mark i. 45. It is certain that the Heb. דבר *a word,* is often thus applied in the O. T. and that λογος in the LXX frequently answers to it in this sense, (see inter al. Lev. viii. 36. Deut. iv. 9, 30. xiii. 14.); yet it would be rash to affirm, that the like application of λογος in the N. T. is a *mere hebraism,* or not pure Greek; for the best Greek writers use it in the same manner. Thus *Sophocles,* Trachin. lin. 254,

——Τα ΛΟΓΟΥ δ' ω χρη θαυμαν,
Γυναι, πρεπουσαι, Ζηνος ὁτι ΠΡΑΚΤΩΡ φατις.
Madam, we may not grudge at that *affair*
Of which Jove seems the *doer.*——

So *Herodotus,* lib. i. cap. 189, Και κατ' ὁδον πυνθανομαι του παιδα ΛΟΓΟΝ παρα θεραποντος. And on the road I hear a[illegible] the *affair* from the servant and *Lucian* De Syr. Dea tom. ii. p. 893. Παντα δι ΛΟΓΟΝ εξεφηνε. He discovered to her the whole *affair.*"

Heb. iv. 13, Προς ὁν ἡμιν ὁ λογος, *With whom is our* affair or business, or as our Eng. Translation better renders it, *With whom we* have to do. "Cum quo nobis res est." *Wetstein,* who cites a parallel expression from *Plutarch,* Εαν με παλιν λοιδορηται, ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ὑμων εσται ΜΟΙ ΛΟΓΟΣ, If you rail at me again, *my business will be with your masters.*"

Phil. iv. 15, Εις λογον δοσεως και λημψεως, In the affair or in respect *of giving* and *receiving.* So *Polybius,* cited by *Raphelius* and *Wetstein,* ΕΙΣ αργυριε ΛΟΓΟΝ, *in the affair* or *respect of* money." See more in *Wetstein.*

Εχειν λογον προς τινα, *To have* a matter *against any one.* Acts xix. 38. Comp. Acts xxiv. 19. Mat. v. 23. On Acts xix. 38, *Kypke* shews the Greek writers use λογος in like manner for *a matter* or *subject of dispute* or *contention.*

XVI. *The divine and substantial Word of God,* i. e. the second person of the ever blessed Trinity. This title is not taken, as some have imagined, either from * *Plato* or from *Philo* (with whose writings there is no sufficien reason to think that the Evangelists were acquainted), but from the scriptures of the O. T. and from the subsequent style of the an-

* Since not only *Plato,* but *Pythagoras* and *Zeno* likewise, conversed with the *Jews,* and derived from them many other of their notions and expressions; it is not at all wonderful that we meet with something about a ΘΕΙΟΣ ΛΟΓΟΣ, or DIVINE WORD, not only in *Plato,* but also in *Timæus* the Pythagorean, and the *Stoicks.* See *Gale's* Court of Gent. part ii. book 2, ch. 5. B. 3. ch. 2, and 3, and B. 4. ch. 3. *Le Clerc's* Comment. on the first eighteen verses of John i. Archbishop *Tillotson's* 1st Sermon on the Divinity of our Blessed Saviour, and *Lardner's* Hist. of Apostles and Evangelists, ch. ix. § 10. Obj. 3, in Bp *Watson's* Theological Tracts, vol. ii p. 166.

cient

ews in conformity thereto. Christ
ed דבר יהוה, *The Word of the*
(inter al.) Gen. xv. 1, 4, (comp.
8, 9, 13.) Sam. iii 7, 21. xv. 10,
ver. 11, &c.) 1 K. xiii. 9, 17.
15. Ps. cvii. 20; and the Tar-
or Chaldee paraphrasts frequently
ate מימרא דיי, *the Word of Jehovah*,
Heb. יהוה *Jehovah*. Thus doth
rusalem Targum in Gen. iii. 22,
:h that and the Targum of *Jona-*
en Uziel in Gen. xix. 24. And
on Gen. iii. 8, for *the voice of*
יהוה, *Jehovah Aleim*, has *the*
מימרא ד of the word of *Jehovah*.
erusalem on Gen. i. 27, for the
ויבא אלהים, *The Aleim created*
tc. has ובדא מימרא דיי, the Word
ovah *created;* comp. Targum *Jo-*
on Isa. xlv. 12. xlviii. 13. Jer.
:. And on Gen. xxii. 14, that of
m says, *Abraham worshipped and*
בשם מימרא דיי, *in the name* of the
of Jehovah, *and said*, Thou art
h. So *Onkelos*, Gen. xxviii. 20,
מימרא דיי, the Word *of Jehovah*
my help,—then מימרא דיי, the
of Jehovah shall be my God. And
nkelos and *Jonathan Ben Uziel* in
xviii. 19, instead of *I* (i. e. *Jeho-*
'l require it of him, substitute מימרי
ord *will require it of him:* But *ven-*
is the peculiar attribute of *Jeho-*
ee Deut. xxxii. 35. Many other
es of the like kind might be pro-
from the *Targums**; but the
ng passages are abundantly suffi-
o prove, that not only † *personal*
ine characters are ascribed to the
f the Lord, by the Chaldee para-

ecizing Jews speak in the same
Thus Wisd. ix 1, *O God, who*
de all things εν ΛΟΓΩι σα by thy
and ch. xviii. 15, 16, *the Almighty*
: is described as a *person leaping*
om heaven, and executing ven-
on the Egyptians. Comp. Wisd.
Ecclus. xliii. 28, or 26.
asked why the second person of
der's Messias, pt. iii. pref. p. xi. & p.

*'s Christian Life, vol. iii. p. 35, Note
edit. And observe, that in the *Jerusa-*
l on Gen. xlix. 18, by מימרך *thy word*
Lord) is plainly meant *The Messiah*.

the eternal Trinity is thus called *The Word of God?* the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will, or because, as he himself speaketh Mat. xi. 27, *No one knoweth the Father, save the Son, and he to whomsoever the Son will* reveal *him*. Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called *The Word*, and *the Word of God*, Rev. xix. 13, not only because God at first created and still governs all things by him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men: All the various *manifestations* which he makes of *Himself* in the works of *creation*, *providence*, and *redemption*, all the *revelations* he has been pleased to give of his *will*, are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." *Macknight* on John i. 1—5. occ. John i 1. (thrice) 14. 1 John i. 1. v. 7. ‡ Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2. where see *Wolfius*, *Kypke*, and *Campbell*.

Λογχη, ης, ἡ, from λελογχα perf. mid. of λαγχανω *to obtain, reach*. The α appears in the Latin derivative *lancea*, and in the Eng. *lance*.

I. Properly, *The iron head of a lance* or *spear* which *reaches* an enemy, or &c.

II. *The lance* or *spear* itself. occ. John xix. 34.

Λοιδορεω, ω. See Λοιδορος.
To revile, reproach. occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23.

Λοιδορια, ας, ἡ, from λοιδορος, which see.
A reviling, railing. occ. 1 Tim. v. 14. 1 Pet. iii. 9.

Λοιδορος, ε, ὁ, from λελογα perf. mid. of λεγω *to speak*, and δορυ *a spear*.
A railer, one who useth reproachful language, or in the style of Solomon, Prov. xii. 18, *who speaketh like the piercings of a sword*. occ. 1 Cor. v. 11. vi. 10. Λοι-

‡ If indeed this much controverted text of 1 John v. 7, be *genuine;* of which let the learned reader consult the *critical* writers on both sides, and then judge for himself.

δορια is by *Eustathius* derived from λοῖος *a word*, and δορυ *a spear*; λοιδορια, λοῖος ὡς δορυ πληγίων, *a word* striking like a *spear*," says he. Thus the Psalmist speaks of *words that are drawn swords*. Ps. lv. 21. Comp. Ps. lvii. 4. lix. 7. lxiv. 3. So in *Homer* we have κερτομιοις επεεσσι, *heart-cutting* words, Il. v. lin. 419, and absolutely κερτομιοις, Il. i. lin. 539, for *reproaches*.

ΛΟΙΜΟΣ, ου, ὁ, from λελειμμαι perf. pass. of λειπω *to fail*, the diphthong οι being, for the sake of sound, changed into οι.

I. *A plague, pestilence.* occ. Mat. xxiv. 7. Luke xxi. 11.

II. *A pestilent, mischievous fellow.* occ. Acts xxiv. 5. So *Demosthenes*, cont. Aristogiton. Ὁ φαρμακος, ὁ ΛΟΙΜΟΣ that villain, that *pestilent fellow*." See more in *Wetstein* and *Kypke*. Pestis in the Latin writers is in like manner often applied to a *person* (see *Wetstein* and *Suicer*), as *plague* or *pest* are sometimes in English. The LXX use λοιμος in this latter sense for the Heb. לץ *a scorner*, Ps. i. 1. Prov. xix. 25, & al. for פרץ *a robber*, Ezek. xviii. 10, for עריץ *a violent man*. Jer. xv. 21, & al. Comp. also 1 Mac. x. 61. xv. 3, 21.

Λοιπος, η, ον, from λελοιπα perf. mid. of λειπω *to leave*.

I. *Remaining, the rest.* Thus the plural is in the N. T. applied both to persons and things, *The rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26.

II. Λοιπον, or το λοιπον, neut. for κατα το λοιπον, *As for the rest*, or *as for what remains*, μερος *part*, or χρημα *thing*, *matter*, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10.

III. *Besides, as to the rest.* 1 Cor. i. 16.

IV. It sometimes refers to *time*, and may be rendered *henceforth, for the future, now*. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor iv. 2 vii. 29, ὁ καιρος συνεσταλμενος το λοιπον εστιν, *the time* henceforth *is short*, where see *Wetstein*.

V. Τα λοιπα for εκ, or απο, τα λοιπα χρονα, *From the time remaining*, i. e. *from henceforth*, Gal. vi. 17. The best Greek writers, *Herodotus, Xenophon, Demosthenes*, &c. apply τα λοιπα in the same sense, as may be seen in *Wetstein*.

Λουτρον, ου, το, from λεω *to wash*. *A laver, a vessel to wash in.* So *Leigh*, *Mintert*, and *Stockius*; and thus also the learned *Duport* on *Theophrastus*, Eth. Char. p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote *instruments*, as αροτρον, εσοπτρον, κατοπτρον, σκηπτρον, &c. &c. &c. *Josephus*, however, uses λουτρον for a *bath*, i. e. for the *fluid* itself in which one *bathes*, De Bel. lib. vii. cap. 6. § 3, where he speaks of the *hot and cold* springs of water, near the castle of *Machærus*, αἱ μισγομεναι ποσσι ΛΟΥΤΡΟΝ ἡδιστον, which being mixed, says he, make a most agreeable *bath*." And our Translation of the N. T. renders it *washing*; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. רחצה. It is certain that these Translators generally use a different word, λουτηρ, for *a laver*. Exod. xxx. 18, 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the *baptismal washing*. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a farther allusion to the custom, common both to the Jews and Gentiles, for *brides* to be washed with water, before they approached their husbands. See *Elsner, Wolfius*, and *Wetstein*.

Λουω, from λυω *to loosen*, namely, the filth which before adhered; so *Homer* uses the N. λυματα for *ablutions, filth washed off*, Il. i. lin. 314; or else λαω may be derived from the Heb. לוט *to absorb*, as the water doth what is plunged into it. Comp. Πλυνω.

To wash. occ. John xiii. 10. Acts ix. 37, (where see *Wetstein*) xvi. 33. "washed from their stripes, i. e. *the blood* from them." Bp. *Pearce*. Heb. x. 23. 2 Pet. ii 22. Rev. i. 5. "The Grammarians, says the learned * *Duport*, remark a difference between λουειν, and πλυνειν, and νιπτειν; that λουειν is spoken of the *whole body*, πλυνειν of *garments* and *cloths*, and νιπτειν of the *hands*." Comp. Νιπτω.

Λυκος, ου, ὁ.

I. *A wolf.* occ. Mat. x. 16. Luke x. 3. So in *Homer*, Il. xxii. lin. 263.

Οὐδὲ λυκοι τε και ἀρνες ὁμοφρονα θυμον ἐχουσιν—
As wolves and lambs can ne'er in concord meet—

* In *Theophrast.* Eth. Char. p. 454.

II. By

olves are figuratively denoted men *ish* dispositions, cunning, fierce, ruel, ravenous, and voracious. occ. ii. 15. John x. 12. Acts xx. 29. *ctetus* in *Arrian*, lib. 1. cap. 3, says me men, by reason of their ani- elation, deviating towards it, be- ΛΥΚΟΙΣ ὁμοιοι—απιϛοι, και επι- και βλαβεροι, like *wolves*, faith- id insidious, and hurtful."

w the propriety with which *wolves* the texts last cited, called ἁρπα- enous, and said ἁρπαζειν τα προ- o *ravage the sheep*, we may observe ochart, that the Latin Poets usually ie *wolf* the epithet of rapax or rap- acious; and that *Oppian* calls him ie in Greek ἁρπακτηρα and 'AP- ; to which we may add the ob- ons of * *Brookes*, that "these crea- re great enemies to *sheep* and tame and that though the wolf will on several other kinds of animals, is fondest of kids, *lambs*, and *sheep*; at when he is become desperate h want, and courageous through ty, he ventures forth to attack nimals as have taken refuge under tection of man: He therefore *falls ng the fold, destroys all he meets, rely from a pleasure in slaughter*; this succeed, he returns again, till wounded or frighted by dogs or he ventures out only by night, the field, and destroys whatever strength to conquer." The same remarks, that he is a very *tora*- nimal; for he will swallow the ith the skin and hair as well as the and that he generally eats suffi- serve him three days. See Zeph. The *wolf* is exceedingly *sharp*- ; Οξυωπεϛατον εϛι ζωων, και μεν- ος, και σελαγηϛ ουκ ουϛις, ὁ δε ὁρα. a most *sharp-sighted* animal, and en see in the night, when the moon ot shine." *Ælian*, Hist. lib. x. . Hence his Greek name λυκος ot improbably be deduced from *to see* (of which under Λευκος), iediately from λυκη, which † *Ma-*

crobius informs us the *Greeks* anciently used for the *morning twilight*, απο τε λευκε, from being *white*, and this in his time they called λυκοφως; and from the N. λυκη, he observes, we have in *Homer* ΑΜΦΙΑΥΚΗ νυξ, Il. vii. lin. 433, and that the same Poet, Il. iv. lin. 101, styles Apollo ΛΥΚΗΓΕΝΕΙ, which denotes, says he, τω γεννωντι την λυκην, i. e. who by his rising *generates the light*. Our author farther remarks, that the most ancient of the Grecians called the year λυκαβαντα, that is, *proceeding from, and measured* απο τε λυκε *by the sun*: And that the *sun* was called λυκος may be proved, says he, from *Lycopolis*, the name of a city of Thebais (in Egypt), which with equal regard worshipped *Apollo* and *a wolf*, adoring in both the *sun*: And some, he adds, think, that λυκοι *wolves* were so named απο της λυκης from the *morning twilight*, because these animals observe that time as most proper for taking their prey, when the cattle are driven out to feed before sun-rise. Thus *Macrobius*. But I think a better reason may be given for this derivation of λυκος: for the wolf begins to prowl in the evening (see Jer. v. 6. Hab. i. 8. Zeph. iii. 3, and *Bochart*, vol. ii. 823.), and " ‡ com-

list, vol. i. p. 200, and Preface, p. 32.
alia, lib. 1. cap. 17. The passage in the ems so curious, that the reader may not ed at seeing it here. " *Prisci Græcorum primam* lucem, *quæ præcedit solis exortus*, λυκην *appellaverunt* απο τε λευκε. *Id temporis hodieque* λυκαβα; *cognominant—De quo tempore ita Poeta scribit:*

Ημος δ' ητ' αρ πω πως; ετι δ' ΑΜΦΙΑΥΚΕ Νυξ.

Idem Homerus:

Εκχυτο δ' Απολλων ΛΥΚΗΓΕΝΕΙ κλυτοτοξω.

Quod significat τω γεννωντι την λυκην, *id est* qui generat exortu suo lucem: *Radiorum enim splendor propinquantem solem longè latèque præcedens, atque caliginem paulatim extenuans tenebrarum, parit lucem. Neque minus Romani, ut pleraque alia ex Græco, ita* lucem *videntur à* λυκη *figurasse. Annum quoque vetustissimi Græcorum* λυκαβαντα *appellant* απο τε λυκε, *id est* sole, βαινομενον και μετρωμενον. Λυκον *autem* solem *vocari etiam* Lycopolitana *Thebaidis Civitatis testimonio est, quæ pari religione* Apollinem *itemque* lupum, *hoc est,* λυκον *colit, in utroque* solem *venerans; quòd hoc animal rapit & consumit omnia in medium* solis, *ac plurimum oculorum acie cernens tenebras noctis evincit: Ipsos quoque* λυκους απο της λυκης; *id est, a primâ* luce *appellatos quidam putant, quia hæ feræ maximè id tempus aptum rapiendo pecori observant, quod antelucanum post nocturnam famem ad pastum stabulis expellitur."*

‡ *Brookes*, as above, and *Bochart*. So the Eng. name *wolf*, like the Latin *vulpes* a fox, may be deduced from the Heb. עלף to cover, envelop. See *Heb.* and *Eng.* Lexicon עלף.

M.

M, μ, *Mu.* The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering μ is used for the fourth decad, or *forty*. In the Cadmean alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both it's forms, M and μ, it has a much greater resemblance to the Phenician than to the Hebrew letter.

Μαγεια, ας, ἡ, from μαγευω.

Magic, magical art. occ. Acts viii. 11.

Μαγευω, from μαγος.

To use magical arts, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9, where see *Doddridge.*

ΜΑΓΟΣ, ου, ὁ.

A Mage, a Gentile philosopher or *sage of the Magian religion.* occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said, Mat. ii. 16, it seems much more probable that the *Magi,* who arrived at Jerusalem some * *considerable time* after our Saviour's birth, should come from the distant country of Persia, or Parthia †, than from the neighbouring region of Arabia. *Suetonius,* not to mention other ‡ Historians, expressly tells us, that "§ an ancient and uninterrupted opinion had prevailed in *all the East,* that it was decreed *by the Fates,* that *at that time,* (namely, at the beginning of the last Jewish war), some coming out of *Judea* should obtain the dominion." No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the *Eastern* countries. In the reign of *Ahasuerus* or *Artaxerxes Longimanus* ‖, the Jews were dispersed throughout all the provinces of the vast *Persian* empire, Esth. iii. 8, and that, in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and *many of the people of the land* also *became Jews,* Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that ¶ we find them not only throughout *Asia,* but in *Africa,* particularly in † *Egypt,* in great numbers, and in many cities and islands of *Europe,* (comp. Acts ii. 5—11, and *Philo,* Legat. ad Caium. p. 16.) and ** wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no doubt,

* See *Doddridge*'s Note *(m)* on Mat. ii. 11, and Note *(f)* on Mat. ii. 16. Bishop *Chandler*'s Vindication of Defence of Christianity, book ii. p. 455, and Univ. Hist. vol. v. p. 408. Note P. 8vo.

† See *Wetstein*'s Notes on Mat. ii. 1.

‡ As *Josephus* and *Tacitus,* whose testimonies are cited by Bishop *Chandler* with pertinent remarks, in his Defence of Christianity, Chap. i. Sect. i. p. 26, &c.

§ "*Percrebuerat* oriente toto *vetus & constans opinio, esse* in fatis ut eo tempore *Judæâ* profecti rerum potirentur." *Suetonius* in Vespas. cap. 4.

‖ See *Whitby*'s Note *(c)* on Mat. ii. 2. and Note *(c)* on Jam. i. 1. and Note *(a)* on 1 Pet. i. 1.

¶ See *Lardner*'s Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and *Leland*'s Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

† See the 5d Book of the Maccabees, ch. iii. iv. *Vitringa* on Isa. tom. i. p. 582.

** Thus *Strabo* in *Josephus,* Ant. lib. xiv. cap. 7, § 2, whom see, speaking of the *Jewish people* in the time when *Sylla* was sent against *Mithridates,* about 87 years before Christ: Αυτη δ' εις πασαν την γην παρειληλυθεν, και τοπον ουκ εστι ραδιως ευρειν της οικουμενης, ὁς ου παραδεδεκται τουτο το φυλον, μαλ' ευ κρατυνεται υπ' αυτου. Την τε Αιγυπτον και Κυρηναιαν, ὁτι των αυτων ηγεμονων τυχουσαι, των τε αλλων συχνα, ζηλωσαι συνεβη και δι' α συνηλλαγματα των Ιουδαιων δεξαι διαφερόντως, και συναυξησαι, χρωμενα τοις πατριοις των Ιουδαιων νομοις. This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that *Egypt* and the country of *Cyrene,* (comp. Acts ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and *increased their numbers by adopting the Jewish laws.*" Comp. also under Προσηλυτος III.

they must very much spread the
ation of the Messiah's coming; an
so important in itself, and so flat-
to their national vanity. These
unities of being informed of the
ching Advent of the *Great King*,
gians of *Persia* had in common
any other people. Add to which,
oroaster, the famous reformer of
agian Sect, had in all probability
servant to the prophet Daniel *;
he had adopted so many other
in his scheme from the Jewish re-
so there is the highest reason to
he would not fail to instruct his
rs in such an interesting point as
the Messiah's coming, the time
cumstances of which had been so
larly foretold by his Master. Dan.
—27. Accordingly the writers of
iv. Hist. observe, that "*Zoroaster*
by *credible* authors to have pre-
the coming of the Messiah, and
t in dark and obscure terms, such
ht have been applied to any other
, but in plain and express words,
ich as could not be mistaken."
Hist. vol. v. p. 407, 1st edit. 8vo.
in the notes the reader may find
timonies here referred to.

ns a groundless conjecture to sup-
hat the *Magi* knew the significa-
the *star* by some tradition of *Ba-*
prophecy, Num. xxiv. 17. "It
ch more probable, as *Doddridge*
marked, that they learned it by
liate) divine revelation, which, it
in, they were guided by in their
, as we see afterwards at ver. 12."
e, we may observe, with Bishop †
ler, that "it was the common be-
all sorts of people in all nations at
me, that the rise of unusual stars,
ets, and of the different shapes of
g lights in the heavens, did foretell
changes upon earth, the birth of
extraordinary person, and the erec-
f new empires: That the *Magi*
constant in the same belief, and
acquainted with the tradition or
, that about this time a great
Prince was to be born in *Judea*, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that *HE* was then born, and his birth was in this manner notified to the world: And that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. Comp. *Wetstein* on Mat. ii. 2. For a more particular account of the principles and doctrines of the *Magian* religion, and of *Zoroaster* or *Zerdusht*, the great reformer of it, I refer the reader to *Hyde*'s Religio Veterum Persarum, cap. 31, and cap. 24. & seqt.—to *Prideaux*'s Connection, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4. anno 486, p. 211, &c. 1st edit. 8vo.—and to the Universal History, vol. v. p. 143, &c. See also *Wetstein* on Mat. ii. 1. I proceed to observe, that as the Greek Σοφος a *Sage* seems plainly derived from the Heb. חזה *to speculate*, so the Persian ‡ *Mog*, or *Mag*, and with a Greek termination Μαγος, may very probably be § deduced from the Heb. הגה *to meditate, mutter*, with the formative מ prefixed, as it is in the plural מהגים, Isa. viii. 19.

II. We may remark with *Prideaux*, Connect. vol. i. p. 221, 1st edit. 8vo. that as the *Magi* had great skill in mathematicks, astronomy, and natural philosophy, so their credit in the world on these accounts was so great, that "a learned man and a *Magian* became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were Friar *Bacon*,

Tyde Relig. Vet. Pers. cap. 24. *Prideaux* part i. book 4. anno 496.
cation of Defence of Christianity, book

‡ *Hyde*, Relig. Vet. Pers. cap. xxxi. p. 373, 1st edit. conjectures, that רב מג *Rab mag*, mentioned Jer. xxxix. 3, 13, means *the head* or *chief of the Magians*, whom *Nebuchadnezzar* had sent for from *Persia*, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

§ See *Gale*'s Court of Gent. pt. ii. b. 1. ch. 5. and *Vossius* Etymolog. Latin in *Magus*.

Dr.

Dr. *Faustus*, and *Cornelius Agrippa)*, the name of *Conjurors:* And from hence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us:" "Whereas the true and ancient *Magians*, adds the Doctor, were the great Mathematicians, Philosophers, and Divines of the ages in which they lived, and had no other knowledge but what by their own study, and the instructions of the ancients of their Sect, they had improved themselves in." This is confirmed by a passage of *Dio Chrysostom*, Orat. Boristhen. which, not having an opportunity to consult that author in the original, I shall cite in the translation given in the Universal History, vol. v. p. 393. Note, where it is observed, that he is the most polite writer among the Greeks, and corrects the errours of his countrymen with respect to the *Magi* in these words: "The *Persians* called those *Magi* who were employed in the service of the Gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in *Magic*, a science unknown to the *Persians*." In the N. T. however, Μαγος is used in the bad sense also. occ. Acts xiii. 6, 8. Comp. Μαγεια and Μαγευω.

In *Theodotion*'s version of Daniel this word several times answers to the Heb. and Chald. אשף, a kind of *Astrologer* or *pretended Conjuror* among the *Babylonians*.

ΜΑΘΕΩ, ω, perhaps from the Heb. למד *to learn*, the ל being dropped, as in the Heb. deflections and some of the Greek derivatives of the V. לקח *to take*.

To learn. An obsolete V. whence in the N. T. we have 2 aor. εμαθον, infin. μαθειν, particip. μαθων. See under Μανθανω.

Μαθητευω, from μαθητης.

I. Governing a dative, *To be a disciple to*, or *follower of another's doctrine*. occ. Mat. xxvii. 57. In this manner *Plutarch*, cited by *Wetstein*, several times applies the V. active to such as *were disciples to* others in oratory. Comp. also *Kypke*.

II. Governing an accusative, *To make a disciple*. occ. Mat. xxviii. 19. Acts xiv. 21.

III. *To instruct*. occ. Mat. xiii. 52. But μαθητευθεις in this text may perhaps as well be rendered *made a disciple* according to Sense II.

Μαθητης, ε, ὁ, from μαθεω *to learn*.

A disciple, follower of doctrine. See Mat. v. 1. x. 1, 24. xi. 2. Luke x. 23. Acts vi. 1. xx. 30.

Μαθητρια, ας, ἡ, formed from μαθητης, as ποιητρια *a poetess*, from ποιητης *a poet*.

A female disciple. occ. Acts ix. 36.

Μαινομαι, from μαω *to be eager after, desire eagerly* or *ardently*, which may be deduced from the Arabic מאה *vehement*, and this from the verb מאא or מאה *to extend, dilate*, which seems a derivative from the Heb. מאה, which in the O. T. is used only as a N. of number, *a hundred*.

To be mad, furious. occ. John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23.

Μακαριζω, from μακαριος *happy*.

To pronounce or *call happy*. occ. Luke i. 48. Jam. v. 11. *Herodotus* uses the V. in this sense, lib. vii. cap. 45, and 46, (see *Wetstein)* and so likewise the LXX, Gen. xxx, 13, for Heb. אשר.

Μακαριος, ια, ιον, from μακαρ the same, and this according to some from μαλα χαιρειν *rejoicing greatly*, but rather from μη *not*, and κηρ *fate, death*, (which from Heb. כרה *to cut off*;) for μακαρ, according to *Eustathius*, is properly ὁ ΜΗ ΚΗΡΙ, τουτεστι, θανατηφορῳ μοιρᾳ ὑποκειμενος, μη ὑποπιπτων τῃ κηρι, αθανατος, he who is *not* subject *to fate*, i. e. to mortality, he that submits *not to fate, immortal*. See *Homer*, Il. i. lin. 339, where the Poet plainly opposes Θεων μακαρων *the immortal* or *ever-blessed* Gods, to θνητων ανθρωπων *mortal* men; and comp. *Damm* Lexic. col. 1170.

Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. Jam. i. 12, 25. Rev. xix. 13. On 1 Tim i. 11, see *Wetstein*, and *Suicer* Thesaur. in Μακαριος I.

Μακαρισμος, ε, ὁ, from μακαριζω.

A calling or *pronouncing happy, felicitation:* Also *Happiness, felicity, blessedness*. occ. Rom. iv. 6, 9. Gal. iv. 15, Τις ουν ην ὁ μακαρισμος υμων; *How great then was your* felicitation *of yourselves? How* happy *did you* boast *yourselves to be?* See *Wolfius*.

MA-

ΛΛΟΝ, ου, το. Latin.
ord formed from the Latin macel-
which signifies "* *A market-place*
esh, fish, and all manner of provisions,
mbles, a butcher-row;" and may
probably be derived from the Heb.
ך being softened in l, as in other in-
ces. occ. 1 Cor. x. 25. "If we recol-
that Corinth was at that time a Ro-
colony, we shall cease to wonder that
blic place in that city was named in
ition of the Latin macellum, and
St. Paul, in writing to the Corinthi-
should retain the use of a word,
h in that city had acquired the
e of a proper name."—"Μακελλον
rs also in *Plutarch.* See *Kypke*
rv. Sacræ, tom. ii. p. 219. But as
rck thought it necessary to explain
κρεωπωλιον, it is probable that the
l was of Latin origin." *Michaelis* In-
ict. to N. T. (by *Marsh*, vol. i. p. 163,
Marsh's Note 3. p. 431.
ν, Adv. See under Μακρος.
σεν, An Adv. of place, from μακρος
and θεν a syllabic adjection denoting
or *at*.
far. Mark viii. 3.
a distance, afar off. Mark xi. 13.
e xviii. 13.
is frequently in the N. T. construed
the preposition απο, απο μακροθεν
off, at a distance. Mat. xxvi. 58.
i. 55, & al. The LXX use it in
manner, Ps. xxxviii. 11, or 12, &
And *Wetstein* on Mat. xxvi. 58,
several similar phrases from the an-
Greek writers, particularly ΑΠ' ΟΥ-
ΟΘΕΝ from *Homer*, Il. viii lin. 365.
c. (read xxi.) lin. 199. Odyss. xii.
381.
υμεω, ω, from μακροθυμος, which
under Μακροθυμως.
have patience, suffer long, be long-
ring, as opposed to hasty anger or
shment. occ. 1 Cor. xiii. 4. 1 Thess.
. 2 Pet. iii. 9.
have patience, forbear. occ. Mat.
. 26, 29.
have patience, endure or wait pa-
ly, as opposed to despondency or im-
nce. occ. Heb. vi. 15. Jam. v. 7, 8.
tarry, delay. occ. Luke xviii. 7, Και
μακροθυμων επ' αυτοις, *though he* linger
(i. e. seem to delay, comp. 2 Pet. iii. 9.)
with regard to them, the elect namely.
We have an exactly parallel expression
Ecclus. xxxii. 22, or xxxv. 18, Και ὁ Κυ-
ριος ου μη βραδυνη, ουδε μη ΜΑΚΡΟΘΥ-
ΜΗΣΗι επ' αυτοις. *And the Lord will*
not delay, neither will he linger *with*
regard to them, i. e. the humble, men-
tioned ver. 17. So *Martin*'s French
Translat. (ver. 20.)—n'usera *point* de
long delai *envers eux.* See more in
Suicer, Thesaur. under Μακροθυμος, and
comp. *Campbell*'s Note on Luke.

Μακροθυμια, ας, ἡ, from μακροθυμος, which
see under Μακροθυμως.

I. *Forbearance, long-suffering.* Rom. ii. 4.
2 Cor. vi. 6. Gal. v. 22. & al.

II. *Patience* under trials and afflictions.
Heb. vi. 12. Jam. v. 10. Comp. Col.
i. 11.

Μακροθυμως, Adv. from μακροθυμος *long-*
suffering, a N. often used in the LXX,
and derived from μακρος *long,* and θυμος
the mind, anger.
Patiently. occ. Acts xxvi. 3.

ΜΑΚΡΟΣ, α, ον, by transposition from the
Heb. מרחק *far, far distant,* which from
the V. רחק *to remove far off.*

I. *Far, distant.* Luke xv. 13. xix. 12, Εις
χωραν μακραν, *into a far country;* hence
χωραν *place* being understood, εις μα-
κραν *in a distant place,* i. e. *at a distance,*
far off. Acts ii. 39. Comp. Eph. ii. 17,
and see *Wolfius*; also, ὁδον *a way* being
understood, Μακραν alone is used adver-
bially, *Far off, at a distance.* Mat. viii. 30.
Mark xii. 34. Luke vii. 6. & al. The
profane writers often apply it in the same
manner. See *Wetstein* on Mat. I add
from *Euripides*, Phœn. lin. 913, Οδ' ε
ΜΑΚΡΑΝ απεστι.

II. *Long, prolix.* Μακρα προσευχεσθαι,
To make long prayers, q. d. *to pray long.*
Mat. xxiii. 14, (where see *Wetstein.*)
Mark xii. 40. Luke xx. 47. So *Homer*,
Il. i. lin. 35, ΠΟΛΛΑ δ' ΗΡΑΘ', *He*
prayed many things, or *much.* Comp.
lin. 351.
In this sense μακρος might not improba-
bly be deduced by transposition from the
Heb. ארך *long,* with the formative ם pre-
fixed.

Μακροχρονιος, ου, ὁ, ἡ, from μακρος *long,*
and χρονος *time.*
Enduring

* *Ainsworth*'s Dictionary.

Enduring a long time. occ. Eph. vi. 3. In the LXX of Exod. xx. 12. Deut. v. 16, μακροχρονιος γινεσθαι answers to the Heb. האריך ימים *to prolong the days.*

Μαλακια, ας, ἡ, from μαλακος *tender.* *An indisposition, infirmity.* occ. Mat. iv. 23. ix. 35. x. 1. Comp. Νοσος.

Μαλακος, η, ον, from μαλασσω *to soften,* which from the Heb. מלך *to sooth.*

I. *Soft, delicate,* spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So *Lucian* De Salt. tom. i. p. 908, εσθησι ΜΑΛΑΚΑΙΣ, *in soft garments;* and *Homer,* Il. ii. lin. 42, ΜΑΛΑΚΟΝ χιτωνα, a *soft* or *fine* vest; Il. xxiv. lin. 796, πεπλοισι ΜΑΛΑΚΟΙΣΙ, *soft* veils; and Odyss. xxiii. lin. 290, εσθητος ΜΑΛΑΚΗΣ, a *soft* coverlet for a bed. See more in *Wetstein* and *Kypke.*

II. *A man who suffers himself to be abused contrary to nature, a Catamite, a Pathic,* (so *Theophylact,* τους ασχροπαθουντας); hence Μαλακοι are by the Apostle joined with Αρσενοκοιται *Sodomites.* These wretches affected the dress and behaviour of * *women.* And it is plain from *Dionysius Halicarn. Plutarch,* and *Diogenes Laert.* cited by *Wetstein* and *Kypke,* that the Greeks themselves applied the term μαλακος to such *monsters,* whom *Wetstein* shews that the Romans likewise called molles, *soft, effeminate* persons. occ. 1 Cor. vi. 9.

Μαλιστα, Adv. of the Superlative degree from μαλα, which see under Μαλλον. *Most of all, chiefly, especially.* Acts xx. 38. xxv. 26. xxvi. 3. Phil. iv. 22, & al.

Μαλλον, An Adverb of the Comparative degree, from μαλα *much,* and this from the Heb. מלא *to be full.*

I. *More.* See Mat. vi. 30. vii. 11. xviii. 13. 1 Cor. xiv. 18. It is *emphatically* joined with nouns or verbs expressing a *comparison.* See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23, where *Wetstein* cites many instances from the best Greek writers, of the like use of μαλλον with comparative adjectives. Thus from *Isocrates,* πολυ γαρ ΜΑΛΛΟΝ ΚΡΕΙΤΤΟΝ, and from *Isæus,* πολυ ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He farther shews, that in the Latin writers magis, *more,* is sometimes likewise added to comparatives.

II. *Rather.* Mat. x. 6. Mark xv. 11. John iii. 19, & al. Μαλλον αιρομενος, *Choosing rather.* Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as *Wetstein* has abundantly shewn.

III Μαλλον δε, *Or rather, yea rather,* in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See *Vigeri* Idiotism. sect. viii. reg. 1. and *Hoogeveen*'s note.

IV. Ετι μαλλον και μαλλον, *More and more.* occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, *Kypke* cites (inter al.) from *Polybius,* ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛΛΟΝ εξετυφετο, He was *continually* puffing up *more and more;* and from *Diogenes Laert.* Πτισσετε ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ ΜΑΛΛΟΝ, Pound *yet more and more.*

Μαμμη, ης, ἡ, from the Heb. אם *a mother.*

I. Anciently, An infantile name for *a mother, A Mamma,* as we likewise speak.

II. *A grand-mother.* occ. 2 Tim. i. 5, where see *Wetstein* and *Wolfius.*

ΜΑΜΜΩΝΑΣ, or ΜΑΜΩΝΑΣ, α, ὁ. *Mammon.* ממון is used for *money* in the Chaldee Targum of *Onkelos,* Exod. xviii. 21, & al. and of *Jonathan,* Jud. v. 19. 1 Sam. viii. 3. So the Syriac ממונא, Exod. xxi. 30. Mat. vi. 24. Luke xvi. 9. *Castell* deduces these words from the Heb. אמן *to trust, confide,* because men are apt to *trust* in *riches,* q. d. מאמין *what is confided in.* And *Austin* observes, that *Mammon* in the Punic or Carthaginian language signified † *gain.* The word plainly denotes *riches,* Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful Mammon,* but of το αληθινον *the true.* St. Luke's phrase Μαμωνα αδικιας very exactly answers to the *Chaldee* ממון רשקר, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13, *Mammon* is beautifully represented by our Saviour as a *person,* which has made some suppose it was the name of an *idol* or *god of riches* worship-

* The reader may find a remarkable description of such in *Josephus,* De Bel. lib. iv. cap. 9. § 10.

† "*Mammona* apud Hebræos *divitiæ* appellari dicuntur. Convenit & Punicum nomen: Nam *lucrum* Punicè *Mammon* dicitur." *Augustin.* De Serm. Dom. lib. ii.

ped

a *Syria:* But I find no sufficient of this.
bove cited are all the passages of . T. wherein the word occurs.
v, from the obsolete μαθεω, which

arn. See Mat. ix. 13. xxiv. 32. xvi. 17. Heb. v. 8.
earn by heart, or memoriter. occ. iv. 3.
learn, be informed. Acts xxiii. 27. i. 2.
arn, acquire a custom or *habit* Tit. . 1 Tim. v. 13, where observe, that νεσι may be either joined with αρ- nd considered as a Greek idiom for ειναι μανθανεσι, *they learn to be* so *Pricæus* in *Pole* Synops. cites *Euripides'* Medea, lin. 295, εκδιδασ- σοφους for εκδιδασκεσθαι σοφες ει- *teach to be wise);* or according to s and others μανθανεσι may be con- with the participle περιερχομε- ed for the infinitive περιερχεσθαι, *idle* they learn to go about *from to house.* A very similar construc- produced from *Aristotle's* Politic. 6. Ποτερον δε δει ΜΑΝΘΑΝΕΙΝ ΑΔΟΝΤΑΣ και ΧΕΙΡΟΥΡΓΟΥΝ- —But whether they ought *to learn* , and *to perform on musical instru-* —" See more in *Pole* Synops. and s on the place. But does not the ing part of the verse in 1 Tim. v. the former interpretation to be able?
ις, ή, from μαινομαι *to be mad.*
ss, distraction. occ. Acts xxvi. 24.
ι, το. Indeclinable. Heb.
z, that miraculous food from heaven which God fed the Israelites during rears in the wilderness. Heb. מן, *ies.* "At it's first falling, Exod. 5, *The children of Israel—said o this (is)* a particular species, a ar thing, *for they knew not what it* . Comp. ver. 31. Deut. viii. 3, *fed thee with* את המן that peculiar *which thou knewest not, neither did thers know**." To account for it's called in the N. T. not Μαν but t, we may observe that the Heb. several times in scripture applied to a *portion,* and that too of *food,* as 1 Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use Μαννα for מן, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17, where comp. Κρυπτω II.

Μαντευομαι.
To prophesy, divine. occ. Acts xvi. 16. This V. is plainly from Μαντις *a Soothsayer, a Diviner,* which we may, with *Eustathius,* very properly deduce from μαινομαι *to be mad, distracted, beside oneself,* on account of the *mad extravagant behaviour* of such persons among the heathen. To justify this derivation the reader may consider the picture of one of these †*frantic prophetesses,* as drawn by the masterly hand of *Virgil,* Æn. vi. lin. 46, &c.

——Ait, Deas, ecce Deus! Cui talia fanti
Ante fores, subitò non vultus, non color unus,
Non compta mansêre comæ, sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, adflata est numine quando
Jam propiore Dei.——

The virgin cries, the God, behold the God!
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast,
And lab'ring heart, are swol'n with sacred *rage;*
Larger she seems, her voice no mortal sound,
As the inspiring God near and more near
Seizes her soul.——

And lin. 76, &c.

—Phœbi nondum patiens, immanis in antro
Bacchatur *vates, magnum si pectore possit*
Excussisse Deum: tanto magis ille fatigat
Os rabidum, fera *corda domans, fingitque premendo.*

——Impatient in her grot
Apollo's swelling Priestess *wildly raves,*
Reluctant, lab'ring from her breast to heave
Th' incumbent God: so much the more he curbs
Her foamy mouth, subdues her *madding* heart,
And pressing forms her.——

TRAPP.

Comp. lin. 100, 102.
"Few that pretended to inspiration (says Archbishop ‡ *Potter,* after citing the former of these passages) but *raged* after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand an-

* *Heb.* and *Eng.* Lexicon. in מדד III.

† *Insanam vatem,* as she is called, Æn. iii. lin. 443.
‡ Antiquities of Greece, book ii. ch. 12.

tick

sick motions." In confirmation of these assertions I shall subjoin a * passage or two from *Plato*, where speaking of those who are under the dominion of what he elsewhere calls απο Μουσων κατοχη και MANIA, *a possession* and *madness* from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *Io*) Βακχευουσι και κατεχομενοι, ωσπερ αι Βακχαι, they who are possessed *rage* like the priestesses of Bacchus; and that this his diviner was ενθεος και εκφρων, και ὁ νους μηκετι εν αυτῳ ενῃ, &c. rapt into a divine ecstacy and *mad*, neither did his understanding remain in him, being moved θεια μοιρα by a divine fate; and in his *Timæus*, Ικανον δε σημειον ὡς μαντικην αφροσυνη Θεος δεδωκεν. This circumstance namely, that ουδεις εννους εφαπτεται μαντικης ενθεου και αληθους, no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human *madness*;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *mad men are inspired*. Comp. Πυθων. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. "Herein also, says the learned *Gale*, the devil played the ape, and imitated the divine mode of prophetie, which for the most part was by *ecstatic* raptures and visions." Comp. 2 K. ix. 11. Jer. xxiii. 9. xxix. 26. Hos. ix. 7. Ezek. iii. 14, 15.

MAPAINΩ, from the Heb. מאר *to fret, corrode.*

To cause to decay or *fade*. So *Isocrates* ad Demon. cap. 4. Καλλος μεν γαρ ὑ χρονος αναλωσεν η νοσος EMAPAiNE. As for beauty, either time consumes, or disease *withers* it." Hence Μαραινομαι, pass. *To be decayed* or *faded, to fade, fade away*. occ. Jam. i. 11. *Wetstein* has shewn in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from *Lucian*, De Syr. Deâ, tom. ii. p. 887. Το σωμα δι' ἡμερης EMAPAINETO. His body *wasted away* daily."

MAPAN AΘA. Heb. Chald. or Syr. *MARAN ATHA*. It denotes a *solemn curse*. occ. 1 Cor. xvi. 22, where the Syriac version, מרן אתא, which signifies *The*, or *Our*, *Lord cometh*. אתה is a pure Hebrew, as well as that or אתא are Syriac and Chaldee words. מרא is used in Chald. for *a sovereign* or *supreme lord*, Dan. ii. 47, & al. So מרן may be regarded either as a simple N. of the same root, with the formative ן postfixed (see *Castell* in מר), or else as compounded of מר *a lord*, and the Syriac suffix ן *our*. If this † interpretation of MAPAN AΘA, which is not only favoured by the Syriac version, but also given by *Theodoret* and several of the Greek Scholia cited by *Wetstein*, be right, the expression will refer either to the *miraculous* ‡ *interposition*, or to the *final coming*, *of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. Jude ver 14, 15, and *Macknight* there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether *Chaldee* or *Syriac*, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מחרם אתה *Cursed art thou*, which might be the *form* of the anathema or curse, called in Heb. חרם. As for the substitution of the ν for מ in Μαραν we may observe with the learned ‖ *Montfaucon*, that at the end of words the Greeks do *very frequently* put their ν for the Heb. ם, because the latter termination is very disagreeable to the Greek language; and probably the *grecizing* Jews might in common conversation pronounce מחרם אתה MAPAN

AΘA.

* For farther satisfaction the reader may consult the learned *Gale's Court of the Gentiles*, vol. ii. part 3. book i. ch. 3. § 7, to whom I am indebted for the testimonies from *Plato*.

† Of which see more in *Whitby* on 1 Cor. xvi. 22, and in *Vitringa* on Rev. iii. 11.

‡ See *Doddridge*.

‖ "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) מ per M exprimunt, præterquam *in fine vocum, ubi* N *pro* M *frequentissimè ponunt Græci*, quia nempe â terminatione μ abhorret Græca lingua." *Hexapla*, vol. ii. Prævia Disquisitio, pag. 396.

But let the reader consider, and for himself.

ης, ε, ὁ.

rl, so called from μαργαρον the and this may be from the Heb. *furbish, make bright,* and מאר *to* which from אור *the light,* on ac- of the pearl's *smooth, glistering* . See Mat. vii. 6. xiii. 45, 46.

ς, ε, ὁ, ἡ, from μαρμαιρω *to glister,* which from μαιρω *to shine,* and this he Heb מאר *the light,* a derivative אר *to shine, give light.*

ly an adjective, *Bright, shining,*

being understood, *A white kind of narble,* marmor. So *Hesychius* ex- μαρμαρος by λευκη λιθος *a white* occ. Rev. xviii. 12.

, υρος, ὁ, ἡ. It is generally derived ειρω *to divide, decide,* becau-e a s *decides* controversies (comp. Heb.); but the learned *Damm,* in col. 1495, deduces it from the rd μαχη the hand, because wit- anciently used to hold up their n giving evidence. That this was ficant ceremony used among the an- Hebrews in taking oaths is evident Gen. xiv. 22. God himself is re- ted as swearing in this manner, vi. 8. Deut. xxxii. 40. Ezek. xx. 15. And from a similar custom the old Greeks *, *Apollo* in *Pindar,* . vii. lin. 119, 120, orders *La-* one of the *Fates,* χειρας ανιεναι, δ' ὀχον μεγαν μη παχφαρεν, *to her hands,* and not violate the great f the Gods." The N. μαχη or *the hand* seems a plain derivative he V. μειρω *to divide,* on account *division* into fingers.

on witnessing, a witness. Mat. xviii. ke xxiv. 48. Acts i. 8, 22. ii. 32. . 2 Cor. i. 23. Heb. xii. 1.

artyr, one who seals his testimony to nd his doctrine with his blood. Acts o. Rev. xvii. 6. But see *Campbell's* i. Dissertat. p. 442.

ω, ω, from μαρτυς.

itness, bear witness, testify. See i. 7, 8. iii. 26, 28. xv. 27. Acts xxii. 5. xxiii. 11. xxvi. 22. John v. 32. x. 25. xv. 26. 1 John v. 7.

II. With a dative following, *To bear witness to* or *concerning.* Mat. xxiii. 31. Implying *praise* or *commendation,* Luke iv. 22. So *Josephus,* Ant. lib. xiv. cap. 10. § 2, ΑΤΤΩι πολλοι ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in *Elsner* and *Kypke* on Luke. So Μαρτυρεομαι, ωμαι, pass. *To be of good report, have a good character.* Acts vi. 3. x. 22. xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5.

III. *To bear witness to,* denoting *assent* or *confirmation.* Acts xiv. 3. Heb. x. 15. *Beza* and *Raphelius* observe, that μαρτυρεω is applied in the same manner by the profane writers. See also *Elsner* on Luke iv. 22.

IV. Μαρτυρεομαι, ωμαι, *To implore, beseech,* or as our Eng. Translators, *to charge.* 1 Thess. ii. 12.

Μαρτυρια, ας, ἡ, from μαρτυς.

I. *A bearing witness, testification.* John i. 7.

II. *A testimony, witness borne,* or *to be borne.* Mark xiv. 55, 56, 59. John i. 19. xix. 35, & al. Comp. Rev. i. 2, 9. xix. 10.

Μαρτυριον, ε, το, from μαρτυς.

I. *A witness, testimony.* See Mat. viii. 4. Mark vi. 11. Acts iv. 33. 2 Cor. i. 12. 1 Tim. ii. 6, Το μαρτυριον καιροις ιδιοις. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that *Christ gave himself a ransom for all* to be testified, i. e. the *object* or *subject* of a public testimony to be borne, *in due time:* But *Bengelius* puts a Colon after πανιων, and a Comma only after ιδιοις; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: *The testimony* (namely, that Christ gave himself a ransom for all) was to be borne *in due time, for which testimony I was appointed a preacher, &c.* Comp. *Bowyer's* Conject.

II. *The testimony* of *Christ* is the *testimony* concerning *Christ,* his person, offices and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8.

Μαρτυρομαι, from μαρτυς.

I. Governing a dative, *To testify, bear witness to.* occ. Acts xx. 26. Gal v. 3. In the former text our Translators render μαρτυρομαι ὑμιν by *I take you to record,* but, I apprehend, erroneously; for μαρ-

τυρομαι,

hich see *Homer,* Il. vii. lin. 412. Il. x. omp. *Virgil,* Æn. xi. lin. 196; and *Hebrew* xicon, under יהי V. 1.

Μεγαλαυχεω, ω, from μεγας, gen. μεγαλ, *great*, and αυχεω *to boast*, effero cervicem, glorior, from αυχην *the neck*, which *proud*, *vainglorious* persons are apt to *carry* and *toss* in a remarkable manner (see under Καυχαομαι); and αυχην is by the Greek Etymologists derived from *αυω to dry*, as denoting properly the *dry* and *bony*, i. e. the hinder part of the neck.

To boast great things, to boast, vaunt, or *brag, much*, magnificè me effero. occ. Jam. iii. 5.

The LXX have this verb for the Heb. גבה *to be lofty, haughty*, Ezek. xvi. 50 Zeph. iii. 11. It is also used by the best Greek writers. See *Wetstein* on Jam.

Μεγαλειος, α, ον, from μεγας, gen. μεγαλ, *great*.

Great, magnificent, glorious, illustrious. occ. Luke i. 49. Acts ii. 11.

Μεγαλειοτης, τητος, ἡ, from μεγαλειος.

I. *Majesty, magnificence.* occ. Acts xix. 27. 2 Pet. i. 16.

II. *Mighty* or *glorious power.* occ. Luke ix. 43.

Μεγαλοπρεπης, εος, ους, ὁ, ἡ, και το—ες, from μεγας, gen. μεγαλ, *great*, and πρεπω *to be conspicuous, excellent.*

Magnificent, glorious, very excellent. occ. 2 Pet. i. 17.

Μεγαλυνω, from μεγας, gen. μεγαλ, *great*.

I. *To make great* or *large.* occ. Mat. xxiii. 5. Luke i. 58. Eng. Transl. *hath shewed great* mercy.

II. *To magnify, extol, celebrate with praises.* Luke i. 46. Acts v. 13. Phil. i. 20, & al. In this latter sense, as well as in the former, the V. is used by the LXX, Ps. xxxiv. 3. lxix. 30. lxx. 4, & al. for the Heb. גדל *to be great*, in Niph. or Hiph. Nor is this meaning peculiar to the *hellenistical* style; for *Elsner* and *Wetstein* on Luke i. 46, cite *Thucydides, Diodorus Siculus*, and *Plutarch*, applying the V. in the same view. See also *Kypke*.

Μεγαλως, Adv. from μεγας, gen. μεγαλ, *great*.

Greatly, very much. occ. Phil. iv. 10.

Μεγαλωσυνη, ης, ἡ, from μεγας, gen. μεγαλ.

Majesty. occ. Heb. i. 3. viii. 1. Jude ver. 25.

ΜΕΓΑΣ, * μεγαλη, μεγα, gen. μεγαλ, —αλης,—αλ, & c. from the Heb. נאה *to be elevated, lifted up*, with the formative מ prefixed, q. d. מנאה *elevated, lifted up.*

I. *Great* in quantity, size, or capacity, *large.* See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. On Heb. xi. 24. comp. Exod. ii. 11. Heb. and LXX.

II. *Great* in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18, see *Wetstein* for instances of similar expressions in the Greek writers.

III. *Great* in number, *numerous.* Mark v. 11.

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, Mat v. 19. xx. 25, 26. Luke i. 15. ix. 48.—of Christ, God-man, Luke i. 32, & al.—of a day, John xix. 31, Ην γαρ μεγαλη ἡ ἡμερα εκεινη του Σαββατου. *for that* particular *Sabbath-day was* a great or high *day*, i. e. a day of *peculiar sacredness* and *solemnity*, as being not only the *weekly Sabbath*, but *the second day of the feast of unleavened bread.* Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of Tabernacles is called μεγαλη, John vii 37, from the *peculiar solemnities* observed thereon. See Lev. xxiii. 36. Num. xxix. 35, &c.

Ου μεγα, 2 Cor. xi. 15, is of the same import as ου θαυμαστον, ver. 14, *not wonderful, no great matter*, as we say in English. *Raphelius* shews, that μεγα is used in like manner by *Arrian* for *wonderful, remarkable, extraordinary.* Comp. 1 Cor. ix. 1, & *Kypke*.

Μεγεθος, εος, ους, του, from μεγας, *great.*

Greatness. occ. Eph. i. 19.

Μειζανες, ανων, οι, from μειζονος.

Persons of the highest ranks, great men, lords, magnates. occ. Mark vi. 21. Rev. vi. 21. xviii. 23. See *Wetstein* on Mark vi. 21, who cites *Salmasius* remarking, that this word was probably introduced into Greece by the *Macedonians*, for that it is formed quite differently from any other Greek word, and entirely in the *Persian* manner. He shews not only that *Josephus* has several times used it, but

* The Α in μεγαλη, μεγαλ, &c. seems to be from the Heb. עלה *to ascend*, q. d. מעלה *elevated*: Γ is, as usual, substituted for ע.

that

s found also in the later Roman
Suetonius, Seneca, Tacitus, and
It is also frequently used in the
1 *Theodotion's* version of Daniel,
Ecclus. also in 1 Mac. ix. 37.
, ον, Superlative of μεγας, *great.*
', *very great.* occ. 2 Pet. i. 4.
υω, from μετα denoting *change,*
ρνευω *to interpret.*
pret, translate out of one language
ther, or *out of one less known into*
better known. Mat. i. 23. Acts
& al. So *Polybius,* lib. vi. p. 468,
ris, 1616. Εκτραορδιναριους, 'Ο,
'ΜΗΝΕΤΟΜΕΝΟΝ, επιλεκτους
xtraordinary, *which, being inter-*
ignifies chosen." See *Raphelius*
'stein.
', η, from the Heb. מט *to slip,*

mess. occ. Luke xxi. 34. Rom.
Gal. v. 21. Comp. Ps. cvii. 27.
, from μετα denoting *change of*
id ιστημι *to place.*
ove from it's place, to transfer.
'or. xiii. 2. Comp. Mat. xvii. 20

from μετα denoting *change of*
id ιστημι *to place.*
ove, as from an office. occ. Luke
Acts xiii. 22. Comp. Dan. ii. 21.
'otion's version. The profane wri-
ly the word in the same view, as
seen in *Raphelius* and *Wetstein* on
But on Acts xiii. 22, *Raphelius*
pke observe, that it may denote
ς' Saul, not only *from his regal*
ut *from life;* and of this latter
ion *Kypke* produces several in-
from *Josephus,* and remarks, that
s Sic. expresses himself fully,
ΣΤΗΣΕΝ ἑαυτον ΕΚ ΤΟΥ ΖΗΝ.
ic. ii. 20. iii. 1. ΜΕΤΑΣΤΗΣΑΙ
ΗΝ.
nove, translate into the kingdom
on of God. occ. Col. i. 13, where
helius, Wolfius, and *Wetstein.*
turn away, pervert. occ. Acts
where *Kypke* shews that both
des and *Plutarch* use the V. for
or *bringing over* persons *to other*
or *sentiments;* and *Plutarch,* in a
se, for *perverting.*
ας, ἡ, from μεθοδευω *to contrive,*
which from μεθοδος *a way, me-*
thod, device, artifice, and this from μετα denoting *change of place,* and ὁδος *a way. A device, artifice, art, artificial method, a wile.* occ. Eph. iv. 14. vi. 11. So *Theodoret* on the former text explains μεθοδειαν by μηχανην *machination, artificial contrivance;* and *Suidas,* having his eye on the latter, expounds μεθοδειας by τεχνας η δολους *arts* or *deceits;* and *Chrysostom,* Hom. xxii. in Ephes. asks, Τι εστι μεθοδεια; Μεθοδευσαι εστι το απατησαι και δια μηχανης ελειν, ὁπερ και επι των τεχνων γινεται, και εν λογοις, και εν εργοις, και εν παλαισμασιν επι των παραγοντων ἡμας. What is μεθοδεια? Μεθοδευω signifies *to deceive* and *to overcome by artifice,* which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also *Theophylact.* See *Suicer,* Thesaur. in Μεθοδεια.

This N. occurs not in the LXX, but we meet with the V. μεθοδευω, 2 Sam. xix. 27, for the Heb. רגל *to calumniate,* και μεθωδευσεν εν τω δουλω σου, *and he hath* acted deceitfully *against his servant.* St. *Polycarp* also, in his Epistle to the Philippians, uses the V. transitively for *artfully perverting,* § 7. Ὁς αν ΜΕΘΟΔΕΥΗ τα λογια του Κυριου προς τας ιδιας επιθυμιας Whosoever *perverts* the oracles of the Lord to his own lusts." WAKE.

Μεθορια, ων, τα, from μετα *with,* and ὁρος *a bound, limit.* So the Latin confinia, *confines,* is likewise from con or cum *with,* and finis *a border, bound. Borders, confines,* where the *common bounds* of two countries coincide. occ. Mark vii. 24. See *Wetstein,* who shews it is applied in like manner by the profane writers. To the instances he has produced I add from *Josephus,* De Bel. lib. vii. cap. 1, § 3, speaking of Melitene, εν ΜΕΘΟΡΙΟΙΣ ΤΗΣ ΑΡΜΗΝΙΑΣ εστι ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΣ, it is situated in the *borders of Armenia and Cappadocia.*" Comp. Ant. lib. xx. cap. 5, § 1.

Μεθυσκω, from μεθυ *wine,* which either from μεθη *drunkenness,* or immediately from the Heb. מט or מוט *to slip, slide. To make drunk, inebriate.* Μεθυσκομαι, pass. *To be drunken, drunk* occ. Luke xii. 45. Eph. v. 18. 1 Thess. v. 7.

Μεθυστος, η, ὁ, η, from μεθυω.

A drunkard, one given to excessive drinking. occ. 1 Cor v. 11. vi. 10.

Μεθυω, from μεθυ *wine.* See under Μεθυσκω.

It denotes in general *to drink wine* or *strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Isa. xlix 26, and see *Daubuz, Vitringa,* and Bp. *Newton* on Rev.

II. Pass. *To drink freely and to cheerfulness,* though *not to drunkenness.* occ. John ii. 10. And in this sense the verb is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1, and also, I think, in Gen. ix. 21, for the Heb. שכר, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in St. John. Comp. 1 Mac. xvi. 16.

III. "*To be filled, plentifully fed.*" *Macknight.* occ. 1 Cor. xi. 21. Comp. LXX. in Ps. xxxvi. 8, or 9.

Μειζοτερος, α, ον.

Greater. It is an *emphatical* comparative formed from the comparative μειζων. Thus *Schmidius* observes, that in *Homer* we have χερειοτερος *worse* from χερειων, πλειοτερος *more* from πλειων; in *Thucydides,* καλλιωτερος *more beautiful* from καλλιων; in *Apollonius Rhod.* μειοτερος *less* from μειων; and in *Aratus,* χειροτερος *worse* from χειρων. Comp. Ελαχιστερος. occ. 3 John ver. 4.

Μειζων, ονος, ὁ, ἡ, και το μειζον. An irregular comparative from μεγας *great* q. μεγιων.

I. *Greater* in quantity, size, or capacity, *larger.* Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree μειζων is used for the superlative, μεγιστος *greatest,* as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So *Herodotus,* lib. i. cap. 26, uses the Ionic μεζονας for μεγιστας. Comp. under Ελαττων.

II. *Greater* in intenseness or degree. John xv. 13. xix. 11. Jam. iii. 1. iv. 6.

III. *Greater* in number or abundance. Heb. xi. 26.

IV. *Greater* in quality, dignity, authority, excellence. Mat. xi. 11. xii. 6. xviii. 1. xxiii. 17, 19, & al. freq.

V. *Greater* in age, *elder.* occ. Rom ix. 12, which is a citation from the LXX version of Gen. xxv. 23. This sense of μειζων seems *hellenistical;* and thus the LXX have used it not only in the passage just cited for the Heb. רב *great,* but also Gen. x. 21. xxix. 16, & al. for גדול *great, old, elder.*

ΜΕΙΡΩ.

To provide, share, apportion. Perhaps from the Heb. מהר, which is used for the *portion* which the husband gave to his bride or to her father. This verb occurs not in the N. T. but frequently in the profane writers, and is inserted here on account of it's derivatives.

Μελαν, ανος, το, from μελας *black;* so the Latin atramentum *ink,* from ater *black. Ink.* occ. 2 Cor. iii. 3. 2 John ver. 12. 3 John ver. 13.

Μελας, αινα, αν, from μη *not,* and ελη *the shining of the sun,* which from Heb. הל *to shine.*

Black, either when *the sun shineth not,* occ. Rev. vi. 12, or where *his light* or *rays* are *not* reflected, which circumstance constitutes *blackness* of colour. occ. Mat. v. 36. Rev. vi. 5.

ΜΕΛΕΙ. A verb impersonal, from the Heb. עמל *to toil, labour,* whether in body or mind, dropping the ע.

It is a care or *concern,* curæ est. It is followed by a dative of the person caring, as Mat. xxii. 16, ου μελει σοι περι ουδενος, literally, there is *not* care to thee *about any one,* i. e. thou carest *not for any one.* So Mark iv. 38, ου μελει σοι ὁτι απολλυμεθα; is it *no* concern *to thee* (carest thou *not*) *that we perish?* & al. freq.

Μελεταω, ω, from μελετη *care, meditation,* which from μελει.

I. *To meditate.* occ. Acts iv. 25. 1 Tim. iv. 15.

II. *To premeditate.* occ. Mark xiii. 11, on which text *Wetstein* remarks, that μελεταω in the Greek writers is often applied to a *studied* and *elaborate* discourse, as opposed to an extemporary one.

ΜΕΛΙ, ιτος, το, from the Heb. מלץ in Niph. *to be sweet,* which verb is particularly applied to *honey* in the only passage of the O. T. wherein it occurs, Ps. cxix. 103.

Honey.

ɣ. occ. Mat. iii. 4. Mark i. 6. Rev. 10. On Mat. iii. 4, *Wetstein* cites *Diodorus Sic.* speaking of the *Nabatæans*, παρ' αυτοις—ΜΕΛΙ πολυ το μελιον ΑΓΡΙΟΝ, in their country is a deal of *wild honey*, as it is called." p. Αγριος I.

ιος, α, ο, και ἡ. και το—ον, from μελι *a bee*, or immediately from μελι

r *belonging to bees* or *honey*. So μελιον κηριον *a bee's*—or *honey-comb*. occ. xxiv. 42.

Ἡ, της, ἡ.

ta, now *Malta*. A small island in Mediterranean Sea, lying between and Africa, so called, according to , from the Greek μελι, ιτος, because ounded in *honey*: But I apprehend ame may be much more probably ced from the Heb. מלט *to escape, refuge*; and that the Phenicians, established a colony in it, called it or מליטא, because, as *Diodorus Sic.* informs us, "when they extended traffick to the ocean, ΚΑΤΑΦΥΓΕΙΧΟΝ ταυτην ευλιμενον ουσαν, και ΚΑΤΑΦΥΓΗΝ πελαγιαν, They made this island ce of *refuge*, as it was furnished with harbours, and lay out at sea." See on this subject in the learned and taining *Bochart*, vol. i. 499, 500. Acts xxviii. 1.

e Appendix to the former Edition is Work, I mentioned with approbation the opinion so ably *revived* by *nt*, that the island Μελιτη, on which 'aul was shipwrecked, was not, as been commonly thought, that of *a* in the *Mediterranean*, but the *Illy*island of *Melité* lying in the *Adriatic h* near *Corcyra Nigra*. But I now t to the more received opinion, ipally for these two reasons: 1st, use it appears from two passages of o, cited by *Wetstein*, that the name s, or *Adria*, was, *in his time*, i. e. e reign of *Augustus Cæsar*, extended ast as far as to the *Ionian Gulph*, as rtainly afterwards was to the * *Sicilian* Sea, and even to the south of *Peloponnesus*. 2dly, Because (to borrow the ls of Bp. *Pearce*, whom see), "in Paul's voyage to *Italy* from *Melita* on board the Alexandrian ship, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: But if *Melita* had been the *Illyrian* isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily* before the ship could arrive at *Rhegium* in *Italy*."

ΜΕΛΛΩ. It may not improbably be derived from the Heb. אמל *to languish, be weak*.

I. *To delay*. Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ ΜΕΛΛΕΙΣ; see *Wetstein* and *Hoogeveen's* Note on *Vigerus*, De Idiotism. cap. v. sect. 8. reg. 11.

II. With an infinitive following. *To be about* to do a thing, futurus sum. Mat. ii. 13. xvi. 27. xvii. 12. John iv. 47. vi. 6, & al. freq. Μελλων, particip. *Future, what is to come*. Mat. iii. 7. xii. 32. Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25, particularly with εσεσθαι. So likewise in the purest Greek writers. Thus in *Herodotus*, lib. vi. cap. 98, Τερας των ΜΕΛΛΟΝΤΩΝ ΕΣΕΣΘΑΙ κακων, A sign of *future* evils." See more instances in *Wetstein* on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists: to vindicate the purity of which expressions the learned *Forster* in his Notes on *Pluto*, p. 348. cites from *Lysias* ΟΝΟΜΑΣΑΙ ΜΕΛΛΩΝ, and from *Ælian* ΜΕΛΛΟΝΤΩΝ ΗΛΩΝΑΙ. Comp. *Zeunius's* Note on *Vigerus* De Idiotism. p. 260, edit. *Lips.* 1788. On Acts xxv i. 30. observe that μελλοντων is not governed by προφασει, but is the genitive agreeing with αυτων understood, put absolute. *Kypke* produces instances of the like construction after ὡς from *Arrian*, *Josephus*, and *Appian*. Comp. also Luke viii. 20. xii 36.

ΜΕΛΟΣ, εος, ους, το.

I. *A member* or *part* of the animal or human body, perhaps from the Heb. מל *to cut off*. Mat. v. 29. Rom. vi. 13. xii. 4, & al.

Bp. *Pearce* and *Wetstein* on Acts xxvii. 27.

II. It denotes *a member* of Christ's *mystical* body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30.

MEMBPANA, ης, ἡ. It is the Latin membrana in Greek letters, which signifies

I. "* *A membrane, the upper and little thin skin* of any thing," so called from membra *the limbs* or *members*, which it covers. And the Latin membrum (whence plur. membra) seems to be a derivative from the Heb. אבר *strong*, with the formative ם prefixed, and m inserted, as usual, before b.

II. *Parchment, vellum*, which is made of the *skins* of sheep, and † is said to have been invented at *Pergamus*, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the *parchments* which Timothy is directed *especially* to bring with him, probably mean (as the learned Bp. *Bull* ‡ and others have observed) St. Paul's *Adversaria* or *Common-place-books*, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human Βιβλια, whether Jewish or Heathen, just before mentioned.

Μεμφομαι, Depon. q. μωμον φαω or φημι, *to tell a fault*, says *Mintert*.

To find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where *Wetstein* abundantly shews that it is in like manner construed with a dative in the Greek writers.

Μεμψιμοιρος, α, ὁ, ἡ, from μεμψις *a finding fault, a complaining* (from μεμφομαι), and μοιρα *a portion, allotment*, which from μειρω *to divide, share*.

A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. The word is often used in the purest Greek writers (see *Wetstein*); and *Theophrastus* has sketched the character with great elegance, Eth. Char. cap. 17, which is given us by Mr. *Addison* in *The Lover*, No. 39, as translated by Mr. *Budgell*. occ. Jude ver. 16.

MEN, A Conjunction, plainly derived, I think, from the Heb. אמן denoting *truth*. Concessive or affirmative, *Truly, indeed*, in which sense it often corresponds to δε *but* in the latter member of the sentence, as Mat. iii. 11. ix. 37. xvi. 3, & al. freq. though it is sometimes used without δε following, as Acts i. 1. iii. 21, nor is this application of μεν unusual in the Greek writers. Thus *Xenophon*, Cyropæd. lib. iv. p. 225. edit. *Hutchinson*, 8vo. Πρωτον ΜΕΝ παυσεται φοβουμενος, ΕΠΕΙΤΑ γνωσεται ὁτι κ. τ. λ. First he will cease being afraid, *then* he will know that &c." for επειτα δε. See *Hutchinson's* Note, and comp. *Herodotus*, lib. i. cap. 102, *Demosthenes* De Coron. at the beginning, and see *Zeunius's* Note on *Viger us* De Idiotism. p. 536, edit. *Lips.* 1788. And on Acts i. 1, *Kypke* remarks that the particle μεν is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by *Herodian* at the beginning of each of his books except the second. And *Wetstein* cites *Xenophon* doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*.

Μεν γαρ—*For indeed*, Acts xiii. 36, where *Wetstein* cites *Homer* and *Thucydides* joining these particles in like manner.

Μεν ουν,

1. *And indeed.* Luke iii. 18, (where see *Wolfius*) John xx. 30.

2. *Further, moreover.* John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

Μενουνγε, A conjunction, from μεν *indeed*, ουν *therefore*, and γε *truly*.

1. *Yea rather*, quin imo. occ Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, *therefore* I think proper to *affirm*, that blessed, &c. It may be justly questioned whether this particle be by the *more ancient* and *pure* Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St Paul. *Theophylact* Simocatta, who is cited by *Wetstein* on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. *Wolfius* and *Wetstein*, however, quote a passage from *Aristotle*

* *Ainsworth's* Dictionary.

† See *Pliny's* Nat. Hist. lib. xiii. cap. 11. *Prideaux'* Connection, part i. book 7, at the end; and *Wetstein's* Note on 2 Tim. iv. 13.

‡ Sermon X. vol. ii. p. 407.

tle which begins with Μενουν, a uction which is also very unusual. *igerus* De Idiotism. cap. viii. sect. 8. 5.

erily. occ. Rom. x. 18. So Αλλα *ſe, But indeed,* or *yea verily.* occ. iii. 8.

interrogatively, *Nay, but?* imò occ. Rom. ix. 20 q. d. thou pre- t to arraign the conduct of God, *ire, truly* let me ask thee who art O man? &c.

A conjunction, from μεν *indeed, truly.*

a affirmative and adversative parti- *Yet indeed, yet truly.* See John iv. . 13. xx. 5. In some copies it is eral texts written in two separate , μεν τοι.

from the Heb. מען *to remain,*

sitively, *To remain, abide, dwell.* x. 11. Mark xiv. 34. Luke i. 56. . 39, 40. ii. 12. Comp. John xiv. . xv. 4, 5, 6, 7. 1 John iv. 12, 15,

emain, endure, last. Mat. xi. 23. . xiii. 13. 2 Cor. ix. 9. Comp. vii. 3, 24. x. 34.

persevere. 1 Tim. ii. 15. Comp. iv. 9, 10. 1 John iv. 16. And on iii. 31, see *Kypke.*

tand firm or *stedfast.* Rom. ix. 11.

remain alive. John xxi. 22, 23. xv. 6. *Wolfius* on John cites *ir-* sing it in the same sense, Epictet. . cap. 24, p. 342, edit. *Cantab.* νυν δια σε ΕΜΕΝΟΝ—*I have con- in life* thus long for thy sake—" ore instances in *Kypke.*

sitively, with an accusative. *To r.* Acts xx. 5. This use and con- on of the V. is very common in eek writers. See *Scapula.*

from μερις *a part.*

ide, part, share. occ. Mark vi. 41. xii. 13. Comp. Heb. vii. 2, where *ight* " imparted."

vide, separate into parts. occ. 1 Cor.

listribute. occ. Rom. xii. 3. 1 Cor. . 2 Cor. x. 13.

To be divided, disunited, by discord. at. xii. 25, 26. Mark iii. 24, 25, 26. *differenced* or *different, to differ.* occ. 1 Cor. vii. 34. But see Vulg. *Wolfius* and *Bowyer.* But *Kypke* renders μεμεριστας, *is divided, perplexed,* i. e. *by their several cares,* which are specified ver. 34; so he makes μεμερισται parallel to μεριμνᾳ, and produces *Achilles Tatius* using εμεμερισο in the like sense. Comp. *Macknight.*

Μεριμνα, ης, ἡ, from μεριζειν τον νουν, *dividing* or *distracting the mind,* according to that of *Virgil,* Æn. iv. lin. 285,

——Animum *nunc huc celerem, nunc* dividit *illuc.*
A thousand ways his restless *mind divides.*

And of *Terence* in the *Andria,* Act i. scen. 5, or 6. lin. 26,

Tot me impediunt curæ, quæ meum animum divorsim trahunt.
So many cares encompass me, which *draw my mind different ways.*

Anxious, distracting or *perplexing care, carefulness, solicitude.* See Mat. xiii. 32. 2 Cor. xi. 28. 1 Pet. v. 7.

Μεριμναω, ω, from μεριμνα.

To care, to be careful, anxious, anxiously careful or *solicitous.* Our Translators render it by *being careful,* Luke x. 41. Phil. iv. 6; by *caring,* 1 Cor. vii. 32, 33, 34; and by *having care,* 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought.* Thus Mat. vi. 25. Luke xii. 22, Μη μεριμνατε τη ψυχη ὑμων, Take *no* thought *for your life;* Mat. vi. 31, Μη ουν μεριμνησητε—*Therefore* take *no* thought, *saying, what shall we eat?* and again Mat. vi. 34, Μη ουν μεριμνησητε—Take *therefore no* thought *for the morrow.* These, I must confess, have long appeared to me some of the most *unhappy* translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above

170 years ago) the phrase *to take thought* did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: However in the *Original Letters* published by Sir *John Fenn*, vol. ii. p. 71, Letter 41 at the end I find, "Also ye shall be of good cher *(cheer)* and *take no thowght*." Dated April 14, 1471. In *Shakespeare's* Julius Cæsar, Act ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do
Is to himself, *take thought*, and die for Cæsar."

And in the Life of Mr. *John Fox* prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be *overcome* or *drawn aside*." So our Translators, 1 Sam. ix. 5, use *taking thought* for the Heb. דאג, which certainly denotes *solicitude* or *anxiety* ("sollicitus, anxius, anxiè timuit," *Robertson*), and which on the same subject, 1 Sam. x. 2, they interpret by *sorroweth*. To all this we may add, that the English Translation by the Divines who fled to *Geneva* in Queen *Mary's* reign, renders μη μεριμνατε, in Mat. vi. 25, *be not* careful; τι μεριμνατε; ver. 28, *why* care *ye*? Μη ουν μεριμνησητε, ver. 34, care *not then*; but ver. 31, for these very same words it has *therefore* take *no* thought—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring*, *being careful*.

Μερις, ιδος, ἡ, from μειρω *to divide, share*. *A share, part, portion, division*. occ. Luke x. 42, (where see *Wolfius*, *Wetstein* and *Kypke*) Acts viii. 21. xvi. 12. 2 Cor vi. 15. Col. i. 12, where see *Macknight*.

Μερισμος, ε, ὁ, from μεμερισμαι perf. pass. of μεριζω.

I. *A distribution, gift distributed*. occ. Heb. ii. 4.

II. *A dividing*. occ. Heb. iv. 12.

Μεριστης, ε, ὁ, from μεριζω.

A divider, an umpire for dividing an estate among coheirs. occ. Luke xii. 14, where see *Grotius*.

Μερος, εος, ους, το, from μειρω *to divide, part*.

I. *A part, piece*. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. Acts xix. 1. Hence the following phrases.

1. Μερος τι (κατα being understood) literally, *As to some part, partly, in some measure*. 1 Cor xi. 18. This is a pure and Attic expression, used several times by *Thucydides*. See *Wetstein*.
2. Ανα μερος, *By course* or *turn*, q. d *by part* or *share*. (Comp. below Sense II.) 1 Cor. xiv. 27.
3. Απο μερους, *In part*. Rom. xi. 25. 2 Cor. i. 14. *In some sort* or *respect*. Rom. xv. 15. *In some degree*. Rom. xv. 24. On 2 Cor. ii. 5, see *Whitby*, *Wolfius*, *Bowyer*, and *Macknight*.
4. Εν μερει, with a genitive following, *In respect of*. Col. ii. 16. So *Wolfius* and *Wetstein* cite from *Ælian*, ΚΡΙΝΑΝΤΕΣ ἑκαστον ΕΝ ΤΩι ΜΕΡΕΙ φονου, and from *Diogenes Laertius*, ΕΝ ΜΕΡΕΙ σκωμματος *in respect* of a scoff."
5. Εν τῳ μερει τουτῳ, *In this respect* or *behalf*. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where *Wetstein* cites from *Polybius* την πιστιν ΕΝ ΤΟΥΤΩι ΤΩι ΜΕΡΕΙ διαφυλαττειν to preserve fidelity *in this respect*.
6. Εκ μερους, *In part, partially, imperfectly*. 1 Cor. xiii. 9, 10, 12. *In particular*. 1 Cor. xii. 27.
7. Κατα μερος, *Part by part, by parts, particularly*, sigillatim. Heb. ix. 5, where see *Wetstein*. Comp Κατα II. 20.

II. *A share, portion, fellowship*. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see *Kypke*.

III. *A lot, employment, occupation*. occ. Acts xix. 27, where see *Wolfius* and *Kypke*.

IV. *A part, faction*. Acts xviii. 9, where *Kypke* cites *Dionysius Halicarn.* using it in the like sense.

V. Μερη, τα, *The parts, region, country*. Mat. ii. 22. xv. 21. xvi. 13, & al.

VI Μερη, τα, *The parts, side*. John xxi. 6.

Μεσημβρια, ας, ἡ, from μεσος *the middle*, and ἡμερα *day*.

I. *The middle of the day, mid-day*. occ. Acts xxii. 6.

II. *The south, that part of the heavens where the sun is at mid-day*. occ. Acts viii. 26.

Μεσιτευω, from μεσιτης, *a mediator, interposer*.

To mediate, interpose. occ. Heb. vi. 17.

Μεσιτης,

, ε, ὁ, from μεσος *the middle.*
ediator, one who mediates between
rties. occ. Gal. iii. 20. This title
the N. T. ascribed to Christ. occ.
1. ii. 5. Heb. viii. 6. ix. 15. xii. 24.
Moses. occ. Gal. iii. 19. *Josephus*
his word for a *mediator* or *interces-*
.nt. lib. xvi. cap. 2, § 2. Των παρ'
τα τισιν επιζητουμενων ΜΕΣΙΤΗΣ
He (Herod) was the *intercessor* with
pa for whatever was desired." *Theo-*
applies it for an *umpire*, Job ix. 33,
ὁ μεσιτης ἡμων answers to the
בנינו *between us*; and *Josephus* in
ilar sense, Ant. lib. iv. cap. 6, § 7,
ι δε ομνυντες ελεσον. και Θεον ΜΕ-
N ὡν ὑπισχνουντο ποιουμενοι—
things they confirmed with oaths,
aking God the *umpire* or *witness* of
they promised—" So *Lucian*, Amo-
om. i. p. 1063, speaking of *Pylades*
Orestes, Θεον—των περος αλληλους
ν ΜΕΣΙΤΗΝ λαβοντες, Taking a
for *a witness* of their mutual affec-

ιλιον, ε, το, from μεσος *the middle*,
υξ, νυκτος, *the night.*
night. occ. Mark xiii. 35. Luke xi.
:ts xvi. 25. xx. 7. The old Greek
marians, *Thomas Magister* and
richus have condemned the use of
νυκτιον in prose as being a poetical
: *Alberti* however on Luke xi. 5,
Vetstein and *Kypke* on Mark xiii.
ave cited instances of it's being used
ristotle, Diodorus Siculus, Lucian,
Plutarch.
ε, η, ον, from the Chald. or Syr.
the middle, or from the Heb. חצה
vide, part (whence the N. חצי *the*
), with the formative מ prefixed,
מחצה *the middle* or *midst.*
niddle, midst, of time or place. Mat.
5. John i. 26, Μεσος δε ὑμων ἑστη-
There standeth one in the midst (q. d.
lemost) *of you.* So Mat xiv. 24, Το
λοιον ηδη μεσον της θαλασσης ην,
Navis autem jam *media* maris erat.
Latins, however, would say, in *me-*
aris. Acts i. 18, Ελακησε μεσος, *he*
in sunder in the midst or middle.
Plautus cited by *Ainsworth*, medius
ppi. Μεσον, το, μεσος *part* being
stood, *The middle part, the midst.*
xxvii. 27. Hence

1. Εκ μεσου, *From the midst, from among, away.* Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14.
2. Ανα μεσον, *In*, or *through, the midst, between.* Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5.
3. Δια μεσου, *Through the midst.* Luke iv. 30. xvii. 11, " *through the confines.*"—*Campbell*, whom see.
4. Εις το μεσον, *In* or *into the midst.* Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where *Kypke* cites from *Xenophon*, Cyropæd. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΣ ΕΙΣ ΤΟ ΜΕΣΟΝ.
5. Εν μεσῳ, *In the midst, among.* Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq.

The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. מתוך or מקרב; the 2d to בתוך or בין; the 3d to בתוך or בקרב; the 4th to אל תוך or בתוך; and the 5th to בתוך or בקרב. They are not, however, *merely hebraical* or *hellenistical*, being found also in the classical Greek writers. See *Wolfius* on Luke xvii. 11, and *Scapula*'s Lexic. in ΜΕΣΟΣ.

Μεσοτοιχον, ε, το, from μεσος *middle*, and τοιχος *a wall.*
A middle wall, a wall separating between two places. occ. Eph. ii. 14, where the Apostle seems plainly to allude to the *wall* or δρυφακτος λιθινος *stone pallisado*, as *Josephus* calls it, which *separated* the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τον της ἁγνειας προσημαινουσαι νομον, αἱ μεν Ἑλληνικοις, αἱ δε Ῥωμαϊκοις γραμμασι, μη δειν αλλοφυλον ενδος του ἁγιου παμεναι inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that *no alien must enter that holy place.*" De Bel. liv. v. cap. 5, § 2. Comp. lib. vi. cap. 2, § 4, and Ant. lib. xv. cap. 11, § 5. See also *Doddridge* and *Wetstein*'s Note on Eph ii. 14.

Μεσουρανημα, ατος, το, from μεσος *middle*, and ουρανος *heaven.*
The mid-heaven, the middle part of the heavens, the meridian. occ. Rev. viii. 13. xiv. 6. xix. 17. Thus *Sextus Empir.* Astrol. cited by *Wetstein*: " They say there

there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the μεσουρανημα, the third, the west (δυνον), and the last, the subterranean (ὑποσαιον) or ανθημεσουρανημα, which itself is also a μεσουρανημα." And *Eustathius*, on that verse of *Homer*, Il. viii. lin. 68.

Ημος δ' κιλιον μεσον ηγαγεν αμφιελισσων,
But when the sun gained the *mid vault of heav'n*,

observes, that the time from the dawning of the day, μεχρις ἡλιακα ΜΕΣΟΥΡΑΝΗΜΑΤΟΣ till the sun's *gaining the meridian*, is called by *Homer* (see lin. 66.) the increase of the day, but from thence the day seems to decline." So *Plutarch* and *Strabo* speak of the sun ΜΕΣΟΥΡΑΝΟΥΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in *Wetstein* on Rev. viii. 13.

Μεσοω, ω, from μεσος *middle*.
To be in the middle or *midst*. occ. John vii. 14, Της ἑορτης μεσουσης, *In the midst of the feast*. So in *Herodotus*, lib. iii. cap. 104, we have ΜΕΣΟΥΣΑ ἡ ἡμερη *the middle of the day*; and in *Thucydides*, lib. v. cap. 57, τϑ θερες ΜΕΣΟΥΝΤΟΣ, *in the midst of summer*. See *Raphelius* and *Wetstein*.

ΜΕΣΣΙΑΣ, ϑ, ὁ. Heb.
The MESSIAS, the Christ. It is plainly the Heb. משיח, or Chald. משיחא, *Messiah*, with a Greek termination, which from the V. משח *to anoint*; so it expresses *one anointed*, or rather *instituted to a certain office* or *offices by unction*; and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's *Christ*, it imports his being *anointed* with the reality of the typical *oil* (see Ps. xlv. 7, or 8, Heb. i. 9.), even *with the Holy Ghost and with power*. (See Acts x. 38. iv. 27. Luke iv. 18. Isa. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26, and *Heb.* and *Eng*, Lexicon in משח I. and below Χριστος I.

ΜΕΣΤΟΣ, η, ον, from the Chald. or Syriac מסת *sufficient, abundant*. See *Castell* Lexic.
Full, replete. See John xix. 29. xxi. 11. Rom. i. 29. Jam. iii. 8. Mat. xxiii. 28, and *Wetstein*.

Μεσοω, ω, from μεσος.
To fill. occ. Acts ii. 13.

ΜΕΤΑ, A preposition, perhaps from the Heb. עמת (by dropping or transposing the ע), which denotes *nearness* or *relation* of *situation* or *condition*.

I. Governing a Genitive,
1. *With, together with*. Mat. i. 23. ii. 3, 11. xxviii. 20, & al. freq.
2. *As well as*. Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11, and see *Bowyer* and *Campbell* on Luke.
3. *With, on the same side* or *party with*. Mat. xii. 30. So in *Herodotus*, lib. ii. cap. 152, we have ΜΕΤ' ἙΩΥΤΟΥ γενεσθαι, To be *on his side*; "and in *Aristophanes*, Ην ΜΕΘ' ΗΜΩΝ ΗΣ, if you were *of our party*." See *Raphelius*, *Wetstein*, and especially *Kypke*.
4. *Among*. Luke xxiv. 5.
5. *With, against*. Rev. xi. 7. Comp. 1 Cor. vi. 6, 7.
6. *With, by, by means of*, in the same sense as δια with a genitive. Acts xiii. 17. Comp. Acts xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66, where see *Raphelius* and *Kypke*, who shews that it is thus used by *Demosthenes*, *Thucydides*, *Xenophon*, and *Polybius*, and in Mat. construes μετα της κατωδιας with ησφαλισαντο. But Qu? Μετα βιας, *With, or by, force*. Acts v. 26. ΑΓΕΙΝ ΜΕΤΑ ΒΙΑΣ is several times used by *Polybius*, as cited by *Raphelius* and *Wetstein*.
7. *To, towards*. Luke i. 58, 72. x. 37. Comp. 1 John iv. 17, where French Translation—*la charité* envers *nous*, and *Diodati*'s Italian—*la carita* inverso *noi*.

II. Governing an Accusative,
1. Of time, *After*. Mat. xvii. 1. xxiv. 29. xxv. 19, & al. Μετα ταυτα, John xiii. 7, *After these things*, "not *hereafter*, i. e. at some distant time, as rendered in our Translation, but *As soon as I have finished what I am now doing*." Dr. *Bell* on the Lord's Supper, p. 147, 1st. edit. p. 164, 2d, Note.
2. Of time, *Within*, intra. Mark viii 31, where μετα τρεις ἡμερας is the same as τη τριτη ἡμερα, on *the third day*, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63, as is plain from ver. 64. So *Josephus*, Ant. lib. i. cap. 12, § 2,

king of the circumcision of Isaac, ιθυς ΜΕΤ' ογδοην ἡμεραν περι- they circumcise him immediately or *on* the eighth day." So the *Hudson* renders it in his version, *in* octavo *circumcidunt*. See more tein and *Kypke* on Mat. xxvii. 63. the neuter article το and a verb e, *After, after that*. Luke xxii. 20. δειπνησαι, *after supping* or *supper, that he had supped*. So Mat. xxvi. k xiv. 28. xvi. 19, & al.

mposition.

tes *relation, connection* or *agree- h* some other person or thing, as ζω and μεταλαμβανω *to partake.* is in μεταμελομαι *to be concerned* act, i. e. *to repent.*

tes *change of place* or *condition,* from Heb. מט *to slip*, as in *re- turn*, μεταβαινω *to pass*, μεταμορ- *ransform.*

ω, from μετα denoting *change of condition*, and βαινω *to go.* or *pass, from one place* or *state to* Mat. xvii. 20. Luke x. 7. John

away, depart. Mat. viii. 34. John Acts xviii 7.

ω, from μετα denoting *change of condition*. and βαλλω *to cast, put.* ge. occ. Acts xxviii. 6, Μετα- νοι (γνωμην namely) *changing* nd or *opinion*. *Josephus* often uses aor. mid. of this V. in the same is De Bel. lib. v. cap. 9. § 1. and cap. 11. § 2; and Ant. cap. 12. § 3, he has the full on, ΜΕΤΑΒΑΛΕΣΘΑΙ ΤΑΣ ΑΣ. See also *Alberti, Wetstein* ke.

, from μετα denoting *change of* id βημι *to go.*

go away. An obsolete V. whence N. T. we have perf. act. μεταβε- aor. μετεβη, imperat. μεταβηθι, icip. μεταβας; 1 fut. mid. μετα- . See under Μεταβαινω.

from μετα denoting *change of* id αγω *to lead, guide.*

about, manage, as a horse by a cc. Jam. iii. 3.

ομαι, Pass. *To be turned about,* as a ship by the helm or rudder. n. iii, 4.

Μεταδιδωμι, from μετα denoting *change of condition*, and διδωμι *to give.*

To impart, communicate, q. d. *to transfer.* occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See *Wetstein* on Luke, and *Macknight* on Rom. xii. 8.

Μεταθεσις, ιος, att. εως, ἡ, from μετατιθημι *to transfer*, or *change.*

I. *A being transferred* or *translated from one place to another, a translation.* occ. Heb. xii. 5.

II. *A removal.* occ. Heb. xii. 27.

III. *A change* or *abrogation.* occ. Heb. vii. 12.

Μεταιρω, from μετα denoting *change of place*, and αἰρω *to take up* or *away.*

I. Transitively, *To transfer* from place to place. Thus used in the profane writers.

II. In the N. T. Intransitively, *To transfer oneself, remove, depart.* occ. Mat. xiii. 53. xix. 1.

Μεταμελομαι, ημαι, mid. from μετα denoting *change of place*, and καλεω *to call. To call from one place to another, to call* or *send for.* occ. Acts vii. 14. x. 32. xx. 17. xxiv. 25.

Μετακινεω, ω, from μετα denoting *change of place* or *condition*, and κινεω *to move. To move away, remove*, dimoveo, trans- moveo. occ. Col. i. 23.

Μεταλαμβανω, from μετα denoting *relation*, and λαμβανω *to take.*

I. With a genitive of the thing, *To partake*, or *be a partaker, of.* occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10.

II. With an accusative of the thing, *To get, obtain.* occ. Acts xxiv. 25. Λαβειν καιρον is often used in the Greek writers for *taking an opportunity* (see *Wetstein*); and *Kypke* has produced from *Polybius*, lib. ii. cap. 16. ΜΕΤΑΛΑΒΟΝΤΕΣ δε ΚΑΙΡΟΝ ἀρμοτοντα, ποιησομεθα την κατηχησαν μνημην. Having gotten (nacti) *a con- venient opportunity*, we will take proper notice."

Μεταληψις, ιος, att. εως, ἡ, from the old verb μεταλημω, — ληψω, the same as μεταλαμβανω.

A partaking, or *being partaken of.* occ. 1 Tim. iv. 3.

Μεταλλαττω, from μετα denoting *change of condition*, and αλλαττω *to change.*

To change one thing for or *into another, to transmute.* occ. Rom. i. 25, 26.

Μετα-

Μεταμελομαι, or Μεταμελεομαι, from μετα *after*, and μελομαι *to be concerned*, which from the impers. μελει *it is a concern*. *To repent, repent oneself*, properly, *to be concerned after* something said or done. "*Propriè significat*, post *rem aliquam perperam patratam* anxium & sollicitum esse." *Mintert*. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8, & al.

Μεταμορφοω, ω, from μετα denoting *change of condition*, and μορφοω *to form*.

I. *To transform as to external appearance, to transfigure*. occ. Mat. xvii. 2. Mark ix. 2.

II. *To be transformed*, or *changed internally and spiritually*. occ. Rom. xii. 2. Comp. 2 Cor. iii. 18.

Μετανοεω, ω, from μετα *after*, or denoting *a change of condition*, and νοεω *to think*.

I. *To understand afterwards*. So *Plato* in Gorg. Ταυτα προνοησασι μεν δυνατα, ΜΕΤΑΝΟΗΣΑΣΙ δε ανιατα. These things are indeed possible to those who understand them before, but to those who *understand them afterwards* irremediable."

II. *To change one's mind* or *opinion*. So in *Xenophon*, Cyropæd. lib. i. at the beginning, ηναγκαζομεθα METANOEIN, we were forced *to change our opinion*." See *Raphelius*'s excellent Annotations on Heb. xii. 17.

III. In the N. T. *To repent*, i. e. either *to be wise after* a fact or facts committed, *to return to one's wits*, as we say, resipisco; or rather, I think, *To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better*. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4, & al. freq. Comp. Μετανοια, and see *Campbell*'s VIth Preliminary Dissertation on the Gospels, part iii. p. 242.

In the LXX this verb almost constantly answers to the Heb. נחם, which in like manner denotes *to change the mind*.

Μετανοια, ας, ἡ, from μετανοεω.

I. *A change* or *alteration of mind*. Heb. xii. 17, He found no room μετανοιας *for (his father Isaac*'s) change of mind (or *for his father* to change his mind), *though he sought* αυτην it (this change of mind) *with tears*. I think with *Raphelius*, that the pronoun feminine αυτην, referring not to τοπον, but to μετανοιας, clearly shews, that μετανοιας means *Isaac*'s, not *Esau*'s, change of mind. See m *Raphelius* on the place.

II. *Repentance, change* or *alteration of* and consequently *of conduct* or *beha from evil to good*. So *Athanasius*, Q 133. De Parab. Δια τουτο—λεγετ τανοια ὁτι μετατιθησι τον νουν απο τ ωρος το αἰσθον. Μετανοια is so because it *transfers the mind* from e good." *Aretas* in cap. 3. Apocal. I νοια εστι μεταστασις απο των χει και μεταβολη επι το βελτιον. Me is a *change* from worse to better." iii. 8, 11. ix. 13. Acts xx. 21.

Δουναι μετανοιαν, *To give repentanc to offer terms of peace and reconcil* Acts v. 31. "As *repentance* was n tually wrought in Israel by the effic grace of *Christ*, I think it evident *Doddridge*, that δουναι μετανοιαν hei nifies *to give place* or *room for repen* just as the same phrase does in *Jo* (Ant. lib. xx. ch. 7. § 7.), whe says, that the Jews rising up at *C* in a tumultuous manner, the wiser among them went to intercede wi governour *(Felix)* ΔΟΥΝΑΙ M ΝΟΙΑΝ επι τοις πεπραγμενοις, i. *publish a pardon* to those that shou down their arms," or more litera *give them room for repenting* of wha had done, as *Hudson* renders it, *ut* locum pœnitentiæ *ob ea in quibu* querant. Comp. Acts xi. 18. *Ar* cited by *Wetstein* on Acts v. us expression in the same sense. So xii. 19, *And hast made thy childre good hope*, ὁτι ΔΙΔΩΣ επι ἁμαρ METANOIAN, *that thou* givest r ance *for sins*, i. e. (as the auth expressed it ver. 10.) ΕΔΙΔΟΤΣ ΤΟ METANOIAΣ, *thou gavest place* o *for repentance*. The phrase διδοναι νοιας τοπον is applied in the sam by *Clement*, 1 Cor. § 7. Εν γενε γενεα METANOIAΣ ΤΟΠΟΝ ΚΕΝ ὁ δεσποτης τοις βουλομενοις σ φηναι επ' αυτον. In every generati Lord hath given *place* or *room for* ance to those that were willing to him."

Εις μετανοιαν αγειν, *To lead, move, to repentance*. Rom. ii. 4, where *H* cites the same expression from *P* and *Appian*, and *Kypke* from *Jose*

Εις μελανοιαν χωρησαι, *To come to repentance.* occ. 2 Pet. iii. 9. So *Plutarch*, cited by *Wetstein*, ΕΙΣ ΜΕΤΑΝΟΙΑΝ—ΧΩΡΗΣΑΣ. Comp. *Kypke.*

Μεταξυ, An Adv. governing a genitive, from μετα *with*, or *after*.

1. *Between.* Mat. xviii. 15. xxiii. 35. Rom. ii. 15, Μεταξυ αλληλων, *Between* or *among* one another, inter se *invicem*, "*between* themselves." Eng. Marg.

2. With the article prefixed it denotes *time.* John iv. 31, Εν δε τω μεταξυ (χρονω namely), *In the mean* or *intermediate time.* So *Scapula* cites from *Demosthenes* Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, *The mean time.*

3. *After, following, succeeding.* Acts xiii. 42, Εις το μεταξυ σαββατον, *On the* following *sabbath.* This expression is plainly equivalent to ερχομενον σαββατον, *the* next *sabbath*, ver. 44. So *Josephus* speaks Δαβιδα τε και Σολομωνιος εξ ὡν των ΜΕΤΑΞΥ τουτων βασιλεων, of David and Solomon, and of the kings *after* (i. e. who *succeeded*, subsequentium, *Hudson*) these." De Bel. lib. v. cap 4. § 2. And lib. ii. cap. 11. § 4, μεταξυ is used for *afterwards*, as it is also by *Clement* twice in 1 Cor. § 44. To which from *Kypke* we may add *Plutarch* using ΜΕΤΑΞΥ for *afterwards*, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλευσιν for *the succeeding* kings." Institut. Lacon. p. 240.

Μεταπεμπω, and —ομαι, Mid. from μετα denoting *change of place*, and πεμπω *to send.*

To send for one from another place, arcesso. Acts x. 5, 22, 29, & al.

Μεταστρεφω, from μετα denoting *change of place* or *condition*, and στρεφω *to turn.*

I. Properly, *To turn from one side to the other*, converto.

II. *To turn, change.* occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. הפך. See inter al. Joel ii. 31. Amos viii. 10.

III. *To pervert*, or *to subvert, overthrow.* occ. Gal. i. 7.

Μετασχηματιζω, from μετα denoting *change of condition*, and σχηματιζω *to fashion*, which from σχημα *a fashion, form*, or *a rhetorical figure*, which see.

I. *To transfigure, transform.* occ. 2 Cor. xi. 13, 14. 15. Phil. iii. 31.

II. *To transfer figuratively*, i. e. *by a rhetorical figure*, or *figurative manner of expression.* occ. 1 Cor. iv. 6, Ταυτα—μετασχηματισα εις εμαυτον και Απολλω— *These things* (namely what he says concerning the authority of their Teachers, ch iii. 5, 6, 7, 8.) *I have* by a figure transferred *to myself and to Apollos*, by that figure namely, "* in which, to use the words of *Quintilian*, lib. ix. cap. 2, *we want the hearers to understand by a kind of suspicion what we do not express;* not indeed the contrary of what we say, as in the irony, but something *latent however, and to be discovered by our audience*, which, adds he, is now almost the only thing called *schema* among us, and whence debates are called *figurative.*" See more in *Wetstein.*

Μετατιθημι, from μετα denoting *change of place* or *condition*, and τιθημι *to place.*

I. *To transfer, translate from place to place.* occ. Acts vii. 16. Heb. xi. 5.

II. *To remove.* Pass. *To be removed, changed*, or *perverted*, spiritually or mentally. occ. Gal. i. 6, where see *Wetstein* and *Kypke.*

III. *To change*, or *turn.* occ. Heb. vii. 12. Jude ver. 4.

Μετεπειτα. Adv. of time, from μετα *after*, and επειτα *then.*

Afterwards. occ. Heb. xii. 17.

Μετεχω, from μετα denoting *relation*, and εχω *to have.*

To partake, take part, be a partaker. It governs a genitive. occ. 1 Cor. ix. 10, (where see *Bowyer.*) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13, Φυλης ἑτερας μετεσχηκεν, partook of, i. e. belonged to, *another tribe.*

On this V. and it's derivatives see Dr. *Bell* on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2d.

Μετεωριζω, from μετεωρος *high*, which from μετα denoting *change of place*, and αειρω *to lift up*, whence αωρος, and changing α into ε, and οι into ω, εωρος. See *Scapula.*

I. In the Greek writers, *To lift up on high.*

II. *To put* a ship *out to sea.* Thus *Philostratus*, cited by *Scapula* and *Wetstein*, ΜΕΤΕΩΡΙΣΑΙ την ναυν εις το πελαγος; and *Thucydides*, VII. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ εν τω πελαγει, *Being out at sea.*"

* "*In quo*, per quandem suspicionem quod non dicimus, accipi volumus; *non utique contrarium, ut in ironia*, sed aliud latens, & auditori quasi inveniendum, quod——*jam ferè solum* schemata *à nostris vocatur, & unde controversiæ* figuratæ *dicuntur.*"

So

So the adjective μελεωροι is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under Καλαγω II). And because these are in *perpetual agitation by the winds and waves*, hence

III. The adjective μελεωρος often denotes being *agitated with hopes and fears, being anxious, in anxious suspense*, or the like. So *Lucian* Jup. Trag. tom. ii. p. 191, Και νυν ΜΕΤΕΩΡΟΙ παντες προς την ακροασιν—And now they are all *anxiously solicitous* to hear—" And thus it is frequently used in *Josephus*, as De Bel. lib. i. cap. 27. § 3, speaking of the condemnation of *Herod's* sons, *Alexander* and *Aristobulus*: Ενθα δε ΜΕΤΕΩΡΟΣ ἡν τε Συρια πασα, και το Ιεδαϊκον ΗΝ, εκδεχομενων (or rather εκδεχομενον) το τελος τε δραματος. Then was all Syria and Judea *agitated with anxious thoughts*, expecting the end of this tragedy." So lib. iv. cap. 9. § 2, Και οἱ μεν ΜΕΤΕΩΡΟΙ περι των ὁλων ΟΝΤΕΣ, ὡς αν σαλευομενης της Ρωμαιων ἡγεμονιας—And they *being anxious* for the whole, since the Roman empire was now tossed in a storm—" Comp. lib. ii. cap. 21. § 1, and Ant. lib. viii. cap. 8. § 2. And in this view μελεωριζομαι in St. Luke seems to signify *to be agitated with hopes and fears, with anxious, uneasy, restless thoughts*, or the like, curarum fluctuare æstu. occ. Luke xii. 29. See *Doddridge*, *Alberti*, *Wolfius* and *Wetstein* on the place.

Μετοικεσια, ας, ἡ, from μετοικεω *to remove from one habitation to another*, which from μετα denoting *change of place*, and οικεω *to inhabit*.

A removing from one habitation or *country to another, a transportation*, or *transplantation*. occ. Mat. i. 11, 12, 17.

Μετοικιζω, from μετα denoting *change of place*, and οικιζω *to cause to dwell*, which from οικος *a house*.

To cause to change his habitation, to remove from one habitation to another. occ. Acts vii. 4, 43, or 44, where μετοικιω is the 1st. fut. Attic for μετοικισω.

Μετοχη, ης, ἡ, from μετεχω *to partake*.

A partaking, participation, agreement. occ. 2 Cor. vi. 14.

Μετοχος, ε, ὁ, from μετεχω *to partake*.

I. *A partaker*. occ. Heb. iii. 1, 14. vi. 4. xii. 8.

II. *An associate*. occ. Heb. i. 9. The correspondent Heb. word in Ps. xlv. 8, to παρα τους μετοχους σε of the LXX and of the Apostle is מחבריך above thy *associates*, and by these are meant *all men who believe on Christ*. Comp. Heb. ii. 11, &c. Rom. viii. 17.

III. *A partner*. occ. Luke v. 7.

Μετρεω, ω, from μετρον.

To measure, mete. See Mat. vii. 2. 2 Cor. x. 12. Rev. xi. 1.

Μετρητης, ε, ὁ, from μετρεω.

A measure of capacity. occ. John ii. 6. It is very difficult to determine the exact quantity of the μετρητης here mentioned. In the LXX the word is used once, 1 K. xviii. 32. for the Heb. סאה *a seah*, equal to about two gallons and a half English: But as the *seah* is mentioned in scripture only as a measure of things *dry*, it is more probable that μετρητης in St. John means the Jewish בת *bath*, for which also it is once used by the LXX, 2 Chron. iv. 5, and which is generally reckoned equal to seven gallons and a half English, though *Calmet* reduces it to less than six gallons, *Lami* to less than four, and *le Clerc* to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about a hundred and fourteen gallons this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (Comp. John ii. 3, 10.) So large a quantity was probably designed not only to supply the new-married couple with wine during the *seven days* that the nuptial feast lasted (Jud. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.), and to provide for their future occasions, but what was of infinitely greater consequence, to ascertain *the reality of our Lord's miracle*. Had he exerted his miraculous power over *a small quantity* only, those who can be now so unreasonable as to charge our Blessed Saviour with *encouraging drunkenness*, would, no doubt, have been ready to insinuate, that there was *some sleight of hand* in the case, or a

jugg

juggle between Jesus and the servants; and would have asked, Why he did not turn *all* the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about *forty-five gallons*, shews, that there was no room for *legerdemain* or *deception*. See Bp. *Pearce*'s Miracles of Jesus vindicated, part iii.

Μετριοπαθεω, ω, from μετριοπαθης *moderate in his passions*, which from μετριος *moderate* (see μετριως), and παθος *passion* *Hesychius* explains μετριοπαθης by μικρα πασχων, *suffering* or *bearing small things*, συγγινωσκων επιεικως, *mildly pardoning*; and in *Plutarch* in Colot. μετριοπαθεια is the same as πραοτης *meekness*.

With a dative following, *To moderate one's anger towards, to pardon*, or *treat with mildness* or *gentleness*. occ. Heb. v. 2. So *Josephus*, Ant. lib. xii. cap 3. § 2, speaks of *Vespasian* and *Titus*, ΜΕΤΡΙΟΠΑΘΗΣΑΝΤΩΝ, *behaving with moderation* "and *gentleness* towards the Jews after such disputes and wars as they had had with them." See more in *Wetstein* and *Kypke*.

Μετριως, Adv. from μετριος *moderate*, which from μετρον.

Moderately, a little. occ. Acts xx. 12. So in *Josephus*. Ant. lib. xv. cap. 8. § 1, ΟΥ ΜΕΤΡΙΩΣ εδυσχεραινον, They were *not a little* provoked."

ΜΕΤΡΟΝ, ου, το, from the Heb. מדד or מדה *a measure*, to which this word often answers in the LXX.—Τρον is a Greek termination denoting *an instrument* (see under Λαβρον), and the ד is sunk in the other dental τ.

A measure of capacity or length. See Mat. vii. 2. Luke vi. 38. 2 Cor. x. 13. Eph. iv. 13. Rev. xxi. 17. But in the N. T. it is generally used figuratively. On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16.

Μετωπον, ου, το, from μετα *after*, i. e. *above*, and ωψ, ωπος, *the eye*, which see.

The forehead, that part of the face which is above the eyes, "frons, q. d. par faciei quæ est *post* oculos." *Scapula*. Rev. vii. 3. & al.

ΜΕΧΡΙ, before a consonant; ΜΕΧΡΙΣ, before a vowel. An Adv. from the Heb. קרה *to meet*, with the formative מ prefixed, q. d. מקרה *meeting*.

I. Of place, with a genitive following, *Unto, even unto*. occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *Until*. It sometimes denotes the *mere interval* of time, so as to *exclude* what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the *intermediate time*, so as *not to exclude* what is beyond. Mat. xi. 23. Rom. v. 14.

Μεχρις ου, *Until*, for μεχρις του χρονου εν ω, *until the time in which*. Mark xiii. 30. The same elliptical expression is used also by *Xenophon* and *Arrian*. See *Wetstein* Var. Lect. on the place. Comp. Εως ου under Εως 1.

2. With a V. in the Subjunctive mood following, *Until, till*. occ. Eph. iv. 13.

III. Of condition, *Unto*. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4.

ΜΗ, An Adv. from the Heb. מ, when used as a *negative* or *prohibitive* particle, and signifying *lest, that not*.

1. Of denying. *Not*. Mat. i. 19. iii. 10, & al. freq.

2. After verbs of *contradicting* or *denying* it is *pleonastic*, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and *Wetstein* and *Kypke* on this last cited text, and *Kypke* on the former.

3. Of forbidding, or the like, *Not*, ne. In this sense it is often joined with an Imperative, as Mat. vi. 19, 25; sometimes with a Subjunctive, as Mat. vi 7, 8, 13. Mark x. 19; but when detestation or abhorrence is intimated, with an Optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

4. *Not only*, μονον, being understood. Phil. ii. 4, where see *Wolfius*. Comp. 1 Cor. x. 24, 33, and under Ου

5. After the verbs Ορα ω and Βλεπω, *That not*, ne; joined with an Indicative, Mat. xxiv. 6; but generally with a Subjunctive. Mat. xviii. 10. xxiv. 4.

6. *Lest*. Mark xiii. 36.

7. Of interrogation, and answering to the Latin an? num? q. d. *what?* or (according to the Scottish idiom) *whether?* Mat vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So μη ου; to the Latin an non? q. d *what—not?* occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5. In this sense Μη seems a plain derivative from the Heb. מה *what?*

2. Interrogative, Μη γαρ—*For, what*—? 1 Cor. xi. 22, where see *Wetstein.*

Μηγε, An adv. from μη *not*, and γε *truly*. *Not truly.* In the N. T. it is constructed only with ει δε *but if.* ει δε μηγε, literally, *but if not truly*, or *but if truly not*, i. e. *if otherwise, otherwise.* Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32, & al.

Μηδαμως, An Adv. from μηδαμος *not even one*, which from μηδε *not even*, and αμος *one, some one*, a word which *Eustathius* says belongs to the Ionic and Doric dialects*, and which seems a derivative either from ἁμα *together with*, unà, i. e. being, as it were, *one with*, or immediately from עם *with*.

By no means. occ. Acts x. 14. xi. 8.

Μηδε, A Conjunction, from μη *not*, and δε *but, and.*

Nor, neither, not even, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15.

Μηδεις, μηδεμια, μηδεν, ὁ, ἡ, το, from μη *not*, or μηδε *not even*, and εις *one*,

Not one, no one, none. Mat. viii. 4. xxvii. 19. Μηδεν, το, Neut. *Nothing*, or adverbially (κατα being understood), *Not at all.* Mark v. 26. Luke iii. 13. iv. 35.

Μηδεποτε, An Adv. from μηδε *not even*, and ποτε *at any time, ever.*

Never, at no time. occ. 2 Tim. iii. 7.

Μηδεπω, An Adv. from μηδε *not even*, and πω (a word rarely used but in composition) *yet*, which from Heb. אם or פו *here.*

Not yet. occ. Heb. xi. 7.

Μηκετι, An Adv. from μη *not*, and ἐτι *any more, yet*, the κ being inserted for the sake of sound.

No more, no longer. Mat. xxi. 19. Mark i. 45. Acts xxv. 24. 2 Cor. v. 15, & al. freq.

Μηκος, εος, ους, το, q. from μεγας *great.*

Length. occ. Eph. iii. 18. Rev. xxi. 16.

Μηκυνω, from μηκος.

To lengthen, stretch out in length. Μηκυνομαι, pass. *To be lengthened, grow up*, as a blade of corn, assurgo. occ. Mark iv. 27.

In the LXX of Isa. xliv. 14, μηκυνω signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. גדל in Hiph. *to make great.*

* See *Damm* Lexic, col. 15.

Μηλωτη, ης, ἡ, (i. e. δορα *a skin* or *hide*) from μηλον, Doric μαλον, *a sheep*, which may be either from μελει *it is a care* or *concern*, on account of the *care* which these animals require in tending, or from μαλος *soft, tender*, (which from Heb. מלך *to sooth*) a term very applicable to sheep, either from the *gentleness* of their *disposition*, the † *tenderness* of their *bodies*, or the *softness* of their *wool*, which last is in Greek sometimes called μαλλος.

A sheep's skin or *hide with the wool on.* occ. Heb. xi. 37, *They wandered about* εν μηλωταις, in sheep-skins, *in goat-skins.* So *Clement* in his 1st Epistle to the Corinthians, § 17. Μιμηλαι γενωμεθα κακεινων, οἱτινες εν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, και ΜΗΛΩΤΑΙΣ περιεπατησαν, κηρυσσοντες την ελευσιν του Χριστου· Λεγομεν δε Ηλιαν, και Ελισσαιον, ἐτι δε και Ιεζεκιηλ, τους προφητας. Let us be imitators of those who went about in *goat-skins* and *sheep-skins*, preaching the coming of Christ: We mean Elias, and Eliséus, and Ezekiel, the prophets." That Elias or Elijah had a *hairy garment* appears from 2 K. i. 8, and that this was the usual dress of the Prophets seems evident from Zech. xiii. 4, where it is styled אדרת שער, a *garment of rough hair.* The garment or mantle of Elijah is in Heb. called אדרת. 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by μηλωτη a *sheep-skin.*

MHN, ηνος, ὁ.

A month. Luke i. 24, 26, & al. freq. This word may be derived either from μηνη *the moon*, by the phases of which the *month* is reckoned (so the Eng. *month* from *moon*), or else it may be deduced immediately from the Heb. מנה *to number, compute*, as being a certain period of days, or space of time *numbered* or *computed* by the lunar phases; and μηνη may be considered as a derivative from μην. It is obvious to remark, that not only these two Greek words, but also the Latin *mensis*, a month, and the Eng. *moon, month*, are ultimately derived from the same Heb. מנה.

MHN. A conjuction subjoined to many

† So *Virgil* calls them molle *pecus, tender* cattle, Georgic III. lin. 296—321. Comp. *Heb.* and *Eng.* Lexicon in שה II.

other

particles. It may be derived either *μεν truly*, or immediately from the אמן *truth*.

ν (אמן, αμην), *Truly, verily, surely.* Heb. vi. 14. These two particles ery frequently used together by the ne writers in the most solemn *oaths*. *ustathius* in Odyss. 11. Εστι Η και μετα τε MHN, ὁιον, Η MHN ποιόδε. Η joined with μην is also used *earing*, as η μην *verily* I will do

See *Raphelius* and *Wetstein*, and . Gen. xxii. 16, 17. in the LXX, [II. 2. above.

May not this V. be derived from *the moon*, which was originally ıd לאותת for *signs*, Gen i. 14; or, Son of Sirach expresses it, αναδειξιν ν, *a signification*, or *declaration of* Ecclus. xliii. 6, and by it's different s so eminently serves this purpose?). Μην.

ndicate, shew, signify, declare. occ. xx. 37. John xi. 57. Acts xxiii. 30. . x. 28.

, An Adv. from μη denoting *negar interrogation*, and ποτε *at any time*. *nt any time, lest.* Mat. iv. 6. v. 25. xxv. 9. "Lest *there be not enough and you, go rather to them who sell, ny for yourselves.*" So *Campbell*, thinks there is no ellipsis, and ob- that δε after πορευεσθε is wanting ne MSS of principal note. But see arned Translator himself, also *Wet*nd *Griesbach* (Var. Lect.) the latwhom rejects δε from the text. In r. 39, either Βλεπετε, *See, beware*, is expressed Heb. ix. 17, may be stood before μηποτε, or else this be connected with εαστατε αυτες, 8, and the intermediate words may ıd in a parenthesis. See *Bowyer*. *ber.* Luke iii. 15, where it signifies ot.

be, if perhaps. 2 Tim. ii. 25. Or, *ps*, as the word is used by the LXX, xxiv. 5. xxvii. 12. xliii. 12. 1 K. 27, for the Heb. particle אולי. Ecdix. 13, 14. So *Arrian*, Epictet. i. cap. 22. p. 313. edit. *Cantab.* , εδεν εχετε ελευθερον; ΜΗΠΟΤΕ What then, have you nothing free? *ps* nothing." And in this sense of *ps*, *Kypke* (after *Alberti*) understands it in Mat. xxv. 9, and produces several other instances of it's being thus applied by the Greek writers.

Μηπω, An Adv. from μη *not*, and πω *yet*, which from Heb. פֹּה or פֹּו *here*.

Not yet. occ. Rom. ix. 11. Heb. ix. 8.

Μηπως, A Conjunction, from μη *lest*, and πως *by any means*.

Lest by any means, lest peradventure. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρος, ὁ, either from μειρω *to divide*, because the body is there *divided* or *split*, as it were, or perhaps from the Heb. מער *nakedness*, which from the V. ערה *to make naked*.

The thigh. occ. Rev. xix. 16.

Μητε, A Conjunction, from μη *not*, and τε *and*.

Neither, nor. Mat. v. 34, 35, 36, & al. freq.

ΜΗΤΗΡ, τερος, by syncope τρος, ἡ. The Greek Grammarians deduce it from μαω *to desire*, on account of the intense στοργη or *natural affection* which *mothers* bear to their offspring. But when it is considered that this word is found not only in the *Greek* and *Latin*, but, with little variation, in the * *Northern* languages, and even in the † *Persic*, it will appear more proper to derive it, as some learned men have done, from the Heb. אם *a mother*, by transposition, and adding the termination τηρ. (Comp. under Πατηρ.) In the Doric dialect it is written ματης, whence Latin mater. And in *Æschylus* Eumen. lin. 896, the Scholiast explains Μα itself (which is merely אם inverted) by Μητηρ‡.

I. *A mother.* Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50, we may observe, that *Andromache* in *Homer*, Il. vi. lin. 429, after having related the deaths of her father, mother, and brothers, uses similar expressions with regard to her surviving husband, *Hector*,

Ἕκτορ, ἀτὰρ σὺ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος· —— ——

Yet while my Hector still survives, I see
My father, mother, brethren, all, in thee.
POPE.

* MOTHER, mater; *Anglo-Saxon* mebep, moðop, moðuſt; *Alaman.* muater, muoter, muder; *Dan.* moder; *Suec.* moder; *Belg.* moeder." *Junius* Etymolog. Anglican.

† See *Heb.* and *Eng.* Lexicon in מתה, and comp above under Θυγατηρ.

‡ See *Maittaire's* Dialects, p. 242. A.

II. It is applied to the *Jerusalem which is above*, i. e. *to the celestial society* to which all true Believers, as *spiritual sons*, belong. occ. Gal. iv. 26.

III. —To mystical Babylon, *the mother of whores* or *whoredoms* (for some copies read πορνειων), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned *Daubuz* on the place.

Μητι, An Adv. from μη denoting *a question*, and τι *any thing*.

1. It denotes *a question asked*, and answers to the Latin Numquid? num? an? *What—?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a *negative* interrogation, *Campbell* (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat xii. 23. John iv. 29. But as to these Qu? For

2. Μητι γε seems to denote, literally, *What not truly*, or—*at least*, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See *Wetstein* and *Kypke*.

Μητις,—τινος, from μη denoting *a question*, and τις *any one*.

Any one? occ. John iv. 33. Comp. John vii. 48.

Μητρα, ας, ἡ, from μητηρ *a mother*.

The womb, matrix. occ. Luke ii 23. Rom. iv. 19.

Μητραλωας*, ου, ὁ, Attic for μητραλοιας, which from μητηρ *a mother*, and αλοιαω *to strike, smite, beat*, and this from αλοαω *to thresh*.

A murderer, or rather, *A smiter* or *striker of his mother* occ. 1 Tim. i. 9. Comp. Exod xxi. 15. *Ammonius* De Vocum Differentiis, Αριστοφανης, Η ΜΗΤΕΡ' ΗΛΟΙΗΣΕΝ, η πατρος γναθον επαλαξεν. Αφ' ου και ΜΗΤΡΑΛΟΙΑΝ φασιν και ΠΑΤΡΑΛΟΙΑΝ *Aristophanes*, "he hath either *beaten his mother*, or struck his father on the face, whence the terms μητραλοιας and πατραλοιας" See *Wetstein*.

Μια, ας, ἡ. The feminine of εις *one*, which see. But it seems properly derived from ια fem. of ιος *one, alone*, (from Heb. איש *a being*) with μ prefixed after the Hebrew manner.

MIAINΩ, perhaps from the Heb. מאן *to refuse, reject*.

To pollute, defile, ceremonially, occ. John xviii. 28; morally and spiritually, occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. *Wetstein* on Tit. i. 15, cites from *Dionysius Halicarn.* ΜΙΑΙΝΕΙΝ ΤΗΝ 'ΑΤΤΟΥ ΣΥΝΕΙΔΗΣΙΝ, *to defile his own conscience.*"

It is very frequently used by the LXX in both these senses, and generally answers to the Heb. טמא *to pollute, defile.*

Μιασμα, ατος, το, from μεμιασμαι, 1 pers. perf. pass. Attic of μιαινω.

A pollution, defilement. occ. 2. Pet. ii. 20.

Μιασμος, ου, ὁ, from μεμιασμαι, 1 pers. perf. pass. Attic of μιαινω.

A pollution. defiling. occ. 2 Pet. ii. 10, Επιθυμια μιασμου, *lust of pollution*, i. e. *polluting lust*, an hebraism. Comp. under Διαλογισμος I.

Μιγμα, ατος, το, from μεμιγμαι 1 pers. perf. pass. of μιγνυμι *to mix*.

A mixture. occ. John xix. 39.

Μιγνυμι, either from μισγω *to mix* (from the Heb. מסך or מוג the same), or from μιγω *to mix*, which may be from Heb. מג *to melt, dissolve.*

To mix, mingle. occ. Mat. xxvii. 34. Luke xiii. 1. Rev viii. 7. xv. 2. I cannot forbear observing how remarkably the prophecy of our Blessed Lord, Luke xiii. 3, was fulfilled on the Jewish people, even before Jerusalem was formally besieged by *Titus*. The account *Josephus* gives of this matter, De Bel. lib. v. cap. 1. § 3. is enough to make one's blood run cold; for, after telling us that the *Zealots* were divided into two factions, one under *Eleazar*, who had made themselves masters of the inner court of the Temple and of the building itself, the other under *John*, who continued in possession of the outer courts; and that *John* was continually annoying *Eleazar*'s party with his military engines; he adds, that although *John*'s faction were like mad dogs in wickedness, yet they admitted into the Temple such as were inclined to sacrifice, and that these, though at their entrance they had solemnly deprecated the cruelty of the *Zealots*, yet were destroyed by them, as it were

* So *Eustathius* on *Homer*, Il. iv. p. 335, cited by *Wetstein* on 1 Tim. i. 9, spells it with an α, and not μητραλωης with an η.

by the bye: Τα γαρ απο των ορ-
βελη, μεχρι τε βωμε και τε νεω
ην βιαν ὑπεξφερομενα, τοις τε Ἰσ-
και τοις Ἱερεργασιν ενεπιπτε· και
ι σπευσανλες απο γης τερατων,
τον διωνυμον και πασιν ανθρωποις
ἁγιον, πρὸ των θυματων επεσον
και τον Ἑλλησι πασι και Βαρβα-
εβασμιον βωμον κατεσπεισαν ιδιῳ
Νεκροις δε επιχωριοις αλλοφυλοι,
ρευσι βεβηλοι συνεφυρονλο, και παν-
ην αἱμα πῖωματων εν τοις θειοις
λοις ελιμναζετο. For the darts shot from the engines with such that they reached the Altar, and the Temple itself, and struck both riests and Sacrificers; so that many se who had come thither from the nities of the earth, out of regard to e celebrated and esteemed holy all mankind, did *themselves fall their sacrifices, and sprinkled with wn blood that altar* which was re-ed by all, both Greeks and Barba-

Then were the bodies of aliens with those of Jews, and the bodies Priests with those of the profane, e blood flowing from all kinds of es *stood in pools* within the sacred cts of the Temple."

Σ, α, ον, Doric ΜΙΚΚΟΣ, from the מך *to decay, grow poor* or *weak*; e also the Latin *macies* leanness, ng. *emaciate.*

, *small*, in size or quantity. Luke . 1 Cor. v. 6. Jam. iii. 5. Comp. xviii. 6, 10, 14.

le, *short*, of time. Rev. vi. 11. ν (χρονον *time* namely, which is sed John vii. 33. xii. 35.), *A little* John xiv. 19. xvi. 16, 17, 19. x. 37. Comp. Ὀσος IV.— of dis-

Μικρον, το, *A little, a little way.* xvi. 39. Mark xiv. 35. Διαστημα e or *space* is understood.

le, *small*, in number. Luke xii. 32.

le, in dignity, *mean*, i. e. in appear-Mat. x. 42. Comp. Acts viii. 10. 2. Heb. viii. 11.

, in age, *young*. Mark xv. 40. *Litringa* Observ. Sacr. lib. iii. cap. 7.

ος, α, ον. Comparative of μικρος. in size, dignity, or spiritual ad-es. occ. Mat. xiii. 32. Mark iv. 31. Luke ix. 48. Mat. xi. 11. Luke vii. 28. But observe, that in all these passages μικρότερος is used for the superlative μικροτατος *the least*. Comp. Μειζων I. and Ελαχιστος. On Mat. xi. 11, comp. Luke vii. 28, and see *Whitby*, *Wolfius* and *Wetstein*.

ΜΙΛΙΟΝ, ε, το.

A mile. occ. Mat. v. 41. It is a word formed from the Latin mille *a thousand*; for a Roman *mile* consisted mille *passuum* (see under Οργυια), of a *thousand* paces, each of which was nearly equal to five feet English. Mille may be probably derived from the Heb. מלא *to fill*. *Polybius*, as cited by *Strabo*, uses the same word Μιλιον. See *Raphelius* and *Wolfius*.

Μιμεομαι, εμαι, from μιμος *an imitator*, properly of the *scurrilous kind*, *a buffoon*, *a mimic*, so called perhaps from the Heb. מום *a blemish*, *a fault*; because the abilities of such persons are exerted chiefly in *mimicking* and exposing the *faults*, *foibles*, and *oddities* of men.

To imitate, *follow*, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11.

Μιμητης, ε, ὁ, from μεμιμηλαι, 3 pers. perf. of μιμεομαι.

An imitator, *a follower*. 1 Cor. iv. 16. Eph. v. 1, & al. In 1 Pet. iii. 13, ten MSS, two of which ancient, for μιμηται have ζηλωται, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and *Griesbach* marks it as perhaps the preferable reading.

Μιμνησκω, from μναω *to remind*, by prefixing the reduplicate syllable μι, and adding the termination σκω, as in διδρασκω from δραω, γιγνωσκω from γνοω.

To cause to remember, *to remind*. Μιμνησκομαι, pass. *To be mindful*, *to remember*. occ. Heb. ii. 6. xiii. 2.

ΜΙΣΕΩ, ω, from the Heb. מאס *to reject*, *with disgust*, " ex odio reprobavit," *Mintert*, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

I. *To hate.* Mat. v. 43, 44. Rom. vii. 15. Heb. i. 9, & al. But in Rev. ii. 15, observe that for ὁ μισω the *Alexandrian* and another ancient MS, with many later ones, several ancient versions, and several printed editions, read ὁμοιως, which read-

ing is approved by *Grotius*, *Wetstein* and *Griesbach*, the last of whom has received it into the text.

II. *To hate*, comparatively, *to postpone in love* or *esteem*. Mat. vj. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17.

Μισθαποδοσια, ας, ἡ, from μισθος *a recompense*, and αποδιδωμι *to render*.
A recompense, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.

Μισθαποδοτης, ου, ὁ, from μισθος *a reward*, and αποδιδωμι *to render*.
A recompenser, a rewarder. occ. Heb xi. 6.

Μισθιος, ου, ὁ, from μισθος *a reward, hire*.
A hired servant, a hireling, whose condition was perhaps, in many respects, worse than that of a household slave *. occ. Luke xv. 17, 19.

Μισθοομαι, ωμαι, Mid. from μισθος *hire*.
To hire, to engage to labour for wages. occ. Mat. xx. 1, 7.

ΜΙΣΘΟΣ, ου, ὁ, either from the Heb. סת *to incite*, or from שת *to set, settle, appoint*, with the formative מ prefixed, as denoting either what *incites* to labour, or what is an *appointed* price of it.

I. Properly, *Hire, wages due for work done*, Luke x. 7. 1 Tim. v. 18. Jam. v. 4.

II. *A reward, recompense*, in a good sense, though far exceeding the merit of the receiver. Mat. v. 12. x. 41. "It signifieth a *reward* of mere grace, as well as an *hire* or *wages*; and so the Apostle useth it plainly, Rom. iv. 4." Dr. *Fulk* in *Leigh*'s Crit. Sacr. In Jude ver. 11. construe μισθω with πλανη—*in the deception* of *Balaam*'s reward. Comp. 2 Pet. ii. 15, and see *Wolfius*.

III. *A recompense* of punishment. 2 Pet. ii. 13 Comp. Rev. xxii. 12. See *Blackwall*'s Sacred Classics. vol. i. p. 176.

Μισθωμα, ατος, το, from μεμισθωμαι, 1 pers. perf. pass. of μισθοω *to let out to hire*.
A hired house. occ. Acts xxviii. 30. So *Philo*, cited by *Wetstein*, ΕΝ ΜΙΣΘΩΜΑΤΙ οικειν.

Μισθωτος, ου, ὁ, from μεμισθωται, 3 pers. perf. pass. of μισθοω *to let for hire*.
A hired servant, a hireling. occ. Mark i. 20. John x. 12, 13.

* See Dr. *Powell*'s Disc. xiv. p. 231.

ΜΝΑΑ, μνα, Gen. μναας, μνας, ἡ. The LXX use this word several for the Heb. מנה *maneh*, whence evidently derived, and which, from 1 xlv. 12, seems in money to have equal to sixty *shekels*, of which see Αργυριον II. Luke xix. 13, 16, & al

Μναομαι, μνωμαι, from the active μνα *to remind, cause to remember, bring another's memory*, as the V. is us *Homer*, Il. xv. lin. 31. Odyss. iii 101, & al. which may not impro be derived from the V. μενω *to re* which see; or from the Heb. ינ *withhold, retain, keep, keep still*, a Translators render it, Job xx. 13; wh also the old Latin *meno* to remem whence *memini, memor, memoro*, &c Eng. *memory, remember*, and their vatives.

I. *To remember, retain* or *keep in mi memory*. Luke i. 54. 1 Cor. xi. 2. 2 i. 4. Also in a passive sense, *To membered*. Acts x. 31.

II. *To recollect, call to mind*. Mat. xxvi. 75. John ii. 22. xii. 16, & al a passive sense, *To be recollected, brought* or *come into remembrance*. xvi. 19.

Μνεια, ας, ἡ, from μναομαι.

I. *Remembrance*. occ. 1 Thess. iii. 6. 2 i. 3. Comp. Phil. i. 3. On the fir *Wetstein* cites from *Isocrates* the phrase MNEIAN EXEIN.

II. *Mention*. occ. Rom. i. 9. Eph. 1 Thess. i. 2. Philem. ver. 4. which texts it is joined with the V. σθαι *to make*, as it often is in the sense by the Greek writers. See *We* on Rom i. 9.

Μνημα, ατος, το, from μεμνημαι, 1 perf. of μναομαι.
A monument in memory of the de *tomb, a sepulchre*. Luke xxiii. 53. Mark v. 5. Luke viii. 27, see the fo ing word.

Μνημειον, ου, το, from μνημα the sam *A monument, tomb, sepulchre*. See viii. 28. xxvii. 60. Luke xi. 44. v 28. The History of the *Demoni* Mat. viii. 28, &c. is well illustrat what we are told of the philosophe *mocritus* by *Diogenes Laert* εργ ενιοις και τοις ταφοις ενδιαιρι frequented solitary places, and even

sometimes in *tombs*; and by *Lucian*, that καθειρξας ἑαυτον εις ΜΝΗΜΑ, shutting himself up in a *tomb* without the gates (of the city) he there continued writing and composing both night and day." Philopseud. tom. ii. p. 495. See also *Wetstein* on Mat. viii. 28.

Μνημη, ης, ἡ, from μεμνημαι, perf. of μναομαι.

I. *Remembrance, memory.* Thus used in the Greek writers. See *Scapula.*

II. *Mention.* occ. 2 Pet. i. 15, Την τουτων μνημης ποιεισθαι, to make mention *of these things*; for thus the phrase τινος μνημην ποιεισθαι is used in the Greek writers, particularly *Herodotus*; nor can I find that it is ever applied in any other sense. See *Raphelius* and *Wetstein.* To these passages they have produced I add from *Herodotus*, lib. i. cap. 15. ΑΡΔΥΟΣ —ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ, *I will make mention of Ardys*;" lib. ii. cap. 102. ΤΟΥΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ; and from *Lucian*, Pseudomant. tom. i. p. 859. Ἡμεις μεν πολυ ωμοτερου λῃστου ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ. We will *make mention* or *speak of* a much more horrid robber."

Μνημονευω, from μνημων *mindful*, which from μνημη.

It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember.* John xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Tim. ii. 8. On this last text *Wetstein* remarks, that both in *Demosthenes* and *Isocrates* the V. governs an accusative.

II. *To be mindful of.* Heb. xi. 15.

III *To recollect.* John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention.* Heb. xi. 22. It is used in this sense also by the profane writers. See *Scapula's* Lexicon.

Μνημοσυνον, ου, το, from μνημων *mindful*, which from μνημη.

A memorial, "* somewhat to preserve memory." occ. Mat. xxvi. 13. Mark xiv. 9. Acts x. 4. In which last passage there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16, where the LXX use the word μνημοσυνον for the Heb. אזכרה *a memorial*, which denotes a *part of the bread-offering*, including all the *frankincense*, which was ordered to be burnt on the altar, to be an offering made by fire for a *sweet savour unto the Lord.*

Μνηστευω, from μναομαι *to court* for a wife, as the V. is frequently used by *Homer* (see Odyss. i. lin. 248, and Odyss. vi. lin. 34, 284.), which from μναομαι *to remember, have in mind.*

To court for a wife, nuptias ambio, sum procus. Pass. Μνηστευομαι, *To be courted*, as the woman. Also, *To be betrothed*, or *contracted, in consequence of being courted.* occ. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Jud. xiv. 7, 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. ארש *to betroth*, which see in *Kircher's* Concordance.

Μογιλαλος, ου, ὁ, ἡ, from μογις *scarcely, hardly, with difficulty*, and λαλος *speaking. Speaking with difficulty, having an impediment in his speech, a stammerer.* occ. Mark vii. 32, where see *Wolfius* and *Wetstein.*

Μογις, Adv. from μογος *labour, toil*, which may be derived either from the Heb. יגה *to grieve*, or rather from יגע *to labour*, the formative מ being prefixed, and the י being changed into ו, as usual, q. d: מוגה or מוגע.

Scarcely, hardly. occ. Luke ix. 39.

ΜΟΔΙΟΣ, ου, ὁ, from the Heb. מוד *to measure*, and as Ns. מד and מדה *a measure*; whence also Eng. *mete*, Latin *modus, moderor*, &c. and Eng. *mode, moderate*, &c. *A measure of capacity, a bushel*, or rather *a peck*; for the Roman *modius* did not much exceed this latter quantity. Some have supposed that this word is formed from the Latin modius; but *Grotius* observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for *Dinarchus*, says he, uses it. So *Scapula* and *Wetstein* in Mat. v. 15, cite χιλιοι μοδιοι from *Dinarchus* in *Demosthen.* Comp. also *Kypke*, who observes that the word came from the Greeks to the Latins.

For proof that the ancients used sometimes *to hide their burning lamps under bushels*, or the like, see *Wolfius* and *Wetstein.*

* *Johnson's* Dictionary.

Μοιχαλις, ιδος, ἡ, from μοιχαομαι.

I. *An adulteress, a woman who commits adultery* or *whoredom*, occ. Rom. vii. 3. 2 Pet. ii. 14, *Having eyes μεστους μοιχαλιδος full of* adultery, say our Translators, but literally *full of* an adulteress. So *Plato*, Αυγης ΕΧΟΝΤΑ ΤΑ ΟΜΜΑΤΑ ΜΕΣΤΑ, *Having his eyes full of* light;" and Σκοτους ΑΝΑΠΛΕΩΣ ΣΚΟΙΗι τους οφθαλμους, *should have his eyes full of* darkness;" and *Moschus*, coming still nearer to the expression of the Apostle, Idyll. ii. lin. 18, where he is speaking of *Europa*, who had seen two women so plainly in her sleep, that when awake

——Αμφοτερας; δι
Εισιτι πεπλαμενουσιν εν ομμασιν ειχε γυναικας.
Still *had* she both the *women in her eyes.*

Thus *Elsner*, whom see. *Doddridge* remarks, that "there is a prodigious strength in the expression of St. Peter; it properly signifies, says he, their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or *full* of her, that they could see nothing else. Thus *Œcumenius*, Ουτοι γαρ οφθαλμους εχοντες εδεν αλλο βλεπουσιν η μοιχαλιδας, For though these men have eyes yet *they see nothing but adulteresses.* Comp. *Kypke.*

II. *An adulteress*, in a spiritual sense, *a woman who transfers her best affections* from God to the world. occ. Jam. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called γενεα μοιχαλις *an* adulterous *generation.* occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. *Doddridge* interprets γενεα μοιχαλις "*a spurious race* degenerated from the piety of their ancestors;" but I find no proof that μοιχαλις ever signifies *spurious.* See *Suicer* Thesaur. under Γενεα IV.

Μοιχαομαι, ωμαι, from μοιχος.

I. *To commit adultery*, strictly and properly so called. occ. Mat. v. 32, twice. (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.

II. *To be guilty of adultery, by causing another to commit it.* Mat xix. 9, (former part) Mark x. 11. The former text runs thus, *But I say unto you, that whosoever shall put away his wife, unless for whoredom, and marry* αλλην *another woman,* μοιχαται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a *second* wife, while the *first* was living; for *polygamy* was, without doubt, permitted to the *Israelites*, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of King Joash, 2 Chron. xxiv. 1—3. Comp. 2 K. xii. 2. Yea, the Mosaic Law actually provides for cases of a supposed *polygamy*, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and according to a case which must have often happened, even enjoins it, Deut. xxv. 5—10. How then was the *man* mentioned Mat. xix. 9, *guilty of adultery?* I answer, *by causing his former wife to commit it;* as our Saviour had explained himself, Mat. v. 32. So *Clemens Alexandrinus*, Strom. xi. interprets the former μοιχαται in Mat. xix. 9, by αναγκαζει μοιχευθηναι *forces to commit adultery;* and indeed two Greek MSS, referred to by *Wetstein*, for this μοιχαται read ποιει αυτην μοιχευθηναι, *makes her commit adultery;* but this I take to be a *gloss* from Mat. v. 32.

Mark x. 11, *And he saith unto them, Whosoever shall put away his wife, and marry another woman,* μοιχαται is guilty of adultery επ' αυτην. This text is to be interpreted in the same manner as Mat. xix. 9; though it must be owned, that the concluding words επ' αυτην render it more difficult and embarrassing. But since we meet with no such words either in Mat. xix. 9, or Luke xvi. 18, there is some cause to suspect their genuineness in Mark, and accordingly they are omitted in three of the later *Greek* MSS cited by *Wetstein*; and what is more material, the ancient *Syriac* version, whose authority is at least equal to that of any *one Greek* MS now extant, has entirely dropt them. If however it be thought proper to retain them, they must, I think, be rendered, *in respect of her*, i. e. of the former wife; namely, as in Mat. *by causing her to commit adultery.* And to confirm

m this interpretation, it may be
ed, that in the *Alexandrian* MS,
Voide, there is a *point* or *stop* be-
μοιχαται and επ' αυτην; as if the
were indeed complete with the for-
ord, but the latter were added by
f explanation, or limitation.
, ας, ἡ, from μοιχος.
ry. occ. Mat. xv. 19. Mark vii. 21.
viii. 3. Gal. v. 19.
whole story of the *woman taken in*
ry, εν μοιχειᾳ, from John vii. 53,
. 11, inclusive, has been by many
d writers suspected as spurious. It
er not found at all in a considerable
er of MSS, or not in this part of
hn's Gospel, or it is noted as dubi-
Wetstein accordingly marks it as
ought to be expunged, and *Gries-*
as probably to be omitted. On
ther hand, much the greater num-
f MSS retain the passage. *Mill*
ht it authentic, and Bp. *Pearce* in
tes defends it against the objections
etstein. And to the authors here
oned, together with *Wolfius* and
bell in his Note on John viii. 1—11,
r the reader for further satisfaction.
, from μοιχος.
mmit adultery. Mat. v. 27. xix. 18,

sitively with an accusative, *To com-*
dultery with, to debauch, a woman.
Mat. v. 28. So *Lysias*, p. 4. edit.
, 4to. ΕΜΟΙΧΕΤΕΝ—ΓΥΝΑΙ-
ΗΝ ΕΜΗΝ; and *Lucian* De Merc.
tom. i. p. 506. ΜΟΙΧΕΤΩΝ τα
ς ΤΗΝ ΓΥΝΑΙΚΑ, *Committing*
ry with his brother's *wife*." Μοι-
αι, Pass. *To be debauched, commit*
ry, as a woman, mœchari. occ.
viii. 4; where *Wetstein* cites from
ch, Την μητερα ΜΟΙΧΕΤΟΜΕ-
ΕΠ' ΑΥΤΟΦΩΡΩι ΚΑΤΑΛΑ-
; and from *Ælian*, ΜΟΙΧΕΤΟ-
ΗΝ ΓΥΝΑΙΚΑ ΕΠ' ΑΥΤΟΦΩΡΩι
'.
be guilty of adultery, by causing an-
to commit it. Luke xvi. 18, former
Comp. under Μοιχαομαι II. *To*
t spiritual adultery, i. e *be guilty*
ltry, occ. Rev. ii. 22.
Σ, ε, ὁ, from the Heb. מעך *to press,*
ss. See Ezek. xxiii. 3, in the Heb.

I. *An adulterer*. occ. Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4.

II. *An adulterer*, in a spiritual sense. occ. Jam. iv. 4. Comp. Μοιχαλις II.

Μολις, Adv. from μολος *labour*, which may be by transposition from the Heb. עמל *to labour, toil.*

Scarcely, hardly, with difficulty. Acts xiv. 18. xxvii. 16. 1 Pet. iv. 18, & al.

ΜΟΛΟΧ, ὁ. Heb.

Moloch, Heb. מלך *THE King*; for which the LXX use Μολοχ, 2 K. xxiii. 10. Amos v. 26; Μολοχ Βασιλει, *Moloch the King*, Jer. xxxii. 35; and Αρχοντι, *the Ruler*, Lev. xviii. 21. xx. 2, 3, 4. occ. Acts vii. 43. It is the name of an idol worshipped by the *Ammonites*, 1 K. xi. 7, and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 K. xxiii. 10, who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of *brass*, sitting upon a *throne* of the same metal, adorned with a *royal crown*, having the head of a *calf* (or *steer*), and his arms extended as if to embrace any one. When they would *offer any children* to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet*. "It appears from the substance of this idol, which was * *brass* or *copper*, from it's having the head of a *calf* or *steer*, the *animal* emblem of *fire*, from it's being divided into *seven partitions* (or according to others † having *seven* chapels before it) answering to the

* Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

† See *Hyde*'s Religio Veterum Persarum, cap. v. p. 134. edit. 1700.

seven

seven planetary spheres or *orbits*, and from the horrid rites performed to it, that it was intended as a representative of the *Solar Fire*. This is further confirmed by it's name מלך *King*; for as *a King*, in his political capacity, acteth where he is not, by means of others, so the *Solar Fire* in this system doth, in some sense, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of physical action is in the *Fire**."

With regard to that horrid, but *general* custom among the Heathen, of offering *human sacrifices*, and particularly *children*, to *Molech*, Κρονος or *Saturn*, the reader may, among some curious particulars, find enough to make his blood run cold in the † authors cited in the note. He would also do well to consult at first hand, *Porphyry* De Abstinentiâ, lib. ii. cap 53, & seqt. and *Eusebius*'s Præparat. Evangel. lib. iv. cap. 16, 17. The last mentioned author quotes from *Diodorus Siculus*, lib. xx. a passage so remarkable to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily: They imputed this calamity, says *Diodorus*, to *Cronus* or *Saturn*'s fighting against them; for whereas they used in former times to *sacrifice the best of their own children* to this God, they had lately offered such children as they had privately purchased and brought up; and an enquiry being made, some of those who had been sacrificed were found to have been suppositious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the God: In haste, then, to rectify their errors, they *chose out two hundred of the noblest children, and sacrificed them publickly*. Other persons who were accused of irreligion *gave up themselves willingly* (εκουσιως εαυτους εδοσαν), *to the number of no less than three hundred*. Ην δε παρ' αυτοις ανδριας Κρονου χαλκους, εκπεπταμενας τας χειρας υπτιας [εκπεπταμενας] επι της γης, ωστε τον συνπιπτοντα (read επιπιπτοντα) των παιδων αποκωλυεσθαι (read αποκυλεσθαι) και πιπτειν εις τι χασμα πληρες πυρος. For *they had a brazen statue of Saturn* stretching out his hands towards the ground, *in such a manner that the child placed within them tumbled down into a pit full of fire*." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it may be remarked, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that, at different places and times, there should be some variations in both those respects?

ΜΟΛΥΝΩ, perhaps from the Heb. מהולל *polluted, defiled*. (Ezek. xxxvi. 23.) which from the V. חלל *to pollute, &c.*

To pollute, defile. occ. 1 Cor. viii. 7. Rev. iii. 4. xiv. 4.

Μολυσμος, ου, ὁ, from μεμολυσμαι, 1 pers. perf. pass. Attic of μολυνω.

Pollution, defilement. occ. 2 Cor. vii. 1.

Μομφη, ης, ἡ, from μεμομφα, perf. mid. of μεμφομαι, *to blame, complain*.

Complaint, cause of complaint, quarrel. occ. Col. iii. 13. The phrase μομφην εχειν is used by *Euripides* and other Greek writers in the same sense. See *Wetstein*.

Μονη, ης, ἡ, from μεμονα, perf. mid. of μενω *to remain, dwell*, or immediately from the Heb. מעונה or מענה *a dwelling, habitation*.

A mansion, habitation, abode. occ. John xiv. 2, 23; where *Kypke* cites the phrase ΜΟΝΗΝ ΠΟΙΕΙΣΘΑΙ for *remaining, dwelling*, from *Thucydides* and *Josephus*.

Μονο-

* *Heb*, and *Eng*. Lexicon in מלך.

† *Plutarch* De Superstit. towards the end. *Parker*'s Bibliotheca Biblica on Leviticus, p. 286, & seqt. *Jenkin*'s Reasonableness of Christianity, vol. i. p. 339. 3d edit. Dr. *H. More*'s Explanation of Grand Mystery, book iii. cap. 14, &c. *Cæsar*'s Comment. lib. vi. § 15. and *Cluverius*'s and *Montanus*'s Notes: *Rollin*'s Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. *Picart*'s Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. *Leland*'s Advantage and Necessity of Christian Revelation, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo. edit. *Millar*'s Hist. of Propagation of Christianity, vol. i. p. 181, &c. 257, 262. vol. ii. p. 211, 214, 217, 220. *Mallet*'s Northern Antiquities, vol. i. p. 132, &c. Capt. *Cook*'s Voyage to Pacific Ocean, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

Μονογενης, εος, ες, ὁ, ἡ, from μονος *only*, and γενω or γεινω *to beget*.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten* son, in respect of his issue by *Sarah*. Comp. Gen. xxii. 2.

II. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously* some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, (בר אלהין *Son of the* ALEIM, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten* Son of God†. And, according to John i. 18, though *no one* (ειδεις) *had seen God at any time, yet this only-begotten Son, who is in the bosom of the Father*, i. e. "not only the special object of the Father's love, but who is admitted to his most secret counsels‡," *he hath declared him*.

Μονον, Neut. of μονος, applied adverbially. *Only*. Mat. v. 47. viii. 8. It is used in elliptical expressions, Gal ii. 10. v. 13, as *Raphelius* shews it is likewise by *Polybius* and *Arrian*. Comp. *Wolfius*.

Ου μονον δε, *And not only*, followed by αλλα και *but also*, implies an amplification of what precedes, and may frequently be rendered as in our Translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So *Hoogeveen* on *Vigerus*, De Idiotism. cap. viii. sect. 8. reg 23. cites from *Cebes's* Picture. "That fortune is wont δεναι πολλαπλασια, αυθις και αφελεσθαι ἁ δεδωκεν ΟΥ ΜΟΝΟΝ ΑΕ. ΑΛΛΑ ΚΑΙ τα προυπαρχοντα, to give men many things, and again to take them away, *and not only* these, *but also* what they before had." *Kypke* on Rom. v. 3, renders the whole phrase Ου μονον δε, αλλα και—by Quin imo, quod majus est—*Yea, what is more* and produces *Philo* and *Lucian* thus applying it.

Μονος, η, ον, from μεμονα, perf. mid. of μενω *to remain*.

I. *Alone, only, single*. Mat. iv. 4, 10. Luke xxiv. 18, Συ μονος (not μονον) παροικεις εν Ιερουσαλημ, και ουκ εγνως—; *Art thou* alone *a stranger*, or, *Art thou* the only *stranger, in Jerusalem, and knowest not*, &c.? So *Wetstein* (whom see) cites from *Dio*, Συ αρα, ειπε, ΜΟΝΟΣ ανηκοος ει τουτων, ἁ παντες ισασιν; Are you, pray tell me, the *only person* who never heard of what all the world knows?"

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. So of things, Luke xxiv. 12, κειμενα μονα, *lying* by themselves.

Μονοφθαλμος, ου, ὁ, from μονος *single*, and οφθαλμος *an eye*.

Having but one eye. occ. Mat. xviii. 9. Mark ix. 47.

Μονοω, ω, from μονος.

To leave alone. Μονουμαι, ωμαι, pass. *To be left alone, to be destitute*. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See *Wetstein* and *Kypke*.

ΜΟΡΦΗ, ης, ἡ, perhaps from the Heb. מראה *appearance*, and פה *aspect*.

Outward appearance, form, which last word is from the Latin forma, and this, by transposition, from the Doric μορφα for μορφη. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to Christ's being *real and essential God*, or JEHOVAH (though *that* HE IS SO *is the Foundation of Christianity*), but to *His glorious appearances, as God*, before, and under, the Mosaic dispensation. See *Whithy* and *Doddridge*, and comp. under Ισος III.

The LXX use it Isa. xliv. 13, for the Heb תבנית *fashion, form*, and Job iv. 16, for תמונה *a delineation, similitude*.

Μορφοω, ω, from μορφη.

To form. occ. Gal. iv. 19.

Μορφωσις, ιος, att. εως, ἡ, from μορφοω.

I. *A form, delineation, sketch, draught, summary*. occ. Rom. ii. 20, where see *Whitby* and *Doddridge*.

II. *A*

* Bp. *Bull*, Jud. Eccles. Cathol. cap. v. p. 313—317. edit. *Grabe*. Dr. *Waterland*, Importance of Doctrine of the Trinity, p. 241, &c. 2d edit.

† Bp. *Pearce* on John i. 14, explains *the only-begotten of the Father*, by "*the only-begotten Son of the Father*, ch iii 18." Adding, "No *man* was ever born into the world as *Jesus* was, according to Mat. i 20. and Luke i. 35.

‡ *Campbell*, in Note on John iii. 13.

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the word in Sense I. See *Wolfius* on both texts, and *Suicer* Thesaur. in Μορφωσις.

Μοσχοποιεώ, ω, from μοσχος *a calf*, and ποιεω *to make.*

To make a calf. occ. Acts vii. 41.

ΜΟΣΧΟΣ, ε, ὁ. *Homer* uses this word as an adjective, Il. xi. lin. 105, ΜΟΣΧΟΙΣΙ λυγοισι with *tender, flexible* twigs;" and this seems it's primary meaning; whence it afterwards came to denote *young, tender* animals of the beeve kind. Μοσχος, as applied to a *twig* or *shoot*, seems very naturally deducible from the Heb. משך *to draw out in length, protract.*

A calf, a steer, a young bullock. Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)

Μουσικος, ε, ὁ.

A musician, a player on a musical instrument. occ. Rev. xviii. 22. This word is, no doubt, derived from Μουσα *a Muse.* Of these, according to the Greek mythology, there were *nine*, the tutelar Goddesses of all polite and useful arts; hence some deduce their name from the Heb. מוסר *discipline, instruction:* But * Abbé *Pluche* with more probability brings these fabulous deities from *Egypt*, and observes, that the nine emblematic figures which were exhibited among the Egyptians to denote the *nine* months during which that country was *freed from the inundation*, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, or &c.; that all these images were designed to point out to the people what they were to do; and to ascertain their use they were called *Muses*, Μουσαι, i. e. *drawn out* or *delivered from the waters* or *inundation*, from the Heb. משה *to draw out*, which word is in this view applied to *Moses*, who received his *name* from it, Exod. ii. 10; that the Greeks, who adopted this group of emblems as so many Goddesses, either thought they were already furnished with the peculiar marks of each of the fine arts, or took care to furnish them therewith, and then gave them Greek names agreeable to their own idle fancies about them, and thus threw a new disguise over the truth.

Μοχθος, ε, ὁ, from μογος *labour, toil.* See under Μογις.

Toil, travel, afflictive or *wearisome labour.* It is more than κοπος, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8.

ΜΥΕΛΟΣ, ε, ὁ.

The marrow. occ. Heb. iv. 12, where, as the learned † Dr. *Smith* has justly remarked, "we are to understand not medulla ossium, *the marrow of the bones*, but medulla spinalis, *the marrow of the back*, or *spinal marrow;* for this hath much more intimate communion and conjunction with the *joints* than the other hath," namely, as being the origin of those *nervous fibres* whereof the muscles and tendons, which direct the motions of the *joints*, are ‡ principally composed. *Scapula* observes, that *Sophocles* and the tragic poets use μυελον λευκον for the *brain* (of which the *spinal marrow* is the continuation), that the *medical writers* call the *brain* μυελος εγκεφαλιτης, and the *spinal marrow* μυελος ραχιτης. The Etymologist derives μυελος from μυω *to hide;* but it may perhaps be from the Heb. מולא *filling*, because it *fills* the bony cavities wherein it is contained; so the Latin medulla is so called *quòd in ossibus* media *sit*, because it is in the *middle* of the bones.

Μυεω, ω. *Eustathius* deduces it from μυω *to shut*, namely, the *mouth*, because the *initiated* were μυειν το στομα, και μη εκφαινειν ἁ μεμυηνται, *to shut their mouths*, and not discover what they were taught in the mysteries. Comp. Καμμυω.

To initiate into sacred mysteries. occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term μυεω peculiarly relates. See the passages cited by *Wetstein* on the place.

Μυθος, ε. ὁ, from μυεω *to instruct.*

I. *A word, a speech.* Thus used in the profane writers.

* See Hist. du Ciel, tom. i. p. 312, &c. and *Bayle's* Pantheon, p. 67, 2d edit.

† King *Solomon's Portraiture of Old Age*, p. 99, 3d edit.

‡ See *Boerhaave's* Institut. Medic. § 393—399, edit. 3tia.

II. In

ıe N. T. *A tale, a fable, a fiction.* . iv. 7. 2 Pet. i. 16, & al. *Wet-*on 2 Pet. i. 16, cites from *Galen* ις—ΗΚΟΛΟΥΘΗΣΑΝ ΛΟΓΟΙΣ have *followed* plausible *accounts*:" om *Josephus*, Proœm. in Ant. § 4. ry phrase τοις ΜΥΘΟΙΣ ΕΞΑΚΟ-ΘΗΣΑΝΤΕΣ.

ΜΑΙ, ωμαι.

rly, *To low*, or *bellow*, as a *beeve*. lainly formed from the *sound*, like atin *mugio*, and the Eng. to *moo*. ese three verbs, we may observe, with an *m*, which letter seems best t the noise of *beeves*; whence *Quin-* calls it mugientem literam, *the* g or *bellowing letter*. But μυκαομαι only passage of the N. T. wherein urs, namely, Rev. x. 3, is used for *aring of a lion*; and *Plutarch*, De :. Animal. tom. ii. p. 972. D. speak-*young lions* hunting for prey, says, λαζωσιν ὁτιεν, αναχαλωνται, MO-ΓΜΥΧΗΜΑΤΙ το βρυχημα ποιη-μοιον. If they catch any thing they the old lions) by making a roar like *eating* of a calf." *Theocritus*, Idyll. lin. 21, has ΜΥΚΗΜΑ ΛΕΑΙΝΗΣ ıe *roar of a lioness*. And *Oppian*, get. lib. iv. seems to confound μυ-αι with βρυχασθαι, which latter rly denotes a *lion's roaring*, when ys,

ΥΚΑΤΑΙ ΒΡΥΧΗΜΑ πικρὸν———
horrid *roar* he *bellows*.———

more in *Bochart*, vol. ii. 287, and

ζω, from μυκτηρ *the nose, nostril*; ı from μυσσω *to blow, clear from* ı *by blowing*, mungo, emungo, and rom the Heb. מצה *to press, squeeze*, Prov. xxx. 33, in Heb.), whence he French *moucher*. Or else perhaps ;ρ may be from the Heb. מעג *a ng*, Ps. xxxv. 16, where the LXX ır לעגי מעוג *mockers*, or makers *of* by εξεμυκτηρισαν μυκτηρισμων. From מעוג may also be derived the Greek ς, μωκαω, &c. which signify *deri-MOCK*.

ock, properly *to sneer, to shew con-by looks*, and particularly by *con-ng the nose* or *nostrils*; for, as is ob-d by *Quintilian*, lib. xi. cap. 3, § 4, edit. *Rollin*, "Naribus derisus, contemptus, fastidium *significari solet*. By the *nostrils* we are apt to shew *scorn, contempt, disgust*." Hence *Horace* drolly expresses *sneering* by naso suspendere adunco, lib. i. sat. 6. lin. 5. (Comp. lib. i. sat. 3. lin. 29, 30.) So *Persius*, sat. i. lin. 40.—Rides—*et nimis* uncis Naribus *indulges*. (Comp. sat. v. lin. 91.) So we speak of *turning up the nose* at a thing, in the same sense. Μυκτηριζομαι, pass. *To be mocked, eluded*. occ. Gal. vi. 7.

Μυλικος, η, ον, from μυλος.

Belonging to a mill. occ. Mark ix. 42.

ΜΥΛΟΣ, ου, ὁ, from μυλη *a mill*, or immediately from the Heb. מל or מול *to cut off* or *to pieces*; whence also the Latin *mola*, and Eng. *mill, meal*.

A mill-stone. occ. Mat. xviii. 6. Luke xvii. 2. Rev. xviii. 21, 22, where comp. Jer. xxv. 10, and observe that "in the East they [usually] grind their corn *at break of day*; and that when one goes out in a morning, one hears every where *the noise of the mill*." See more in *Harmer's* Observations, vol. i. p. 250, &c.

Μυλων, ωνος, ὁ, from μυλη. See under Μυλος.

A place where corn is ground with a hand-mill. occ. Mat. xxiv. 41.

Μυριας, αδος, ἡ, from μυριοι.

I. *A myriad*, i. e. *ten thousand*. Acts xix. 19. Comp. ch. xxi. 20.

II. *A vast* or *indefinitely great multitude*. Luke xii. 1. Comp. Heb. xii. 22. Jude ver. 14, *with his holy* myriads, of angels namely, as in the preceding text.

Μυριζω, from μυρον.

To anoint with aromatic or odoriferous ointment. occ. Mark xiv. 8. This V. is used both by *Aristophanes* and *Athenæus*. See *Wetstein*.

Μυριοι, αι, α. It is derived from μυριος, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable*, and may be deduced from μειρω *to divide*, since such a multitude may be *divided* into numerous parts.

Ten thousand. occ. Mat. xviii. 24. 1 Cor. iv. 15. xiv. 19. On 1 Cor. iv. 15, *Wetstein* and *Kypke* shew that the word is, by the Greek writers, used, like the Latin sexcenti, *six* hundred, for *an indefinitely large number*. *Wetstein* cites from *Philo*, ΜΥΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ.

ΜΥΡΟΝ, ου, το.

An aromatic, odoriferous ointment. Galen, cited by *Wetstein* on Luke vii. 46, says μυρον is properly *oil, in which any aromatic is mixed.* The name seems to be from the Heb. מור *myrrh,* which was a principal ingredient in such compositions. Mat. xxvi. 7, & al. Comp. under Αλαβαστρον, and see *Campbell* on Mat.

Μυστηριον, ου, το, either from μυστης *a person initiated in sacred mysteries,* which from μυεω *to initiate,* or immediately from the Heb. מסתר *hidden,* from the V. סתר *to hide.*

A mystery.

I. It denotes in general somewhat *hidden,* or *not fully manifest.* Thus 2 Thess. ii. 7, we read of το μυστηριον της ανομιας, *the mystery of iniquity,* which began to work in *secret,* but was *not* then *completely disclosed* or *manifested. Josephus* has a similar phrase. ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, *a mystery of wickedness,* which he applies to *Antipater's crafty conduct* to ensnare and ruin his brother *Alexander.* De Bel. lib. i. cap. 24. § 1. *Menander,* p. 274. lin. 671, edit. *Cleric.* uses μυστηριον for *a secret.* ΜΥΣΤΗΡΙΟΝ σε μη κατειπης τω φιλω, *Tell not* your *secret* to a friend."

II. * "*Some sacred thing hidden* or *secret,* which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, *Great is* the mystery *of godliness; God was manifest in the flesh, justified by the spirit, &c.* The *mystery* of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle—Particulars indeed, which it would *never have entered into the heart of man to conceive* (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus *manifested* are *intelligible, as facts,* to the *meanest* understanding. When the Apostle styles this mystery of godliness μεγα *great,* he seems plainly to allude to the famous *Eleusinian* mysteries †, which were distinguished into μικρα και μεγαλα, *small* and *great,* the latter of which were had in the highest reverence among the Greeks and Romans. See *Wolfius* on the place, and comp. Eph. v. 32. and *Suicer* Thesaur. in Μυστηριον II. 2. a. b. In like manner the term μυστηριον, Rom. xi. 25. 1 Cor. xv. 51, denotes what was *hidden* or *unknown* 'till *revealed;* and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's *understanding all mysteries,* i. e. all the *revealed truths* of the Christian religion, which is elsewhere called the *mystery of faith,* 1 Tim. iii. 9. And when he who spake in an unknown tongue is said *to speak mysteries,* 1 Cor xiv. 2, it is plain that these *mysteries,* however unintelligible to others on account of the *language* in which they were spoken, were yet *understood* by the person himself, because he thereby *edified himself,* ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6, we read of the *wisdom of God* in a mystery, even the *hidden wisdom,* which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, *we speak* or *declare* this wisdom; and (ver. 10.) he observes, that God had *revealed* the particulars whereof it consisted to them by his Spirit. So when the Apostles are called *Stewards of the Mysteries of God,* 1 Cor. iv. 1, these *mysteries* could not mean what was *unknown* to them; because to them it was given *to know the mysteries* of the kingdom of God, Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful Stewards, they were to *dispense* or make them *known* to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St. Paul mentions his praying for his converts that their hearts might be comforted, εις επιγνωσιν του μυστηριου του Θεου, και Πατρος και του Χριστου, *to the* knowledge of the mystery *of God, even of the Father and of Christ;* for thus I think the passage should be translated (comp. Επιγνωσις): But if with our Translators we render επιγνωσιν *acknowledgment,* still the word μυστηριου can by no means exclude *knowledge;* for *this is life eter-*

* "*Rem occultam seu arcanam sacram,* quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." *Suicer* Thesaur. in Μυστηριον II. 2.

† For a good account of the heathen *mysteries,* and particularly of the *Eleusinian,* see *Leland's* Advantage and Necessity of the Christian Revelation, part i. ch. 8 and 9, and *Macknight's* Pref. to Ephesians, sect. 7.

ıith our Lord, John xvii. 3, *that ay* know *thee, the only true God, esus Christ whom thou hast sent.* stly, whatever be the precise mean- the *mystery of God*, mentioned . 7, yet it was something he had d συηγγιλισε, *to his servants the ets.* Comp. Amos iii. 7.

word μυστηριον is sometimes in the gs of St. Paul applied in a peculiar o the *calling of the Gentiles*, which, ii. 3—9, he styles *the mystery*, and stery of Christ, *which in other gene- was* not made known *to the sons of s it is now* revealed *to his holy Apo- d Prophets by the Spirit, that the es should be fellow-heirs, and of the ody* (with the Jews namely), *and ers of his promise in Christ, by the* . Comp. Rom. xvi. 25. Eph. i. 9. vi. 19. Col. i. 26, 27. iv. 3.

denotes *a spiritual truth couched an external representation* or *simili-* and *concealed* or *hidden* thereby, some explanation be given. Thus i. 20, *the mystery*, i. e. the spiritual ing, *of the seven stars—The seven re the Angels of the seven churches.* v. xvii. 5, *And upon her forehead a written*, Mystery, *Babylon the Great, Babylon* in a spiritual sense, *the mo- of idolatry and abominations;* and . *I will tell thee* the mystery or spi- signification *of the woman.* Comp. xiii. 11. Mark iv. 11. Luke viii. 10. v. 32, and their respective contexts.

ık proper to observe, that I have carefully taken notice of all the ges of the N. T. in which the term ιον *mystery* occurs; and this I have ther done, because a *most unscriptu- d dangerous* sense is but too often pon this word, as if it meant some- *absolutely unintelligible*, and *incom- nsible.* A strange mistake! since in st every text wherein μυστηριον is it is mentioned as something which *vealed, declared, shewn, spoken*, or h *may be known* or *understood.*

dotion uses this word, Dan. ii. 18, 27, 28, 29, 30, 47. iv. 9, for the d. ר, which denotes not a thing *un- igible*, but *a secret.* In the same it is applied in the Apocryphal s. See Tobit xii. 7. Judith ii. 2. Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for *sa- cred* or *divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites* or *ceremonies* of false religion, Wisd. xiv. 15, 23.

The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha *.

Μυωπαζω, from μυειν τας ωπας, *shutting the eyes.* See Μυεω and Καμμυω.

To shut, wink, or *close the eyes against the light.* Thus the word is explained by the learned *Bochart*, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also *Suicer's* Thesaur. on the word. occ. 2 Pet. i. 9.

Μωλωψ, ωπος, ὁ, from μωλος *a battle, fighting*, and ωψ *an appearance.* Μωλος is from μολος *labour*, particularly of a *military* kind, *fighting*, which see under Μολις.

A wound made in war, also *a wale, weal*, or *welk*, i. e. *the mark left on the body by the stripe of a scourge.* So the Etymologist, Μωλωψ—ἡ εκ πολεμε γενομενη πληγη—κυριως γαρ μωλωπες λεγονται αἱ εκ βοσιων λωρων πληγαι. In the latter sense it is plainly used Ecclus. xxviii. 17, Πληγη μαστιγος ποιει μωλωπας, "*The stroke of the whip maketh* marks in the flesh." Eng. Translat. Thus also it is applied by the Greek writers. See *Wetstein.* occ. 1 Pet. ii. 24.

Μωμεομαι, ωμαι, from μωμος.

To blame, find fault with. occ. 2 Cor. vi. 3. viii. 20.

ΜΩΜΟΣ, ε, ὁ, from the Heb. מום *a spot*, for which the LXX have frequently used this Greek word.

A spot, blemish, disgrace. occ. 2 Pet. ii. 13.

Μωραινω, from μωρος *insipid, foolish*, which see.

I. Μωραινομαι, Pass. spoken of *salt, To lose it's savour, to become insipid.* occ. Mat. v. 13. (where see *Wetstein.*) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the *salt's losing it's savour*, is well illustrated by Mr. *Maundrell*†, who

* Long since the above was written, in the first edition, I saw Dr. *Campbell's* comment on this word, in his Prelim. Dissertat. ix. part i, which the reader may do well to consult.

† Journey to the *Euphrates.*

tells

tells us, that in the *Valley of Salt* near *Gebul*, and about four hours journey from *Aleppo*, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost it's savour*. as in Mat. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof." *Macknight*'s Note on Mat. v. 13. Dr. *Shaw*, Travels, p. 148, takes notice of a similar circumstance in *Barbary*. "*Jibbel Had-deffa*, says he, is an entire mountain of salt, situated near the eastern extremity of the *Lake of Marks*. The salt of it is of a quite different quality and appearance from that of the *Salinæ*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the *purest rock-salt*; it may very properly be said *to have lost*, if not all, yet a great deal at least, *of it*'s original *savour*."

II. *To make foolish, infatuate.* occ. Rom. i. 22. 1 Cor. i. 20.

Μωρία, ας, ἡ, from μωρος.

Foolishness, folly. occ. 1 Cor. i. 18, 21, 23. ii. 24. iii. 19.

Μωρολογία, ας, ἡ, from μωρος *foolish*, and λογος *a word, speech.*

Foolish talking. occ. Eph. v. 4.

Μωρος, ε, ὁ, ἡ, from μη *not*, and ορω *to excite*, which from Heb. עור the same.

I. *Not exciting the sensation of taste, tasteless, insipid.* Thus it is used by *Hippocrates*, lib. ii. De Diæt. cap. 27, Ὁκοσα ὑδρην φυσιν εχει, και ψυχρην. και ΜΩΡΗΝ,— Such as are of a moist, cold, and *insipid* nature."—So *Dioscorides*, lib. iv. Ῥιζαι γευσαμενῳ ΜΩΡΑΙ, Roots *insipid* to the taste."

II. By an obvious and easy transition from the bodily taste to the mind, *foolish, silly, stupid*, insulsus. See Mat. vii 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9.

Μωρον, το, *Foolishness, folly.* 1 Cor. i. 25.

III. It denotes *A wicked, graceless, abandoned wretch.* This is agreeable to the style of the Old Testament, where *fools* frequently mean *wicked, profligate persons*. See 2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. Mat. xxiii. 17, 19. And observe, that in these latter passages our Blessed Saviour spake in his *prophetic* character (comp. ver. 14, 15.); and therefore, in whatever sense we take the word μωροι, he was guilty of no violation of the former precept, which was levelled against bitter expressions of *causeless anger* in our *ordinary conversation*.

N.

N N A Z

N, ν, *Nu*. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decad, or *fifty*. In the old Cadmean alphabet it answered to the Hebrew and Phenician *Nun* in name, order, and power; but in both it's forms, N and ν, it rather resembles the Phenician than the Hebrew letter, though indeed not very like either.

Ναζωραιος, ε, ὁ.

I. *A Nazarene*, i. e. a native or inhabitant of the town of *Nazareth*, and also, *A Nazarite.*

Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St Mat. ch. ii. 23, *And he* (Joseph) *came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He* (Christ)*-shall be called* i. e. * he shall not only *be esteemed* and *called,* but he shall *really be,* Ναζωραιος. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant* of *Nazareth,* and it was expressly predicted that he should be *born* at *Bethlehem:* But as *Nathanael* objected, John i. 47, *Can any good thing come out of* Nazareth? (comp. John vii. 41, 42, 52), so we find the Jews calling our Saviour Ναζωραιος or *Nazarene* in *contempt,* John xviii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at *Nazareth,* to apply the epithet of Ναζωραιος to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous* and *reproachful* manner†: But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach.* And accordingly in the greater number of passages wherein the title Ναζωραιος or Ναζαρηνος is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζωραιος in Mat. ii. 23, by Nazaræus, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Latin. iv. 7, of that version; and the Greek word answering to the Heb. נזירם, and to the Eng. *Nazarites,* is spelt with an ω. Ναζωραιος, in *Theodotion's* version of Amos ii. 12, as in Mat.

The *Nazarite,* the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and ‡ many of the qualifications ascribed to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite.* It was then in effect foretold, not by *one,* but by the *Prophets* in general (δια των Προφητων, as St. Matthew says), that Christ should not only be *despised* and *rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the § real *Nazarite,* the great *Antitype* of that emblematic character. "‖ So that whilst the Jews and Romans were calling him in contempt Ναζωραιος and Ναζαρηνος, *the Nazarean* and *Nazarene,* the providence of God was at the same time pointing him out as the *true Nazarite,* from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth,* or the City of THE *Nazarite:* Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour,* ὁ Ναζωραιος, *the* expected *King of the Jews,* though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20."

Dr. *Clarke,* on the Gospels, thus paraphrases Mat. ii. 23. "And there (i. e. in *Galilee)* he dwelt in the city *Nazareth.* From whence *Jesus* was called a *Nazarite:* As the Prophets had foretold that he should *be,* in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson,* as a Type of Christ: *He shall be* a Nazarite *from* the womb." On which text of Judges the Doctor subjoins this Note: "This place, *though scarce taken notice of by Commentators,* seems to be more immediately respected by the Evangelist than those where only the word נזיר or נזר is used in different senses." Thus Dr. *Clarke. Diodati,* however, not to mention others, had, in his Italian Translation, taken *very particular* notice of Judg. xiii. 5; and on the expression, *by the Prophets,* Mat. ii. 23, has the following Annotation, which I submit to the reader's considera-

* Comp. Καλεω IV.

† See *Whitby* on Mat.

‡ See an ingenious Treatise entitled, *The Creation the Ground-work of Revelation,* &c. printed at *Edinburgh,* 1750, p. 60, & seqt.

§ See *Wetstein* on Mat. ii. 23, and the learned *Spearman's* Letters on the LXX, &c. Let. III. p. 257, & seqt.

‖ See *Heb.* and *Eng.* Lexicon under נזר II.

tion and judgement: "These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson*; who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear it's name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. Ναζωραιοι, οι, *Nazarenes* or *Nazaræans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

NAI. An Adverb.

1. Of affirming, *Verily, indeed, yea*. Mat. v. 37. xi. 26. Luke xi. 51. xii. 5. 2 Cor. i. 18, 19, 20. & al.

2. Of assenting, *Yea, yes*. Mat. ix. 28. xiii. 51. Comp. John xi. 27. Rev. xxii. 20. In both the above senses ναι may be deduced from the Heb. נהיה *it is*, or *is become* or *done*, which is the Niph. of היה *to be*, from which verb, by the way, the Eng. *yea* appears to be derived, as *yes* from יש *it is*.

3. Of beseeching, *I pray*, or *beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20. In this last sense ναι seems a plain derivative from the Heb. נא of the same import; and thus it is used in the purest Greek writers: "Ναι γονος των Θεων, I entreat you *by our Gods*, is both in *Euripides* and *Aristophanes*," says *Blackwall*, Sacred Classics, vol. i. p. 143.

Ναος, ου, ὁ, from ναιω *to dwell, inhabit*, which from Heb. נוה the same. The Heb. N. נוה is used for God's *habitation*, 2 Sam. xv. 25.

I. *A temple*, properly *the building* where God *dwelt*, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9, and *Campbell* there. Comp. 1 K. viii. 13. Ps. xxvi. 8. cxxxii. 14, and Κατοικεω III. and *Kypke* on Mat. xxvii. 5.

II. The silver Ναοι of Diana, mentioned Acts xix. 24, seem to have been a kind of *models* made in silver of her famous *temple* at Ephesus. See *Raphelius*, *Wolfius*, *Wetstein* and *Doddridge* on the place.

III. *The body of Christ* is called *a Temple*, not only because in it *dwelt* all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and it's blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and *temple*. See this latter point particularly proved in *Catcott*'s Sermons, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed *a Temple*, because an *habitation of God* through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4, where see *Macknight*. So *Christians* are called *the Temple of God*, because the Spirit of God *dwelleth* in them, or because their *body* is the *Temple* of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

ΝΑΡΔΟΣ, ου, ἡ, from the Heb. * נרד the same for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.

"*Spikenard*, or *nard*, a plant that grows in the *Indies*, whose root is very small and slender: It puts forth a long small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard*." Thus *Calmet*. And † *Brookes*, describing this aromatic as it comes to us, says, "*Indian Spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable ‡." occ. Mark xiv. 3, (where see *Wetstein*.) John xii. 3.

Ναυαγεω, ω, from ναυς *a ship*, and αγω *to break*.

To suffer shipwreck. occ. 2 Cor. xi. 25.

* Comp. under Καταμωμαι.

† Nat. Hist. vol. vi. p. 16.

‡ For a further account of the Nardus Indica, or *Spike-nard*, which is a kind of *aromatic* grass, see Dr. *Blanc* in Philosophical Transactions, vol. lxx. part 2.

1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus *Cebes* in his Picture, p. 33, edit. *Simpson*, says of foolish and wicked men, ΝΑΥΑΓΟΥΣΙΝ εν τῳ βιῳ, *They suffer shipwreck* in life." See other instances in *Wetstein* and *Kypke*.

Ναυκληρος, ᾱ, ὁ, from ναυς *a ship*, and κληρος *a lot*.

An owner of a ship. occ. Acts xxvii. 11. This word is common in the Greek writers. See *Wetstein*.

ΝΑΥΣ, αος, ἡ, accus. ναυν, either from the Heb. אני or אנית *a ship* (to one or other of which words ναυς when used in the LXX constantly answers), or from Greek νεω *to move, swim*, which from Heb. נע *to move, agitate*.

A ship. occ. Acts xxvii. 41.

Ναυτης, ου, ὁ, from ναυς *a ship*.

A sailor, q. d. *a ship-man*. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανιας, ου, ὁ, from νεαν the same, which from νεος *new, young*.

A young man. occ. Acts vii. 58. xx. 9 xxiii. 17, 18, 22.

Νεανισκος, ου, ὁ. See Νεανιας.

A young man, a youth. Mat. xix. 20, & al. Comp. Mark xvi. 5. In Mark xiv. 51 οἱ νεανισκοι probably means *the soldiers*, as *Campbell* renders it, and as the Greek word often signifies in *Polybius* and the correspondent N. *Juvenes* in the Latin writers. See *Raphelius* and *Leigh*'s Critica Sacra. The LXX use οἱ νεανισκοι for the Heb. חניערים in the sense of *soldiers*, Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS, with the Syriac, Vulg. and other ancient versions, omit οἱ νεανισκοι, *Mill* was inclined to think them a Scholion, and *Griesbach* has marked them as what ought probably to be omitted. *Michaelis*, however, Introduct. to N. T. vol i. p. 311, edit. *Marsh*, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

Νεκρος, α, ον, from νεκυς the same, which from the Heb. נכה, particip. Paoul, if used, of the V. נכה *to smite, kill*; or else νεκρος may be deduced immediately from Heb. נכה; whence also the Latin *neco* to kill, *noceo* to hurt, and Eng. *nocent, noxious, innocent*, &c.

I. *Dead*, naturally. Mat. x. 8. xi. 5, & al. freq. But observe, that in Mat. x. 8. νεκρους εξειρετε are wanting in very many MSS, so that *Wetstein* marks them as words that ought to be expunged, and *Griesbach* omits them in his text. "This part of Jesus's instructions to his twelve Apostles, says Bp. *Pearce*, is omitted in a multitude of Greek MSS, and probably it never came from *Matthew*'s pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 13, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20."

On Luke xv. 24, see *Kypke*.

II. *Dead*, spiritually, *dead in sin, separated from the vivifying grace of God*, or more distinctly, *having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal*. Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14.

III. Νεκρος τῃ ἁμαρτιᾳ, *Dead unto*, or *by, sin*. Rom. vi. 11. Comp. under Αποθνησκω II.

IV. *A dead faith*, Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been *dead* without the law, i. e. *apparently* dead and inoperative.

Νεκροω, ω, from νεκρος.

To make, as it were, *dead, to mortify*, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεκρωσις, ιος, att. εως, ἡ, from νεκροω.

I. *A putting to death*, occ. 2 Cor. iv. 10, *Always carrying about in the body* την νεκρωσιν the putting to death *of the Lord Jesus*, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11, and 1 Cor. xv. 31, and see *Suicer* Thesaur. under Νεκρωσις II. 4.

II. *Deadness*. occ. Rom. iv. 19.

ΝΕΜΩ.
To distribute, assign, administer, regulate, govern. It may be deduced either from the Heb. נעם *to be pleasant, agreeable*, which is the consequence of *regularity* and *order*, or rather by transposition from מנה *to distribute, &c.* This V. however, occurs not in the N. T. but is inserted on account of its derivatives and compounds.

Νεος, α, ον. The learned *Damm*, Lexic. col. 1577, derives it from the V. νεω *to move, agitate*, which from Heb. נע the same. Comp. Νευω. So the Heb. נער *a youth, a young man*, is from the V. נער *to move, move briskly, agitate*, on account either of the *activity* and *vigour*, or of the *unsettledness*, of that age of life.

I. *Young*, in age. Tit. ii. 4. *Homer* often uses the word in this sense.

II. *New*, as wine. Mat. ix. 17. Mark ii. 22, & al.

III. *The New Man*, as opposed to the *Old*, Col. iii. 10, denotes that *Christian temper* and *disposition* which is the consequence of a man's being *renewed in knowledge after the image of his Creator*, and which is called by St. Peter *a divine nature*, 2 Ep. i. 4. So *a new mass*, 1 Cor. v. 7, signifies *a mass*, i. e. a society of men, *different from*, and *more excellent* than, a former; and *the new dispensation*, Heb. xii. 24, means the *Christian*, in contradistinction from the *old*, Mosaic or Sinaitical one.

Νεοσσος, ου, ὁ, from νεος *young*.
A young bird, a chicken. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8, where δυο νοσσους τρεις-τερων answers to the Heb. שני בני יונה, literally *two sons of a pigeon.*

Νεοτης, τητος, ἡ, from νεος *young*.
Youth, age or *time of youth.* So *Hesychius*, ἡ των νεων ἡλικια. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see *Wetstein.*

Νεοφυτος, ου, ὁ, from νεος *new*, and φυτος *planted*, from φυω, which see.
Properly, *Newly planted*; hence in the N. T. it denotes *one who is but lately converted from judaism* or *heathenism to christianity, and* newly implanted *in the church. Chrysostom* explains it by νεοκατηχητος *newly instructed*, i. e. in the Christian religion. occ. 1 Tim. iii. 6.

ΝΕΥΩ, from the Heb. נוע *to move, shake. To beckon, nod, to make a sign by moving the head* or *eyes.* occ. John xiii. 24, (where see *Doddridge.*) Acts xxiv. 10.

Νεφελη, ης, ἡ, either from νεφος the same, or from the Heb. נפל *to fall*, because clouds *fall down* or descend in showers. *A cloud.* See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see *Harmer's* Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS, three of which ancient, for νεφελαι read και ομιχλαι *and mists*, which reading is approved by *Mill*, and received into the text by *Griesbach.* On 1 Cor. x 1, see below Σκηνοω III. and *Heb.* and *Eng.* Lexic. in דגל.

ΝΕΦΟΣ, εος, ους, το. The Greek Lexicon-writers derive it from νε *not*, and φαος or φως *light*; which derivation, *Scapula* observes, is confirmed by *Plutarch:* But may it not be better deduced from the Heb. נף *to shake out, spread abroad*, as *rain*? See Ps. lxviii. 9, or 10, in Heb. and Eng. Marg.

I. *A cloud*, properly so called.

II. *A vast* or *infinite multitude* or *number.* occ. Heb. xii. 1. Comp. Isa. lx. 8. So in *Homer*, Il. iv. lin. 274, (comp. Il xvi. lin. 66, and Il. xxiii. lin. 133.) we have

——Ἁμα δι ΝΕΦΟΣ ὑπετο ΠΕΖΩΝ.
A cloud of heroes blacken'd all the ground.
POPE.

Which *Virgil* imitates, as usual, Æn. vii. lin. 793,

Insequitur nimbus peditum.——

But *Homer* in the passage above cited pursues the comparison in a beautiful simile, which the reader may see in the original, or in lin. 314, &c. of *Pope's* Translation. So *Herodotus*, lib. viii. cap. 109, cited by *Raphelius*, ΝΕΦΟΣ τοσουτον ανθρωπων, so great a *cloud*, i. e. *multitude* of men." See more in *Wetstein*, *Kypke* and *Suicer* Thesaur. in Νεφος.

ΝΕΦΡΟΣ, ου, ὁ.
A rein or *kidney.* The learned *Damm*, Lexic. col. 2556, derives it from νεον *new, fresh*, and φερειν *to bring*; because the kidneys are perpetually secreting *fresh* urine, and so *bring* it to the *bladder.* But perhaps it may be better deduced

duced from the Heb. נף *to shake out*, applied to *rain*, Ps. lxviii. 9, or 10; because the *kidneys*, and particularly the *papillæ renales**, by a wonderful apparatus *shake out* or *distil* (exstillant, *Boerhaave*) into the renal pelves, the urine to be thence conveyed through the ureters to the bladder. And as experience shews that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the *reins* or *kidneys*, (see Ps. lxxiii. 21. Prov. xxiii. 16), so from their *retired* situation in the body, and their being *hidden* in fat, νεφροι is used in the N. T. for the most *secret thoughts* and *affections* of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9, or 10. xxvi. 2. Jer. xi. 20. xvii. 10.

Νεωκορος, ὁ, ἡ, from νεως, Attic for ναος, *a temple*, and κορεω *to sweep clean*, which perhaps from the Heb. כרה *to cut off*, or קרה *to smooth*.

Properly, *A person dedicated to the service of some God* or *Goddess, and whose peculiar business it was to sweep the temple and keep it clean*, Ædituus, a kind of *sexton*; so that when the chancellor of Ephesus calls the whole city Νεωκορον of the great goddess *Diana*, he strongly expresses how *devoted* they were to her service, and how gladly they performed even the *meanest* offices that had relation to her worship. Comp. Ps lxxxiv. 10. *Raphelius* further observes, that not only the *city of Ephesus*, but other *cities* also, were by the Heathen actually entitled νεωκοροι of their gods or goddesses. *Josephus* in like manner tells his countrymen, that God delivered their fathers ἐαυτω ΝΕΩΚΟΡΟΥΣ, *to take care of* his *temple*." De Bel. lib. v. cap. 9, § 4. occ. Acts xix. 35. See also *Doddridge* and *Wetstein* on the text.

I add from *An Essay on Medals*, printed for *Dodsley*, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, *almost perpetual*, of the title ΝΕΩΚΟΡΟΣ to the names of certain *cities*. The word is equivalent to the Latin *Ædituus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power."

Νεωτερικος, η, ον, from νεωτερος.

Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulg. juvenilia *youthful*, and Syriac version, דטליותא *of youth*. And though the Adj. νεωτερικος be a word of rare occurrence in the Greek writers, yet *Wetstein* on the text cites *Josephus* applying it in the sense here assigned, Ant. lib. xvi. cap 11, § 7, where he speaks of the αυθαδειας ΝΕΩΤΕΡΙΚΗΣ, και βασιλικης οιησεως of the *youthful* insolence (juvenili *arrogantia*, *Hudson*) and royal pride" of *Herod*'s sons, which occasioned his putting them to death. Comp. *Suicer* Thesaur. in Επιθυμια, and *Wolfius* on 2 Tim. ii. 22, where "the Apostle, says *Macknight*, does not mean sensual lusts only, but ambition, pride, love of power, rashness and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid."

Νεωτερος, α, ον. Comparative of νεος *young*.

I. *Younger.* 1 Tim. v. 1, 2, 11. Comp. Luke xxii. 26.

II. *Young*, i. e. in *comparison* of the age of man. occ. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7, & al. for the Heb. נער *a young man, a youth*; and so *Cebes* in his Picture.

ΝΗ An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, *By*, per. occ. 1 Cor. xv. 31, where see *Wetstein* and *Kypke*, who remarks that in the Greek writers Νη is generally followed by Δια *Jupiter*, or the name of some other of their Gods. In this sense it may be derived from the Heb. הן *it is*, or *is done*. Comp. Ναι.

2. Of denying, *Not*. It is thus used only in composition, and seems a corruption o the Heb. אין *not*.

Νηθω, either from νεω, the same, which from

* See *Boerhaave* Institut. Med. § 351—356, edit. Jug.

from נע *to move, agitate*, or immediately from the Heb. נטה *to stretch out, extend. To spin.* occ. Mat. vi. 28. Luke xii. 27.

Νηπιαζω, from νηπιος.

To be a child or *infant.* occ. 1 Cor. xiv. 20.

Νηπιος, α, ὁ, from νη *not*, and επω *to speak*, just as the Latin infans, from in *not*, and fans *speaking*. It is used by *Homer* as an adjective in the expressions νηπιος υἱος, νηπιος παις, *an infant son*; νηπιος παις occurs also in the prose writers.

I. Properly, *An infant, a child not yet able to speak plain.* occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see *Macknight* on Heb. ii. 6.

II. *A child, a young person under age*, whom our law likewise calls *an infant.* occ. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe*, in ignorance and simplicity. occ. Mat. xi. 25. Luke x 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7, or 8. cxvi. 6. cxix. 130, for the Heb. פתי *simple*. So *Didymus*'s Scholion in *Homer*, Il. ii. lin. 38, explains Νηπιος by αφρων, ανοητος, *unwise, foolish*. Comp. *Kypke* in Mat.

IV. *A babe* in Christ, *a person weak in faith, and but a beginner in the divine life.* occ. 1 Cor. iii. 1 Eph. iv. 14. Heb. v. 13.

Νησιον, α, το. A diminutive from νησος. *A small island, an islet.* occ. Acts xxvii. 16.

Νησος, α, ἡ, from νεω *to swim*, which from נע *to move, agitate*. To this etymology of νησος from νεω *Dionysius* seems to allude in his *Periegesis*, lin. 7, 8, edit. *Wells*.

Ει δε πως τυτθον παραφαινεται τινι θαλασσῃ,
Ηυτε ΝΗΧΟΜΕΝΟΝ κιχλησκεται ουνομα ΝΗΣΟΣ.

But if a small country appears *swimming*, as it were, in the sea, it is called νησος."

So the Latin name *insula* is derived from being in salo, *in the sea.*

An island. Acts xiii. 6. xxvii. 26, & al.

Νηστεια, ας, ἡ, from νηστευω.

I. *A fasting, an abstaining from food.* Mat xvii. 21. 2 Cor. vi. 5. xi. 27. In 1 Cor. vii. 5 twelve MSS, six of which ancient, together with the Vulg. and several old versions, omit the words τῃ νηστειᾳ και— which omission is approved by *Mill, Bengelius*, and Bp. *Pearce*, and those words are by *Griesbach* rejected from the text.

II. *A solemn fast, a time of solemn fasting.* occ. Acts xxvii. 9, where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see *Wolfius, Doddridge, Wetstein* and *Kypke* on Acts.

Νηστευω, from νηστις.

To fast, abstain from food. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

Νηστις, ιος, att. εως, ὁ, ἡ, from νη *not*, and εσθιω *to eat*.

Fasting. occ. Mat. xv. 32. Mark viii. 3.

Νηφαλιος, or Νηφαλεος, α, ὁ, ἡ; for in the several texts where the word occurs the MSS vary. See *Wetstein* and *Griesbach*, who prefers the former spelling. It is derived from Νηφω, which see.

Sober both in body and mind, *vigilant.* occ. 1 Tim. iii. 2, 11. Tit ii. 2. *Hesychius* explains νηφαλιοι by νηφοντες, μη πεπωκοτες, *sober, not having drunk.*

Νηφω, from νη *not*, and πινω or ποω *to drink*.

I. *To be sober*, as opposed to drunkenness. occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with γρηγορεω *to watch*, so it sometimes signifies

II. *To be watchful, vigilant, attentive;* because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7.

ΝΙΚΑΩ, ω, from Heb. נכה *to smite*, which in the O. T. often implies *victory* in war.

I. *To conquer, overcome*, properly in an outward and temporal sense. See Luke xi. 22.

II. *To overcome*, spiritually. See John xvi 33. Rom. xii. 21, where see *Kypke*. 1 John ii. 13, v. 5. Rev. ii. 7, 17. In Rev. ii. 26. iii. 12, 21, the nominative ὁ νικων is put *absolutely*, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See *Raphelius* and *Wolfius*. I add from *Plato*'s Apol. Socrat. § 6, edit. *Forster*, Και ΔΙΑΛΕΓΟΜΕΝΟΣ αυτῳ, εδοξε ΜΟΙ ουτος ὁ ανηρ—And *talking* with him, this man seemed *to me*—" Phædon, § 29, speaking of the soul, Ὁι ΑΦΙΚΟΜΕΝΗ, ὑπαρχει ΑΥΤΗι, Whither *coming*, it happens *to her*." See *Forster*'s Index, under NOMINATIVUS.

III. *To*

III. *To overcome*, in a judicial sense, *to gain* or *carry one's cause*. occ. Rom. iii. 4. This application of the word is usual in the purest Greek writers. See *Wetstein*.

IV. *To prevail*. Rev. v. 5, where see *Vitringa*.

Νικη, ης, ἡ, from νικαω.
Victory. occ. 1 John v. 4, where it signifies *the means* or *instrument of victory*.

Νικος, ους, ους, το, from νικαω.
Victory. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57.

Νιπτηρ, ηρος, ὁ, from νιπτω *to wash*.
A large ewer or *cistern for washing the feet*. occ. John xiii. 5.

Νιπτω, and Mid. Νιπτομαι, from νειφω or νεφω *to wet*, which perhaps from Heb. נף *to shake out, spread abroad*, as *rain*, Ps. lxviii. 9 or 10. Comp. Νεφος.
To wash. It is spoken of some *part* of the body, as of the hands, Mat. xv. 2. Mark vii. 3.—the feet, John xiii. 5, 6, 10, & al.—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see *Campbell.*) 11. 15. *Homer* applies this word to the hands, Odyss. ii. lin. 261, & al.—to the feet, Odyss. xix. lin. 356, 376, Τῳ σε ΠΟΔΑΣ ΝΙΨΩ.

Νοεω, ω, from νοος *the mind*.
I. *To agitate, revolve*, or *turn about in the mind*, mente agito, *to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14.
II. *To understand*. Mat. xv. 17. John xii. 40. Rom. i. 20.
III. *To think, conceive*. Eph. iii. 20.

Νοημα, ατος, το, from νοεω.
I. *A thought, conception of the mind*. occ. 2 Cor. x. 5; where *Kypke*, however, understands it, according to sense II, of the *counsels* or *contrivances* of the enemies of the Gospel.
II. *A device, contrivance*. occ. 2 Cor. ii. 11.
III. *The understanding, the mind*. occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Νοθος, η, ὁ, ἡ, perhaps from νη or νω *not*, and σθος *custom*; for though it was not any matter of reproach among the Greeks to have υιες νοθες by their concubines, besides their children by the principal wife, yet this was *not very usual* among them, *a bastard, spurious, of illegitimate birth*. occ. Heb. xii. 8.

Νομη, ης, ἡ, from νενομα, perf. mid. of νεμω *to distribute, feed*, as a shepherd his flock.
I. *Pasture*, properly of cattle. occ. John x. 9, where it is spoken figuratively of the *sustenance of God's holy word and spirit*, by which the soul is *nourished* to everlasting life and happiness.
II. Νομην εχειν, *To eat*, as a gangrene or mortification, literally *to have pasture* or *food*. occ. 2 Tim. ii. 17. *Raphelius* shews, that *Polybius* applies NOMHN ποιεισθαι to *ulcers* in the same sense; and *Galen*, cited by *Wetstein*, says, that the Greek Physicians usually called σηπεδονωδη ἑλκη *gangrenous ulcers*, NOMAΣ. I add from *Josephus*, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθαπερ σηπομενε σωματος, απεκοπλον τα προειλημενα μελη, φθανοντες την εις το προσω NOMHN. They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the *eating* or *spreading* of the mortification."

Νομιζω, from νομος *law*.
I. *To establish* by law.
II. Because what the legislator *thinks* right and fit *is established by law*, hence it signifies, *To think, be of opinion*. Mat. v. 17. xx. 10, & al. On 1 Tim. vi. 5, we may observe, that *Josephus* has a similar expression, De Bel. lib. ii. cap. 21, § 1. Αρετην ηγουμενος την απατην, *Thinking* deceit virtue." Νομιζομαι, *To be thought, supposed*. occ. Luke iii. 23, where see *Campbell*.
III Since what is *established by law* soon becomes *customary*, hence Νομιζομαι, pass. *To be customary*, or *agreeable to custom*. occ. Acts xvi. 13, Ου ενομιζετο προσευχη ειναι, *where an oratory* was accustomed *to be*, or rather *where there was an oratory* according to the custom, namely, of the Jews. The profane writers frequently use the V. in the sense of *being accustomed* or *usual*. See *Whitby, Elsner*, and *Wolfius*. But Bp. *Pearce* on Acts xvi. 13, says, "The word νομιζεσθαι often signifies, as it seems to do here, what *the laws* or *magistrates* of a country *allow*," and he accordingly renders the Greek words, "*where an oratory was by law allowed*

lowed to be." For an instance of such allowance, see under Προσευχη II.

Νομικος, η, ον, from νομος.

I. *Of*, or *concerning, the law, legal.* occ. Tit. iii. 9.

II. Νομικος, ε, ὁ. *A lawyer, a person who professed to be skilful in the law* of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) Luke x. 25, & al. "Whether there be any difference between *Lawyers* and *Scribes*, or whether they are words perfectly synonymous, I cannot say: Perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says *Lardner*, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, *Campbell* Prelim. Dissertat. p. 697, whom see, appears very justly to infer from Luke xi. 45, 46.

III. In Tit. iii. 13, *Macknight* observes that Νομικος *may* mean *a Roman Lawyer*.

Νομιμως, Adv. from νομιμος *lawful*, which from νομος.

Lawfully, according to law. occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see *Raphelius* and *Wetstein*, who cite the same phrase ΝΟΜΙΜΩΣ ΑΘΛΕΙΝ from *Arrian*, Epictet. lib. iii. cap. 10.

Νομισμα, ατος, το, from νενομισμαι perf. pass. of νομιζω *to establish by law.*

Money, coin, whose value is *settled by law*, q. d. *lawful money*. occ. Mat. xxii. 19.

Νομοδιδασκαλος, ε, ὁ, from νομος *the law*, and διδασκαλος *a teacher*.

A doctor or *teacher of the law of* Moses. occ Luke v. 17. Acts v. 34. 1 Tim. i. 7.

Νομοθεσια, ας, ἡ, from νομος *a law*, and Θεσις *an appointing, establishing*.

An appointment or *ordaining of a law.* occ Rom. ix. 4; where *Kypke* remarks, that "all the prerogatives of the Jews, here enumerated by the Apostle, are universal, and extend to the Jews of all times especially to those then living; and that therefore by Νομοθεσια is here to be understood, not so much the *promulgation of the law*, which belonged only to the Mosaic age, as the *law itself*, i. e. *the whole system of his laws*. And he shews that this is not an unusual sense of Νομοθεσια, which is so applied by *Dionysius Halicarn.* and *Diodorus Sic.* as we add it likewise is in 2 Mac. vi. 23.

Νομοθετεω, ω, from νομος *a law*, and τιθημι *to establish, ordain.*

I. *To make, establish,* or *ordain a law, to ordain by law.* Thus *Josephus* applies the V. active, Cont. *Apion.* lib. i. § 31, Νομοθετεομαι, ημαι, pass. *To be established*, as it were, *by law.* occ. Heb. viii. 6. So *Lucian*, Timon. tom. i. p. 85. Ταυτα—ΝΕΝΟΜΟΘΕΤΗΣΘΩ, Let these things be *fixed*, as it were, *by law.*"

II. Νομοθετεομαι, ημαι, pass. *To receive*, or *be instructed in, a law.* occ. Heb. vii. 11.

Νομοθετης, ε, ὁ, from νομοθετεω.

A legislator, lawgiver. occ. Jam. iv. 12.

Νομος, ε, ὁ, from νενομα perf. mid. of νεμω, either in the sense of *distributing, assigning*, because the law *assigns* to every one his own; or in that of *administring*, because it *administers* all things either by commanding or forbidding.

I. *A law* in general. Rom. iv. 15. v. 13.

II. And most frequently, *The divine law given by Moses*, and that whether moral, ceremonial, or judicial. See inter. al. Mat. v. 17, 18. vii. 12. xxiii. 23. Luke ii. 22. John vii. 51. viii. 5. Hence it sometimes signifies the *Book of Moses* or the *Pentateuch containing that law*, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes *the Old Testament* in general, as John x. 34. (comp. Ps. lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19.

III. *The gospel*, or *gospel method of justification*, is called the *law of faith*, as opposed to the *law of works*, Rom. iii. 27; and *the law of the spirit of life*, in opposition to the *law*, i. e. *power, dominion* (comp. Sense IV) of sin and death, Rom viii. 2. *The gospel* is also styled by St James, ch. i 25, *the perfect law of liberty* (comp. ch. ii. 12.), as opposed to the Mosaic law, *which made nothing perfect* (see Heb. vii. 19. ix. 9); and as freeing Believers from the *yoke of ceremonial observances*, and from the *slavery of sin*. The same Apostle, ch. ii. 8, calls that divine command, *thou shalt love thy neighbour as thyself, the royal law*; "Not so much, says *Whitby*, because it is a law of Christ, our *King*, it being a law of the O. T. as because it is the law which, of all laws that concern our neighbour,

neighbour, is *most excellent*, and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity* and *mercy*." See *Kypke*, and comp. Gal. vi. 2. v. 14.

IV. *A force* or *principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. *Theophylact* explains νομος της αμαρτιας, Rom. vii. 23, 25, by την δυναμιν, την τυραννιδα της αμαρτιας, *the power* or *tyranny of sin*. See *Locke* on the above passages.

Νοος, ου, ὁ. See Νους.

Νοσεω, ω, from νοσος.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, *to dote*. occ. 1 Tim. vi. 4, where Vulg. languens, *sick*. *Wetstein* cites from *Plato* ΝΟΣΕΙΝ ΠΕΡΙ λογων αχθην; and from *Plutarch* ΠΕΡΙ σφαλιδια—and ΠΕΡΙ δοξαν ΝΟΣΕΙΝ.

Νοσημα, ατος, το, from νοσεω.

A disease, sickness. occ. John v. 4.

ΝΟΣΟΣ, ου, ἡ. *Mintert* deduces it from νο for νε *not*, and σους *sound, well*. But it may perhaps be better derived from the Heb. אנש *to be very sick*, either by transposing or dropping the initial א.

A disease, distemper, properly of a more *grievous* kind, hence joined with μαλακια, which denotes *a slighter infirmity*. *Theophylact* on Mat. iv. explains νοσον by την χρονιαν κακοπαθειαν, *a chronical disease*; and Μαλακιαν by την προσκαιρον ανωμαλιαν του σωματος, *a temporary disorder of the body*. So *Markland*, Append. to *Bowyer*'s Conject. 'Νοσος is a disease of *some standing*, Μαλακια an indisposition or *temporary* disorder of the body, [Mat.] x. 1;—our version is not distinct enough." Mat. iv. 23, 24, & al.

Νοσσια, ας, ἡ, from νεοσσος, by syncope νοσσος *a chicken*, which from νεος *young*. *A brood* of young birds. occ. Luke xiii. 34.

Νοσσιον, ου, το. See Νοσσια.

A chicken. Νοσσια, τα, *Chickens*. occ. Mat. xxiii. 37.

Νοσφιζω, from νοσφι *apart, separated*, seorsum, which perhaps from the Heb. נאסף *taken away*, particip. Niph. of אסף *to take away*, which V. is applied in this sense, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1.

I. *To separate*. Thus used in the profane writers.

II. Νοσφιζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in commodum nostrum converto, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see *Wetstein*, who shews that the word is thus applied by the Greek writers, particularly to *peculation*, or *robbery of the public treasure*. To the passages he has produced to this purpose *Kypke* on Acts v. 2, adds several others.

The LXX use the word in this latter sense, Josh. vii. 1, (comp. ver. 11.) and thus it is also applied, 2 Mac. iv. 32.

ΝΟΤΟΣ, ου, ὁ, not improbably from the Heb. נטה *to decline*, because the sun *declines* from us towards the *southern* hemisphere.

I. *The south*; or *south side*. occ. Rev. xxi. 13.

II. *A southern country*, or *the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29.

III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see *Harmer*'s Observations, vol. i. p. 60, &c. I add from *Volney*, "In March appear [in *Syria*] the pernicious *southerly* winds with the same circumstances as in Egypt," that is to say, their *heat* "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297, comp. p. 55.

Νουθεσια, ας, ἡ, from νους *the mind*, and θεσις *a putting, regulating*.

I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4.

II. *An admonition*, as implying *reproof*. occ. Tit. iii. 10.

Νουθετεω, ω, from νους *the mind*, and τιθημι *to put, regulate*.

I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12.

II. *To admonish*, importing *reproof*, as it frequently, if not generally, does in the profane writers. See *Wetstein* on Rom. xv. 14.

xv. 14, and *Kypke* on 1 Thess. v. 14. occ. 1 Thess. v. 14. 2 Thess. iii. 15.

Νουμηνια, ας, ἡ, q. νεομηνια. which is several times used in the LXX, from νεος *new*, and μηνη *the moon*, which see under Μην.

The new moon. occ. Col. ii. 16.

Νεμηνια is frequently used in the LXX for the Heb. חדש *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Ps. lxxxi. 4, and *Heb.* and *Eng.* Lexicon under חדש II.

Νουνεχως, Adv. from νουνεχης *wise, discreet*, which from νους *a mind*, and εχω *to have*. *Wisely, discreetly, sensibly.* occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by *Polybius*. See *Wetstein* and *Kypke*.

Νους, Gen. νοος, Dat νοϊ, Acc. νουν, ὁ, from νοος, νους, ου, ὁ, the same, which may be from the Heb. נוח *to view* or *observe attentively*.

I. *The mind, understanding.* Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that νουν εχειν is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9, and see *Vitringa* on this last text.

II. *The mind*, as including *the affections* and *will*, Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15.

III. *The mind, intention, design, sentiments.* 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where ὁ νους μου seems to denote *the meaning of what I say* or *pray*, which not being understood is with respect to others unfruitful. See Bp. *Pearce* and *Macknight*.

IV. *Judgement, sentiment, opinion.* Rom. xiv. 5. Comp. 1 Cor. i. 10.

ΝΥΜΦΗ, ης, ἡ. *Eustathius* derives it from νεον *newly*, and φαειν or φαινεσθαι *to appear*, because ταπριν θαλαμευομενη νεον φαινεται, ὁτε το της ἡλικιας εαρ αυτη ἐπανθει, she who was before confined to her chamber *newly appears*, being now in the flower of her age." So νυμφη is, as it were, νεομφη.

I. *A bride, a woman lately married.* occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ*. occ. Rev. xxi 2, 9. xxii. 17. On Rev. xxi. 2, the learned *Daubuz* writes thus: "Νυμφη signifies properly a woman *betrothed* to a husband 'till such time as the marriage is *consummated*; and this is the title of *the Church* whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) *wife*, γυνη; so that the Holy Ghost speaks cautiously here, Ὡς νυμφην, AS *a bride*.—Among the Greeks the title of νυμφη was given to the *new-married woman* for some time, as appears by *Hesychius*, νυμφη, ἡ νεως γαμηθεισα —But where it is set in contradistinction to γυνη *wife*, it shews a state *antecedent to the full marriage*; and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is *just perfected*, that is, *the wedding-day*."

II. *A son's wife, a daughter-in-law.* occ. Mat. x. 35. Luke xii. 53. This seems an *hellenistical* sense taken from the similar use of the Heb. כלה, which signifies both *a bride* and *a daughter-in-law*. Thus the LXX use νυμφη answering to כלה for *a daughter-in-law*, 1 Sam. iv. 19. 1 Chron. ii 4.

Νυμφιος, ου, ὁ, from νυμφη.

I. *A bridegroom.* occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29.

II. It denotes *Christ, the spiritual Bridegroom of his Church.* occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφων, ωνος, ὁ, from νυμφη.

A bridal chamber, thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34, Οἱ υἱοι του νυμφωνος, *The sons of the bride-chamber*, is an hebraism, and seems to denote the *friends* (comp. John iii. 29.) and *companions of the bridegroom*, who attended him during the nuptials, and had free access to the *bridal chamber*; such the בני חתנים *companions* of Samson, mentioned Jud. xiv. 11, appear to have been. But in the above cited passages of the N. T. the expression figuratively denotes the *disciples*, who were *the friends and companions* of Christ. Comp. Νυμφιος, and John iii. 29. Νυμφων is used in the same sense in Tobit vi. 13, 16.

ΝΥΝ. A particle, from the Heb. נא *now*, to which νυν answers in the LXX, Gen. xviii. 27. Isa. v. 5.

I. An

Ρ. An Adv. of *time.*

1. *Now, at this present time* Mat. xxvii. 42, 43. Mark x. 30, & al. freq. *Raphelius* observes, that in Luke xi. 39. νυν implies somewhat of *admiration*, or rather of *indignation*, and that *Arrian* Epictet. applies it in the same manner.

With the article prefixed it is used as an adjective. Thus, Οι νυν ϑεανοι, *The heavens that* now are, 2 Pet. iii. 7; Ζωης της νυν, *The* present *life*, or *the life that* now is, 1 Tim. iv. 8; Εν τω νυν καιρω, *In* or *at the* present *time*, 2 Cor. viii. 14; so, Εως τϑ νυν, καιρϑ being understood, *'Till the* present time, or *'till* now, as we say, Mat. xxiv. 21; Απο τϑ νυν, καιρϑ namely, *From the* present *time*, Luke xxii. 69. Acts xviii. 6; with the neut. article plur. Τα νυν for κατα τα νυν, πραγματα, *Things, circumstances*, or the like being understood, *Now, according to*, or *in, the present* circumstances. Acts iv. 29. v. 38, & al. Τα νυν is often applied in the same manner by the Greek writers, as may be seen in *Elsner* and *Wetstein* on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8, where *Kypke* shews that νυν is used in this sense not only by *Josephus*, but by *Aristophanes*. To the passages produced by him may be added from *Josephus*, Cont. *Apion*, lib. ii. § 37, ΝΥΝ μεν γαρ τινα ιερειαν απεκτειναν, For they (the Athenians) have *now lately* put to death a certain priestess."

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the Eng. *now*, and French *or*.

Νυν δε, *But now.* John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40.

Νυνι, Attic for νυν.

Now. See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16.

ΝΥΞ, νυκτος, ἡ, from the Heb. נוּם *to rest*, to which the *night* is plainly * destined by God for the benefit of man. From the same Heb. word are also derived the Latin *nox, noctis*, old French *nuict*, now *nuit*, Eng. *night*, &c.

I. *A*, or *The*, *night*, properly so called, wherein man and most kinds of animals take their *rest*. Mat. ii. 14. iv. 2. xxvi. 31, & al. freq.

II. It figuratively denotes *A time of ignorance* and *dissoluteness*. 1 Thess. v. 5, comp. ver. 7. See Σκοτος II.

III. It signifies *The time of this present life*, as being a state of *darkness* and *ignorance* in comparison of the *clear light* and *knowledge* of which the saints shall be partakers in the eternal *day* of a better state. Rom. xiii. 12; where see *Wolfius* and *Doddridge*, and comp. Rev. xxi. 25. xxii. 5, and Ημερα III.

IV. It denotes *death*. John ix. 4. So *Horace*, Carm. Lib. I. Ode iv. lin. 16,

——— *Jam te premet* Nox.
Soon will the *night* o'ertake my friend.

And Ode xxviii. lin. 15,

———*Omnes una manet* Nox.
One *night* remains for All.

Comp. under Κοιμαω III.

Νυσταζω, from νευσταζω, which in *Homer*, Il. xx. lin. 162. Odyss. xviii. lin. 153, 239, signifies *to nod*, as *the head*, from νευω *to nod*.

I. *To slumber*, properly *to nod* with the head, as persons falling asleep. occ. Mat. xxv. 5. *Wetstein* shews, that the Greek writers use it in this sense. To the instances produced by him I add from *Plato*, Apol. Socrat. § xviii. p. 94, edit. *Forster.*— Αχθομενοι, ωσπερ οι ΝΥΣΤΑΖΟΝΤΕΣ εξεγειρομενοι—Being displeased, like persons who when *nodding* are roused."

II. *To slumber, delay, linger.* occ. 2 Pet. ii. 3, where *Wetstein* cites from *Plato* ΝΥΣΤΑΖΟΝΤΟΣ δικαστϑ, while the judge *delays*."

ΝΥΤΤΩ, from the Heb. נטע *to plant, fix, infix*. See Eccles. xii. 11, in Heb.

To stab, pierce, as with a spear. occ. John xix. 34. *Homer* by this word often expresses the most grievous *wounds*; and our Eng. Poets apply the verb *plant* to weapons. Thus *Addison*, though in a figurative sense,

Passion unpitied and successless love
Plant daggers in my heart.———

Cato.

Νυχθη-

* So *Socrates*, in *Xenophon* Memor. lib. iv. cap. 3, § 3, Αλλα μην και ΑΝΑΠΑΥΣΕΩΣ γε δομενοις ἡμιν ΝΥΚΤΑ καλλιστον ΑΝΑΠΑΥΤΗΡΙΟΝ. But when we want *rest*, they (the Gods) bestow on us the *night excellently suited for this purpose*." See some good observations on this subject in *Nature Displayed*, vol. iv. Dialog. ii. p. 11, &c. small edit.

Νυχθημερον, ου, το, from νυξ, νυκτος, *a night*, and ἡμερα *a day*, the τ in νυκτος being changed into θ on account of the aspirate ἡ following, and κ into χ because it precedes θ. See Grammar, sect. i. 17, 10. *A day and a night, a nuchthemeron.* occ. 2 Cor. xi. 25.

Νωθρος. α, ον, from νωθης the same, which from νω for νε νωτ, and θεω *to run.* Νωθης is used by *Homer*, Il. xi. lin. 558, Ονος νωθης, a *sluggish* ass.

I. *Slothful, sluggish.* occ. Heb. vi. 12. Comp. Ecclus. iv. 29.

II. *Slow* or *dull* of hearing. occ. Heb. v. 11, where *Wetstein* (whom see) cites from *Heliodorus*, ΝΩΘΡΟΤΕΡΟΣ εν ΤΗΝ ΑΚΟΗΝ.

ΝΩΤΟΣ. ου, ὁ.

The back of a man. occ. Rom. xi. 10. It seems derived from the Heb. נטה *to incline, bend, bow* (see Jud. xvi. 30.), as the *back* is eminently formed for doing by means of the *vertebral* joints.

Ξ.

Ξ Ξ Ε Ν

Ξ, ξ, *Xi.* The fourteenth of the more modern Greek letters, but the fifteenth of the ancient, among which it answered in order to the Hebrew *Samech* ס: But whether in power or sound it approached nearer to that letter or to *Shin* ש may be doubted. In truth, *Cadmus*, or whoever it was that furnished the old Greeks with their alphabet, seems to have strangely confounded the names, forms, and powers of the four oriental sibilant letters. *Zain*, *Samech*, *Jaddi*, and *Shin*, with each other. Thus *Zeta*, as above observed under that letter, corresponds to the Hebrew or Phenician *Zain* in form, order, and power, but it's Greek name is more like *Jaddi* or *Zaddi*; so ξ answers in order to *Sumech*, but it's name *Xi* by dropping the final *n* (as in the Greek *Nu* from Hebrew *Nun*) seems to be fairly deducible from the Heb. ש, to which letter the small ξ, if laid down on it's side, is very similar in form; whilst, on the other hand, the Greek *Sigma*, which in the order of the alphabet corresponds to *Shin*, is in name, and in some of it's forms, more like the Heb. *Samech*. Comp. under Σ.

Ξενια, ας, ἡ, from ξενος.

A lodging. occ. Acts xxviii. 23. Philem. ver. 22.

Ξενιζω, from ξενια or ξενος.

I. *To receive a stranger into one's house, to lodge and entertain* him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. Ξενιζομαι, pass. or mid. *To be lodged*, or *lodge* in a neuter sense. occ. Acts x. 6, 18, 32. xxi. 16.

II. Ξενιζω, *To be strange* occ. Acts xvii 20. So *Diodorus Siculus*, Τῳ ΞΕΝΙΖΟΝΤΙ της λεξεως εξεπληξε τους Αθηναιους. *(Gorgias)* by the *strangeness* of his speech astonished the Athenians." See more in *Wetstein*.

III. Ξενιζομαι, mid. *To think strange, be amazed as at a strange thing.* "*Raphelius* (Annot. ex *Polyb* in loc.) and others have observed, that this word is very emphatical, and expresses a perfect *amazement* and *consternation* of mind." *Doddridge.* occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in *Polybius*, lib. i. p. 32, ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ των οργανων ΚΑΤΑΣΚΕΥΑΙΣ, *Astonished at the apparatus* of engines." See *Kypke* on 1 Pet. iv. 4, and *Wetstein* on ver. 12.

Ξενο-

ία, ω, from ξενος *a stranger*, and δοχη *a reception, entertainment*, which δεχομαι *to receive, entertain.*
ceive *and entertain strangers.* occ. . v. 10. So *Herodotus* uses the ξεινοδοκεω, lib. vi. cap. 127. ΞΕΙ-ΔΟΚΕΩΝ ανδρας ανθρωπους, *Receiv-*men *hospitably.*" See *Raphelius*, ein, and *Kypke.*
, ου, ὁ, Æolic ΣΚΕΝΟΣ, from שכן *ll.*
rly, *A person who belonging to one* y dwells or sojourns *in another, a* er, *foreigner.* occ. Acts xvii. 21. . Heb. xi. 13.
more general sense, *A stranger, a of another nation* or *religion.* occ. xxv. 35, 38, 43, 44. Comp. Mat. 7. 3 John ver. 5.
s applied to the Gentiles, who be- eir conversion to Christianity were *ers from the covenants of promise.* ph. ii. 12. Comp. ver. 19.
ost, one who lodges and entertains a er. Eustathius says it is plain from ncients, that ὁ ποιων την ξενιαν παρεχων αυτην, ΞΕΝΟΣ αλληλοις lo, both he who entertained and he as entertained were called ξενοι, in t of each other." *Wetstein* on Rom. 3, produces some instances of the r sense from the Greek writers. e Latin hospes signifies both the *er* and *the person entertaining him. Ovid*, Metam. lib. i. lin. 144,

—— hospes *ab* hospite *tutus.*

om. xvi. 23.
n adjective Ξενος, η, ον, *Strange,* e occ. Acts xvii. 18, where comp. Δαιμονιον II. and see *Wetstein* and , and *Josephus* Cont. *Apion*, lib. ii. 7.
ange, wonderful. occ. 1 Pet. iv. 12. applied also in the profane authors. *etstein* on Acts xvii. 20.
, ὁ. Lat.
d of *pot.* occ. Mark vii. 4, 8; in . texts ξεστων is from the singular which *Wetstein* on Mark vii. 4, r proves from *Galen* and others to word formed from the Latin *Sex-*, a measure of liquids equal to one *pint and a half.*

ΞΕΩ.
To scrape, particularly as a carpenter does with a *plane, to plane.* Ξεω may be considered either as a word formed from the *sound*, or as a derivative from the Heb. קצה *to cut off the extremity, abrude*, or סחה *to scrape off.* This V. occurs not in the N. T. but is here inserted on account of it's derivatives.
Ξηραινω, from ξηρος.
I. Ξηραινομαι, Pass. *To be dried up*, as water. occ. Rev. xvi. 12.
II. *To dry up, wither*, as the grass. Jam. i. 11.
Ξηραινομαι, Pass. *To be dried up, withered*, as a plant or tree. Mat. xiii. 6. xxi. 19. & al.
III. Ξηραινομαι, Pass. *To be dry*, or *ripe*, as the corn-harvest. occ. Rev. xiv. 15.
IV. Ξηραινομαι, Pass. *To be withered, wasted away*, as the hand. occ. Mark iii. 1, 3 — as a person. occ. Mark ix. 18. So Syriac version יבש. Comp Ξηρος III.
ΞΗΡΟΣ, α, ον, perhaps from the Heb. צהר *to be clear, bright*; whence as a N. masc. plur. צהרים *the noon-day*, or *meridian light.*
I. *Dry.* occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people *destitute of God's Holy Spirit, and of the fruits of righteousness* (comp. Ezek. xx. 47. Mat. xxi. 19, 20.), and by consequence are proper *fuel* for the divine vengeance, as *dry wood* is for the fire.
II. Ξηρα, ἡ, *The dry land.* It is properly an adjective agreeing with γη understood, and is sometimes used in this sense by the profane writers (see *Casaubon, Wetstein*, and *Kypke* on Mat. xxiii. 15.) as it often is by the LXX answering to the Heb. חרבה or יבשה, which are in like manner fem. adjectives, signifying *dry*, and agreeing with ארץ *the earth*, or אדמה *the ground*, understood. occ. Mat. xxiii. 15. Heb. xi. 29.
III. *Withered, having some part of the body withered.* occ. John v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.
Ξυλινος, η, ον, from ξυλον *wood.*
Wooden, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20.
Ξυλον, ου, το. *Eustathius* and the *Etymologist* derive it from ξυω *to scrape* (which from ξεω

ξεω the same), because wood is a kind of substance very fit for *being scraped*, and we may add frequently worked in this manner.

I. *Wood.* Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble,* seems to denote such weak or worthless *persons,* as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under Πυρ V.

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see *Elsner, Wolfius,* and *Doddridge,* to whom add *Valesius*'s Notes on Ξυλῳ, &c. in *Eusebius*'s Eccles. Hist. p. 174, 203, edit. *Reading. Aristophanes* uses ξυλον in the same sense. See *Wetstein,* who also cites from *Plutarch* ΤΟΥΣ ΠΟΔΑΣ ΕΝ ΤΩι ΞΥΛΩι δεδεμενοι.

III. Ξυλα, τα, *Staves,* or rather *clubs,* for *Campbell* on Luke observes, that Ῥαξδος signifies a *staff* for walking with, Ξυλον a *club* for offense or defense, and that these words are never in the Gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξυλον is thus applied by the Greek writers produced by *Wetstein.*

IV. *The cross* of Christ. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX.

V. *A tree.* Though ξυλον often answers in the LXX to the Heb. עץ when denoting *a tree,* yet this is not a *merely hellenistical* or *hebraical* application of the word; for *Aristotle* uses it in the same sense. See *Wolfius* on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14.

Ὑγρῳ ξυλῳ, *The green tree,* in St. Luke means Christ, considered as *watered* with the continual influence of God's Spirit, and *bringing forth the blesse* of *perfect* holiness and righteousnes Redeemer is described at large und same image in the 1st Psalm. Ezek. xx. 47. xxi. 3, and see Thesaur. in Ξυλον I. 2.

In Rev. Ξυλον της ζωης, *The T Life,* denotes *Christ* as being the *of eternal Life* to all that obey him. the *general* promise of our Lord, ii. 7, *To him that overcometh will to eat of the TREE OF LIFE, w in the midst of the Paradise of God,* nearly similar to the *particular* de tion made by Christ to the pe thief: *This day shalt thou be wit in Paradise,* Luke xxiii. 43. Com *tringa* on Rev. ii. 7. The phrase της ζωης is taken from the LXX, ch. ii. and iii. where it answers Heb. עץ החיים. And when Ada his wife, after their transgression, removed from the Edenic Paradis thus from the outward *emblemati* the *Cherubim* were set up, Gen. i to preserve the way to *the* true *Life,* i. e. Christ, who not only i ii. 7, but also in Rev. xxii. 2, is des under this character by St. John, delineation of the heavenly Jerus *In the midst of the street of it, and o side of the river, was there* the *Life, which bare twelve (manner of) and yielded her fruit every month; leaves of the tree were for the healing nations.* Comp. ver. 14.

Ξυραω, ω, from ξυρος *a razor,* whic ξυω *to scrape,* and this from ξεω the which see; or else ξυρος may be d immediately from the Heb. קצר *to To shave,* as with a *razor.* occ. Ac 24. (where see *Doddridge.*) 1 C 5, 6.

O.

O

'O

O, o, *Omicron*, O μικρον, i. e. O *small*, or *short*, in sound namely, so called to distinguish it from *Omega*. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician *Oin:* whence also it's name O or Ou was probably taken, by dropping the *n*, as in the Greek names *Nu* and *Xi* from *Nun* and *Shin*. It is certain, that the old Greeks had but one character for their O, whether pronounced *long* or *short*. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their *Oin*, yet that it *sometimes* had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting ο or ω, for the Heb. ע in proper names, as in Ωδολλαμ for עדלם, 2 Chron. xi. 7; Ολα for עלא, 1 Chron vii. 39; Οζα for עזא, 2 K. xxi. 26; Ωδηδ for עדד, 2 Chron. xv. 8; Ωγ for עוג, Num. xxi. 3. As for the form O it is not so like to the Hebrew as to the Phenician *Oin*, which latter is a kind of irregular triangle, and is sometimes written almost circular.

'O, 'H, TO. The prepositive article of the Greeks *. 'O and 'H seem plain derivatives from the Heb. הוא *he*, and היא *she*, or their abbreviations ו and ה, and TO may be deduced from אתו *it*, dropping the א.

I. Definite. *The, that, this.* Mat. ii. 10, 11. xxi. 7, THN ονον και TON πωλον, the *ass* and the *foal*. John vi. 10, Εν ΤΩι τοπῳ, *in* the, or that, *place*. John vii. 40, TON λογον, this *saying*. Gal. v. 8, 'Η πεισμονη, this *persuasion*. Col iv. 16, 'Η επιστολη, this *letter*. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. ΤΗΣ ὁδῳ, *Of* this or that *way*, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article TO is often applied in a similar sense. Luke xxii. 2, *And the High Priests sought* TO, πως ανελωσιν αυτον, this, *how* (q. d. the *how*) *they might destroy him*. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. Εισηλθε δε διαλογισμος εν αυτοις, TO, τις αν ειη μειζων αυτων, *A reasoning arose among them*, (namely) this, *who should be the greatest of them*; where see *Kypke*, and comp. Luke i. 62. xxii. 24. Mark ix. 23, 'Ο δε Ιησους ειπεν αυτῳ TO, ει δυνασαι πιστευσαι κ. τ. λ. *And Jesus said unto him* this, or thus, *if thou canst believe*, &c. *Majus* quoted by *Wolfius* observes, that the neuter article is elegantly prefixed to answers, and produces an instance from *Polyænus:* Ιφικρατης ὑπολαβων εφη TO, τις αν ηλπισε τουτο εσεσθαι; Iphicrates answered *thus*, Who could have hoped that this would happen? Comp. Mat. xix. 18. and *Wetstein* on Luke i. 62.

II. Emphatic, 'Η παρθενος, THE *Virgin*, Mat. i. 23. 'Ο υἱος μου, 'Ο αγαπητος. *My son, (even)* THE *beloved*. Mat. iii. 17.

III. It is (like the Heb. ה emphatic) prefixed to the nominative, when used for the *vocative* case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, υἱοθεσιαν—ΤΗΝ απολυτρωσιν, κ. τ. λ. *the adoption*, that is to say, or even, *the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as 'Ο Ιησους *Jesus*, 'Ο Ιωαννης *John*, ΤΗΣ Γαλιλαιας *Galilee*.

See

* See an ingenious and learned account of this prepositive article in *The Origin and Progress of Language*, part. ii. book i. ch. 6.

See Mat. iii. 13, 14. So in the French le *Tasse*, la *Fosse*, la *France*, l'*Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as Ὁ εσω, The *inner*; Ὁ εξω, The *outer*; Ὁ πλησιον, The or a *neighbour*; ΤΑ ανω, The *things above*. Comp. below XII. 1.

VII. Indefinite, *A* or *an*, i. e. *any one*, *some*. Mat. xiii. 2, ΤΟ πλοιον, *A ship*. But Qu?

VIII. Before verbs it is frequently used in the nominative for αυτος *he*, as Mat. xiii. 28, 29, Ὁ δε εφη, *But* he *said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, ΤΟΥ (for αυτϑ) γαρ και γενος εσμεν, *For we* His *offspring are*.

IX. Repeated with the particles μεν and δε subjoined, ὁ μεν—ὁ δε denote *the one—and the other*, and in the plur. οἱ μεν—οἱ δε, *some* or *the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.

Ὁ δε, in the latter part of a distributive sentence, answers to ὁς μεν in the former part. Rom. xiv. 2. So *Polybius*, cited by *Wolfius*, Ἀς MEN προσηλετο, ΤΑΣ ΔΕ κατες-ρεφετο των πολεων. Of the cities he conciliated *some*, and destroyed *others*."

X. Οἱ δε is used absolutely for *some*, without οἱ μεν preceding. Mat. xxviii. 17, Οἱ δε εδιστασαν, *But* some *doubted*. *Raphelius* on the place shews, that *Xenophon* applies οἱ δε in the same manner. See *Hutchinson*'s Note 3, in Cyri Exped. lib. i. p. 82, 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of οἱ δε for τινες δε in *Strabo*, *Plutarch*, *Diogenes Laert.* and *Arrian*, see *Kypke* on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who*, *that*, *which*, and the participle as a V. Thus 1 John ii. 4. Ὁ λεγων, he who *saith*, i. e. *the (person)* saying. John i. 18, Ὁ ων, who *is* or *was*.

XII. It is used elliptically,

1. It often implies the participle ων, especially before a preposition or adverb, as Mat. vi. 9, Ὁ εν τοις ουρανοις, who art in *heaven*; Mat. v. 12, ΤΟΤΣ προ ὑμων (ονλας namely) who were *before you*; Col. iii. 2, ΤΑ ανω (ονλα) the things which are *above*; Acts xiii. 9, Σαυλος, Ὁ και Παυλος (i. e. ων or λεγομενος) *Saul who* (is or is called) *also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess iv. 12.

2. With a proper name in the genitive following it often denotes consanguinity or affinity. Mat. x. 3, Ιακωϐος Ὁ τϑ Αλφαιϑ (ὑιος namely) *James* the son of *Alphæus*; Mark xvi. 1, Μαρια Ἡ τϑ Ιακωϐϑ (μητηρ) *Mary* the mother of *James*; (comp. Mark xv. 40.) Acts vii. 16, Εμμωρ ΤΟΥ (πατρος) Συχεμ, *Emmor* the father *of Sychem*; John xix. 25, Μαρια Ἡ τϑ Κλωπα (γυνη) *Mary* the wife *of Cleopas*; Mat. i. 6. ΤΗΣ τϑ Ουριϑ, the wife *of Uriah*. Ὑιος, πατηρ, μητηρ, γυνη, are in like manner dropt in the best Greek writers, the article implying them. as may be seen in *Bos* Ellips. under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21, ΤΑ Καισαρος (χρηματα namely) the things *of Cæsar*; Rom. viii. 5, ΤΑ της σαρκος (i. e. σϱα) the works *of the flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet ii. 22. Similar applications of the article are common in the Greek writers.

Luke ii. 49, Εν ΤΟΙΣ τϑ πατρος *At my Father's*, house namely, as the Syriac version בית אבי. So the LXX (*Alexand.*) Esth. vii. 9, have Εν ΤΟΙΣ Αμαν for Heb. בבית המן. The Greek writers use the same elliptical expression. See more in *Doddridge*, *Wetstein*, Bp. *Pearce* and *Campbell*.

The neuter article singular ΤΟ is used in several adverbial phrases, the preposition κατα, and the N. πϱαγμα, or the like, being understood, as Acts iv. 18, ΤΟ καθολϑ, *At all*, for κατα το πϱαγμα or χϱημα καθολϑ. So Luke xi. 3, ΤΟ καθ' ἡμεραν for κατα το καθ' ἡμεραν χϱημα, *According to our daily* need. Rom. ix. 5, ΤΟ κατα σαρκα for κατα το κατα σαρκα χϱημα, *In respect of the flesh*.

Ογδοηκονλα, οι, αις, τα, Undeclined, from ογδοος *the eighth*, and ηκονλα the *decimal* termination. See under Ἑξδομηκονλα. *Eighty*. occ. Luke ii. 37. xvi. 7.

Ογδοος, η, ον, from οκλω *eight*, the tenues κ and τ being changed into their mediæ γ and δ. Comp. Ἑξδομος.

The eighth. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5, where

e the expression ογδοον Νωε—εφυ-
he preserved Noah the eighth (per-
meaning *with seven others*, is quite
able to the manner of using the
l numbers in the purest Greek
rs, except that these latter *generally*,
h not *always*, subjoin αυτος *he* or
f to the numeral noun. See *Ra-*
s, *Wetstein* and *Kypke* on 2 Pet. ii.
d *Hoogeveen*'s last Note on *Vige-*
De Idiotism. cap. iii. sect. 2. An
y parallel phrase is used in the
h language by their best writers;
hus I find the text in St. Peter is
red in *Martin*'s French Translation,
a gardé Noé, lui huitiéme. Comp.
iii. 20.

, *ους*, *ὁ*. It may be deduced either
the Heb. נטה *to encompass*, or from
compress.

nour, *swelling.*

he N. T. *A weight, an incumbering*
t. occ. Heb. xii. 1, where this seems
e sense of the word, because the
le is there speaking of our Christian
e under the similitude of a *race*. So
s and others explain ὀγκος by βαρος
ht, in which sense the word is also
n the profane writers. See *Scapula*
on, and *Suicer* Thesaur. in Ὀγκος,
Volfius on Heb.

ι, *τοδε*, from the prepositive article
l conjunction δε.

this here, he, she, it. See Luke x.
vi. 25. Jam. iv. 13.

from ὁδος, *a way.*

urney, travel. occ. Luke x. 33.

ω, from ὁδηγος.

ad or *guide in a way.* occ. Mat.
4. Luke vi. 39. Comp. Rev.
.

ad, or *guide*, in a spiritual sense, *to*
ct. occ. John xvi. 13. Acts viii. 31.
. Mat. xv. 14. Luke vi. 39.
LXX frequently use it, both in it's
r sense, as Exod. xiii. 17. xxxii. 34.
. xxiv. 8. Deut. i. 33; and in it's
tive one, Ps. v. 9. xxiii. 3. xxv.
lxxvii. 20, & al.

ους, *ὁ*, from ὁδος *a way*, and ἡγεομαι
to lead.

ide in a way, or *to a place.* occ. Acts

ide, an instructor. occ. Mat. xv. 14.
16, 24. Rom. ii. 19.

Ὁδοιπορεω, *ω*, from ὁδος *a way*, and πειρω
to pass through.

To pass through a way, to journey, travel.
occ. Acts x. 9.

Ὁδοιπορια, *ας*, *ἡ*, from ὁδοιπορεω.

A journey, journeying or *travelling.* occ.
John iv. 6. 2 Cor. xi. 26.

ΟΔΟΣ, *ους*, *ἡ*, either from the Heb. עדה or
Chald. עדא *to pass, pass away.*

I. *A way*, properly so called, *a road in which one travels.* Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 15. x. 5.

II. *A journey.* See Mark ii. 23. 1 Thess. iii. 11. Acts i. 12. Luke ii. 44. So *Herodotus*, cited by *Raphelius*, ΗΜΕΡΗΣ ΟΔΟΝ; and *Lucian*, where he is imitating the style of that author, ΟΔΟΝ ΗΜΕΡΗΣ, De Syr. Deâ, tom. ii. p. 880. *Josephus* in like manner has ΟΔΟΝ τριων ΗΜΕΡΩΝ, *a journey of* three *days.*" Ant. lib. xii. cap. 8, § 3. and lib. xv. cap. 8, § 5. Μιας ΟΔΟΝ ΗΜΕΡΑΣ, One *day's journey.*" And it is well known, that in the eastern countries they still reckon distances by hours and day's journies.

III. *A way, manner of life* or *acting, custom.* See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11.

IV. Particularly with a genitive following, *A way leading to, a method* or *manner of obtaining.* Rom. iii. 17. Acts xvi. 17. ii. 28. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness* and *truth*, not so much because it *leads to* righteousness and truth, as because it is itself a *discipline of* righteousness and truth.

V. *A way* or *manner of religion.* Acts xxiv. 14. See under Ὁ I. Comp. Acts ix. 2, (where see *Wolfius.*) xix. 9, 23. xxiv. 22.

VI. *The way of the Lord*, or *of God*, sometimes denotes *the revealed will of God*, as being shewn by God, and leading to him. See Mat. xxii. 16. Acts xiii. 10. xviii. 25, 26. But Rom. xi. 33, *The ways of the Lord* signify *the directions of his providence* (comp. Rev. xv. 3.); and *preparing the ways of the Lord*, imports *the removing of the impediments to his reception*, Mat. iii. 3. Mark i. 2, 3. Luke i. 76.

VII. Christ calls himself *The way*, John xiv. 6; *because no one cometh to the Father*, or can approach the Divine Essence in a

future state of happiness, *but by him.* Comp Heb. x. 19, 20, and see *Suicer* Thesaur. in Ὁδος II. 1.

Ὀδους, ὀντος, ὁ, q. εδυς, from εδω *to eat*, which perhaps from the Chald. עדה *to spoil, prey*, and as Ns. עדי and עדא *a prey* (see *Castell.* Lexic.); so the Latin dens *a tooth*, q. edens *eating:* Or else the Greek ὀδυς may be derived from the Heb. דשׁ or דוּשׁ *to beat to pieces, tear, rend**.

A tooth. Mat. v. 38. & al.

Ὀδυναομαι, ωμαι, from ὀδυνη, which see.

I. *To be grieved, to grieve, sorrow.* occ. Luke ii. 48. Acts xx. 38.

II. *To be tormented.* occ. Luke xvi. 24, 25, where observe, that ὀδυνασαι is the 2 pers. indic. according to the Doric and Attic dialect for ὀδυνᾳ or ὀδυνᾳ. Comp. under Καυχαομαι.

Ὀδυνη, ης, ἡ.

Grief, sorrow. occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek Etymologists deduce it from εδω *to eat, consume*, (which see under Ὀδυς) because it *consumes* both body and mind. So in *Homer*, Il. xxiv. lin. 128, 9, *Thetis* says to *Achilles*, when overwhelmed with *sorrow* and *concern*,

Τεκνον εμον, τιο μοι χρις οδυρομενος και αχευων,
Σην ΕΔΕΑΙ κραδιην;————
How long unhappy shall thy sorrows flow,
And thy heart *waste* with life-consuming woe?
Pope.

On the latter line *Pope* remarks from *Eustathius*, that "the expression in the original is very particular: Were it to be translated literally, it must be rendered, How long wilt thou *eat*, or *prey upon, thy own heart* by those sorrows? And it seems it was a common way of expressing a deep sorrow; and *Pythagoras* uses it in this sense, Μη εσθειν καρδιαν, that is, *Grieve not excessively, let not sorrow make too great an impression upon thy heart.*" Comp. Ecclus. xxx. 21—24. In like manner, Odyss. ix. lin. 75, *Homer* describes persons in great *anxiety* and *distress*, as Θυμον ΕΔΟΝΤΕΣ; and Il. vi. lin. 202, of a *melancholy* man he says, Ὁν Θυμον ΚΑΤΕΔΩΝ, *He preys upon* his own mind." So *Horace*, lib. i. epist. 2. lin. 38, 39, speaking of *corroding* passions, "*Si quid* est *animum*, literally, If any thing *eats* (your) mind."

Ὀδυρμος, ου, ὁ, from ὀδυρομαι *to lament, bewail*, perhaps from ὀδυνη *grief*, and ρεω *to speak, utter.*

A lamentation, wailing. occ. Mat. ii. 18. 2 Cor. vii. 7.

ΟΖΩ.

To smell, emit an odour, good or *bad;* for though in John xi. 39, the only passage of the N. T. wherein it occurs, it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to *sweet*, as well as to *disagreeable*, odours: So that the most probable derivation of it seems to be from Heb. עץ *a tree*, on account of the many *odoriferous* kinds of them (see Cant. iv. 13—16. Ecclus. xxiv. 13—17.), which furnish the generality of *perfumes.*

Ὀθεν, from the relative pronoun ὁς, and the syllabic adjection θεν denoting *from* or *at* a place.

I. As an Adverb,

1. *Whence, from which place*, Mat. xii. 44. Acts xiv. 26. Comp. Mat. xxv. 24, 26, where it signifies *from the place in which.*

2. *Whence, from which fact* or *circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. *Kypke* observes that *Homer* and *Theocritus* in like manner use εγγυθεν with the termination, usually denoting *from* a place, for *near to;* so that ὀθεν in Mat. is for ὁπου, as indeed the *Cambridge* and another MS. cited by *Mill* and *Wetstein* read.

II. As a conjunction, *Where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17, & al.

ΟΘΟΝΗ, ης, ἡ, from Heb. שׁשׁן *fine linen*, or *fine linen thread*, which from שׁזר *to spin.* See *Heb.* and *Eng.* Lexic. in שׁשׁן. *A piece of linen*, linteum, *a sheet, wrapper*, or the like. occ. Acts x. 11. xi. 5.

Ὀθονιον, ου, το, from ὀθονη.

A linen swathe or *roller*, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5, 6, 7.

Οἰδα, Perf. Mid. of Ειδω *to know*, which see.

Οἰκειος, ια, ειον, from οἰκος *a house*, or *household.*

I. *A person of*, or *belonging to, a certain household.* occ. 1 Tim. v. 8.

II. *A*

* So the Turkish *dish* a tooth in *Martini* Lexic Philol. under *Dens.*

cver, *one belonging to the Church,*
the household of God. occ. Gal.
Eph. ii. 19.
ι, ὁ, from *οικεω to dwell in a house.*
ick, belonging to a house, also, *A*
ck or *household slave.* occ. Luke
. Acts x. 7. Rom. xiv. 4. 1 Pet.
where see *Macknight.*
from *οικος.*
ell, inhabit. See Rom. vii. 17,
viii. 9, 11. 1 Cor. iii. 16. 1 Tim.

ved by *μετα with, To dwell with,*
as man and wife. occ. 1 Cor.
13.
ove are all the passages in the
wherein the verb occurs.
ενη. See below.
τος, το, from *οικεω to dwell.*
y, A house, a dwelling.
on, so called from a superstitious
usual with the Greeks, particu-
th the Athenians, of giving to
gs auspicious names. See under
ς. The Attic writers often use
d in this sense. occ. Acts xii. 7;
see *Wetstein,* Bp. *Pearce,* and

, ʒ, το, from *οικεω.*
ιτιον, dwelling, house. occ. 2 Cor.
ide ver. 6.
ή, from *οικος.*
. Mat. ii. 11. vii. 24, 26, & al.

hold, family. John iv. 53. 1 Cor.

means, facultates. Mat. xxiii. 14.
i. 40. Luke xx. 47. Comp. under
ω.
ul applies the term to our *mortal*
d to the *glorious state of saints*
ath. 2 Cor. v. 1. Comp. John
Josephus, De Bel. lib. iii. cap. 7,
, that "they who depart out of
according to the law of nature,
y the boon which they have re-
f God when he is pleased to de-
enjoy *κλεος μεν αιωνιον,* ΟΙΚΟΙ
γενεαι βεβαιοι, eternal glory,
nd ages of security—."
ς, ὁ, from *οικια.*
belonging to a household, a do-
occ. Mat. x. 25, 36.
εω, ω, from *οικοδεσποτης.*
n or manage a household, or the
domestick affairs of a family. occ. 1 Tim.
v. 14.

Οικοδεσποτης, ου, ὁ, from *οικος a house,* and *δεσποτης a lord, master.*
The master of a house. See Mat. x. 25. xx. 1, 11. Mark xiv. 14.

Οικοδομεω, ω, from *οικος a house,* and *δομεω to build,* which from *δεδομα* perf. mid. of *δεμω* the same.

I. *To build,* as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. Bp. *Pearce* and *Campbell*; and on Mat. xxiii. 29, see *Harmer's* Observations, vol. iii. p. 424, &c.

II. *To build,* in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term *οικοδομουντες builders* is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be *Teachers,* and ought to have *built up* the Jewish Church in the true faith of a glorious but suffering Redeemer.

III. *To profit* spiritually, *conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. xiv. 4, 17.

IV. Οικοδομεομαι, ωμαι. Pass. in a bad sense, *To be built up, emboldened, encouraged,* in an evil notion or practice. 1 Cor. viii. 10. See *Blackwall's* Sacred Classics, vol. ii. p. 104, 5, who remarks, that "Mons. *Le Clerc* has paralleled this passage with Mal. iii. 14, 15, where the Heb. נבנו *are built up,* is well rendered by the Greek interpreters *ανοικοδομουνται,* namely, *ποιουντες ανομια, in doing iniquity.*" So *Plautus* in Trinum. I. ii. 95. *Qui* ædificaret, or exædificaret, *suam inchoatam* ignaviam, Who would *build up* his beginning *worthlessness.*" See *Wolfius* and *Wetstein.*

Οικοδομη, ης, ἡ, from the same as *οικοδομεω.*

I. Properly, *The act of building.* It is not, however, used in this sense in the N. T. but see LXX. in 1 Chron. xxvi. 27.

II. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21.

III. *Edification, spiritual profit* or *advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. xiii. 10, & al. And so in 1 Tim. i. 4, *Beza's* or the *Cambridge* MS reads *οικοδομην,* which reading is

partly adopted by *Griesbach*. See also *Mill* and *Wetstein*.

Οικοδομια, ας, ἡ, from the same as οικοδομεω.

Edification, spiritual advancement. occ. according to some *printed* editions, 1 Tim. i. 4, where οικονομιαν, the reading of almost all the MSS, three of which ancient, seems the true one. See *Mill*, *Wolfius*, *Wetstein* and *Griesbach*. Comp. Οικοδομη III.

Οικονομεω, ω, from οικονομος.

To be a steward. occ. Luke xvi. 2.

Οικονομια, ας, ἡ, from οικονομος.

I. Properly, *A dispensation, administration,* or *management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4.

II. *A spiritual dispensation, management,* or *economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4, Οικονομιαν Θεου, *The dispensation of God,* i. e. of divine grace or favour to man through Christ. On Eph. iii. 9, see under Κοινωνια II.

Οικονομος, ου, ὁ, from οικος *a house,* and νεμομαι perf. mid. of νεμω *to administer.*

I. *A person who manages the domestick affairs of a family, a steward.* occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes *those who manage the affairs of a minor.*

II. Οικονομος της πολεως, *A steward, treasurer, cofferer,* or *chamberlain, of a city.* So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage *Elsner* produces an ancient inscription, where mention is in like manner made of the Οικονομος of the city of *Smyrna.*

III. It is applied in a spiritual sense, not only to the Apostles and *Ministers of the Gospel,* occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to *private Believers,* who had received any miraculous gift of the Spirit. occ. 1 Pet. iv. 10.

ΟΙΚΟΣ, ου, ὁ, perhaps from the Heb. עקה *to confine.*

I. *A house,* properly so called. Mat. ix. 6, 7. xi. 8, & al. freq.

II. *A household, family dwelling in a house.* Luke xix. 9. Acts x. 2. 1 Cor. i. 16, & al. On Tit. i. 11, *Kypke* cites the phrase ΟΙΚΟΥΣ—ΑΝΑΤΡΕΠΕΣΘΑΙ from *Josephus.*

II. *A family, lineage.* Luke i. 27. ii. 4, where *Doddridge,* after *Grotius,* justly I think, refers οικε *to the family,* a τρια *to the household* or *descendants* vid, according to the division of the into *families* and *households.* Num. i. 18, &c. Josh. vii. 17, 1 see *Doddridge* on Luke ii. 4. In thi it is spoken of *a whole nation sprun a common progenitor.* Mat. x. 6. & al.

IV. *The house of God* denotes either t terial temple at Jerusalem, Mat. Luke xi. 51. John ii. 17. (Com xxiii. 38.) because God *dwelt* or was peculiarly present in it, a xxiii. 21.—or the Christian C 1 Tim. iii. 15. Heb. iii. 6. x. 21. ii. 5. iv. 17, which is the *Temple bitation* of God through the Spirit. Ναος IV.

Οικουμενη, ης, ἡ. Properly the pa pass. pres. fem. contract. from o *inhabit.*

I. Γη *the earth* being understood, *Th bited* or *habitable earth* or *world* xxiv. 14, (where see *Doddridge*'s lent Note) Rom. x. 18. Comp. xxi. 26. Acts xvii. 6, 31; in wh text it denotes the *inhabitants* world.

II. *The Roman Empire.* Luke ii. xi. 28. xxiv. 5. Rev. iii. 10.

The Roman Empire might well be by the Evangelists Πασα, or ὁλη, μενη; since near two hundred year their time *Polybius* had observed, c. 48. Ῥωμαιοι εν ολιγῳ χρονῳ Π ὑφ' ἑαυτους εποιησαν ΤΗΝ ΟΙΚΟ ΝΗΝ. The Romans in a sho subdued the *whole inhabited world Plutarch,* Pompei. p. 631, F. m Πολλα χωρια της ὑπο Ῥωμαιων C ΜΕΝΗΣ, Many countries of the *world.*" See more in *Wetstein* c xxiv. 14, and Luke ii. 1; and latter text see Dr. *Campbell*'s e Note, and on Rev. iii. 10, *Vitrin* observe, that the LXX in like use ἡ οικεμενη ὁλη for the *Babylon pire,* Isa. xiii. 11. xiv. 17; and μενη for the *Syrian,* Isa. xxiv. 4.

III. Οικεμενη ἡ μελλουσα, *The w come.* Heb. ii. 5, seems to denote *of the world under the Messiah. kingdom of the Messiah,* which b his first advent, and shall be co

at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* הבא עולם *the world to come*, probably from that prophecy of Isaiah, ch. lxv. 17, where it is represented by *new heavens and a new earth*. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the *Hebrews* or *converted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the Gentile Converts. See *Whitby* and *Doddridge* on the place; and comp. Heb. vi. 5.

Οικουρος, ου, ὁ, ἡ, from οικος *a house*, and ουρος *a keeper*, which see under Κηπουρος, *A keeper at home, to look after domestick affairs with prudence and care.* "* *Elsner* has shewn in a learned note on this place, that the word οικουρος is used by several of the best authors to express both these ideas." *Hesychius* explains οικουρος by ὁ φρονιζων τα του οικου και φυλατων, *one who takes care of the things belonging to the house, and keeps them.* It is a pretty observation of *Leigh*, that our Eng. word *housewife* answers the Greek οικουρος. See also *Wetstein*. occ. Tit. ii. 5, where observe from *Wetstein* and *Griesbach*, that six *ancient* MSS read οικουρους *workers at home.*

Οικτειρεω and Οικτειρω, from οικτος *compassion*, and this perhaps from the Heb. עקת *compression, oppression, affliction.* Comp. under Ελεος.

To compassionate, have compassion upon, tenderly pity. It is more than ελεεω *to pity.* occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. רחם, which is likewise a very strong word properly denoting *to have one's bowels yearn*, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where σπλαγχνα *bowels*, and οικτιρμοι *mercies*, are joined together. See also Jam. v. 11.

Οικτιρμος, ου, ὁ, from οικτειρω.

Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

This word, when used in the LXX, almost constantly answers to the Heb. רחמים *bowels of mercy, yearnings of the bowels from compassion.*

Οικτιρμων, ονος, ὁ, ἡ, from οικτειρω.

Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. Jam. v. 11.

This word in the LXX most commonly answers to the Heb. רחום properly *one whose bowels yearn with pity.* Comp. under Οικτειρω.

Οιμαι, by syncope from οιομαι, which see under Οιω.

To think, suppose, judge. occ. John xxi. 25.

Οινοποτης, ου, ὁ, from οινος *wine*, and ποτης *a drinker*, which from πομ *to drink.*

A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.

In the LXX of Prov. xxiii. 20, it answers to the Heb. יין סבא *a swiller of wine.*

OINOΣ, ου, ὁ, from the Heb. יין *wine*, which from יגה *to press, squeeze*, as being the *expressed juice* of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, Old German *nuin*, Danish *viin*, Dutch *wiin*, Saxon *pin*, and English *wine* and *vine*†.

I. *Wine.* Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the *intoxicating effects of wine*, and the *idolatrous abuse of it* among the Heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) *wine* signifies *communion* in the *intoxicating idolatries* of the mystic *Babylon.* Rev. xiv. 8. Comp. Jer. li. 7.

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of *medicated wine*, to take away their senses (comp. under Κεραω II. and Σμυρνιζω), it denotes figuratively the *dreadful judgements* of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15.

Οινοφλυσια, ας, ἡ, from οινοφλυξ, υγος, ὁ, *a drunkard, a person habitually* or *frequently heated with wine*, which from οινος *wine*, and φλυω or φλυζω *to be hot, boil*, which perhaps from the Heb. בלע *to tremble, have a tremulous motion.* Comp. under Φλυαρος.

* *Doddridge.*

† See *Junius*'s Etymol. Anglican. in WINE.

A being heated, or *a debauch*, *with wine*, *excess of wine*. occ. 1 Pet. iv. 3.
The Greek writers often use this word in the same sense. See *Wetstein*.

Οιομαι. See under Οιω.

Ὁιος, α, ον, from ὡς *as*.
Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19. Ὁιον, το, used adverbially, *As if*, *as though*. occ. Rom. ix. 6; where see *Alberti* and *Wolfius*, and comp. *Bowyer* and *Vigerus* De Idiotism. cap. iii. sect. 8. reg. 11; but observe, that in the passages produced by these two last authors from the Greek writers, ουχ ὁιον is followed either by infinitives, or not by ὁτι, which is used in Rom.

ΟΙΩ, 1 Fut. οισω, perhaps from Heb. הוהיה (Hiph. of היה) *to cause to be*.

I. *To bring*, *carry*. occ. John xxi. 18. Rev. xxi. 26. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οισω, οισεις, &c.

II. *To think*, q. d. *to carry* or *bear in mind*. It occurs not in the active form in the N. T. but frequently in the profane writers; but hence Οιομαι, mid. *To think*, *suppose*. occ. Phil. i. 16. Jam. i. 7.

Ὀκνεω, ω, from οκνος *sloth*, *idleness*, which the Greek Grammarians derive from α κινειν, *not moving*; but which may, I think, be much better deduced from the Heb. ענן *to stay*, *tarry*.
To delay, *be loth*, *think much*, as we say. occ. Acts ix. 38, where see *Wetstein* and *Kypke*.

Ὀκνηρος, α, ον, from οκνεω.

I. *Slothful*, *idle*. occ. Mat. xxv. 26. Rom. xii. 11.

II. *Tedious*, *troublesome*. occ. Phil. iii. 1.

Ὀκταημερος, ε, ὁ, ἡ, from οκτω *eight*, and ἡμερα *a day*.
Of the eighth day, *performed on the eighth day*. occ. Phil. iii. 5.

ΟΚΤΩ, οἱ, αἱ, τα. Undeclined. *Martinius* ingeniously derives it from ωχα δυω *eminently two*, as being the *cube* of that number.
A noun of number, *Eight*. Luke ii. 21, & al.

Ὀλεθρος, ε, ὁ, from ολεω.
Destruction. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9, where see *Macknight*.

ΟΛΕΩ, ω. An obsolete V. which may be derived from the Heb. חלה or חלל *to slay*, *wound*.
To destroy. This V. is inserted on account of it's derivatives.

Ὀλιγοπιστος, ε, ὁ, from ολιγος *little*, and πιστις *faith*.
Of little faith, *having but little faith*. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ον, from the Heb. * לג, which as a N. denotes the *smallest* measure of capacity for liquids, with the ה emphatic prefixed, q. d. הלג.

I. *Small* or *little*, in quantity. 2 Cor. viii. 15. 1 Tim. v. 23. (where see *Wolfius*, *Wetstein*, and *Kypke*.) Jam. iii. 5. Comp. Acts xiv. 28. xix. 24. Ολιγον (χρονον namely) *A little* time. Mark vi. 31. So προς ολιγον for *a little* or *short time*. Jam. iv. 14. *Josephus*, Ant. lib. xii. cap. 10. § 5. uses the phrase in the same sense. Ολιγον (διαστημα) *A little*, i. e. space or distance. Mark i. 19. Luke v. 3.

II. Εν ολιγῳ, *Within a little*, *almost*, *well nigh*, propemodum. Acts xxvi. 28, 29. So *Chrysostom*, παρα μικρον; though I am well aware that in the Greek writers (see *Wetstein*) εν ολιγῳ generally signifies *in a little* or *short time*, χρονῳ, being understood: But it's being opposed, in ver. 29, to εν πολλῳ, determines it's meaning; and see *Raphelius*, *Wolfius* and *Doddridge* on Acts xxvi. 28, and *Plato* Apol. Socrat. § 7. p. 71. edit. *Forster*, where εν ολιγῳ *may* mean *almost*, *nearly*, as τοιουτον τι following seems to shew. See *Forster*'s Note. I add, that in ver. 29, the modern Greek version explains εν ολιγῳ by παρ' ολιγον.
Εν ολιγῳ, Eph. iii. 3, means the same as δια βραχεων *in few words*, *briefly*. So *Chrysostom*. See *Raphelius*, *Wolfius* and *Kypke*.

III. *Small*, in quality or force. Acts xii. 18. xv. 2. xxvii. 20.

IV. In plur. *Few*, *a few*. Mat. vii. 14. xv. 34. Luke xii. 48. Acts xvii. 4. Δι ολιγων, λογων namely, *By*, or *in*, few words. 1 Pet. v. 12. The Greek writers use δι' ολιγων both with and without λογων, in the same sense. See *Wetstein*.

Ὀλιγοψυχος, ε, ὁ, ἡ.
Feeble-minded, *weak-hearted*.

* Comp. *Heb.* and *Eng.* Lexicon in ח.

From

ɔ ολιʃος *small*, and ψυχη *the mind*; rhaps this word should be deduced ολιʃος *small*, and ψυχη *breath*, and ay *ſtrictly* denote one who *fetches his k ſhort* and *weakly*, as it is well vn *low-ſpirited* and *ſorrowful* persons Thus the LXX, Num. xxi. 4, have ψυχησεν ὁ λαος for the Heb. תקצר נפש, literally *the breath* of the peo- *was ſhortened*. So Jud. xvi. 17; and e LXX of Exod. vi. 9, the N. ολιγια answers to the Heb. קצר רוח *neſs (weakneſs) of breath*, i. e. low- :edneſs; and in Isa. lvii. 15, the ad- e ολιγοψυχος to שפל רוח *low, de- ed in breath*. occ. 1 Thess. v. 14.

w, w, from ολιʃος *little*, and ωρεω re, which from ωρα *care*, and this ὁραω *to ſee, inſpect*, or from Heb. excite.

eglect, deſpiſe. occ. Heb. xii. 5.

rης, ου, ὁ, from ολοθρευω. *ſtroyer*. occ. 1 Cor. x. 10.

ω, from ολεθρος *deſtruction*. *eſtroy*. occ. Heb. xi. 28.

τωμα, ατος, το, from ὁλοκαυτοω *to the whole*, spoken of *ſacrifices* by *nophon* and *Plutarch* (see *Scapula*), this from ὁλος *all, the whole*, and *ται* 3 pers. perf. pass. of καιω *to burn*. *rnt-offering, the whole of which was on the altar*, and no part of it eaten r by priests or people. See Lev. i. 9, 7. occ. Mark xii. 33. Heb. x. 6, 8. word in the LXX most commonly ers to the Heb. עלה *a burnt-offering*, lled from the V. עלה *to aſcend*, be- it *aſcended* in flame and smoke to- s heaven.

ρια, ας, ἡ, from ὁλοκληρος. *ct ſoundneſs*, as opposed to *lameneſs* *dily weakneſs*. occ. Acts iii. 16. p. ver. 2, and ch. iv. 9.

ne LXX of Isa. i. 6, this word is in nearly the same sense, for the מחם.

ρος, ου, ὁ, ἡ, from ὁλος *all, the whole*, λῆρος *a part, ſhare*.

e, having all it's parts, ſound, per- integer. Neut. used as a substantive, ελῆρον ὑμων, *Your* whole, composi- frame, constitution or person name-

ΚΑΤΤΩΣΑΝ τους ταυρους—ΩΛΟΚΑΥΤΩ- ιπους. *Xenophon*, Cyropæd. lib. viii. p. . *Hutchinſon*, 8vo.

ly, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23, where see *Whithy, Wetstein, Doddridge*, and *Macknight*. In the Greek writers it is spoken of the ſoul, as well as of the body; and in Jam. i. 4, the only other text of the N. T, wherein it occurs, is applied spiritually, but not without allusion to that *bodily ſoundneſs* and *perfection* which was required by the Mosaic law in the typical priests of God.

ΟΛΟΛΥΖΩ, either from the Heb. ילל, in Hiph. הילל *to howl, yell*, to which this word when used in the LXX generally answers; or else it may be, like the Hebrew, formed immediately from the *ſound*. *To howl, yell*. occ. Jam. v. 1, where see *Wolfius* and *Wetstein*.

ΟΛΟΣ, η, ον, from the Heb. כל *all, every*, the aspirate breathing being substituted for כ, which in ſound it reſembles when pronounced *gutturally* after the oriental manner.

All, the WHOLE. Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, *Wetstein* very pertinently cites from *Hippocrates*, ΟΛΟΣ ΑΝΘΡΩΠΟΣ εκ γενετης νυσος εʃι, *The whole* or *entire man* is a diſeaſe (i. e. a heap of diſeaſes) from his birth:" and from *Aretæus*, Το κακον —ενδοθι τε ΟΛΩι ΤΩι ΑΝΘΡΩΠΩι ενοικει. και ΟΛΟΝ εξωθεν αμπεχει. Within the malady reſides in the *whole man*, and without *wholely* ſurrounds him." "Circumciſion, ſays Jeſus, is a *painful thing*, and concerns a *part* of the man: I have reſtored a man to *eaſe*, and a *whole* man." *Markland* in *Bowyer's* Conject. Ὁλην την ἡμεραν, *All the day*. Rom viii. 36. This ſeems an *helleniſtical* phraſe; it is uſed by the LXX, Ps. xliv. 22, where as in Rom. it answers to the Heb. כל היום, and denotes *always*.

This word in the LXX generally answers to the Heb. כל.

Ὁλοτελης, ες, ες. ὁ, ἡ, και το—ες, from ὁλος *all, the whole*, and τελεω *to complete*.

All, or *the whole, completely* or *entirely*. occ. 1 Thess. v. 23.

Ολυνθος, ου, ὁ. from ολλυμαι *to be deſtroyed; periſh*.

An early fig, which in the warmer climates is very apt to *fall*. occ. Rev. vi. 13, where see *Wetstein*, and comp. Isa. xxxiv. 4.

The word is used in the same sense by the LXX in Cant. ii. 13, for the Heb. פגי, which is in like manner derived from פג *to fail*. Accordingly the Vulgate hath grossos both in Cant. and Rev. which, says the old Dictionary quoted by *Martinius* (Lex. Philol. in *Grossus*), are properly * *the first figs, which easily fall off by the wind*. Comp. *Heb.* and *Eng.* Lexicon in פג III.

Ολως, Adv. from ὁλος.

1. *At all*, omninò. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself *R* in *Bowyer*'s Conjectures [i. e. the late learned *Markland*, whom see], proposes to reject the colon after ὁλως, for which we might substitute a comma.—According to this arrangement the passage would be, *But I command you* by no means *to swear, either by heaven*, &c — The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." *Michaelis*, Introduct. to N.T. by *Marsh*, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. *Pearce* on Mat. v. 34.

2. Affirmative, *Indeed, by all means*, sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see *Elsner* and *Wetstein* on 1 Cor. v. 1.

Ομβρος, ου, ὁ, from ὁμου ῥειν *flowing together*. So the Etymologist, Ομβρος, ὁ ΟΜΟΥ ΡΕΩΝ και κατερχομενος, ὁ βαρεως φερομενος. Ομβρος, what *flows together* and comes down, what falls heavily."

A heavy shower, a storm of rain, imber. occ. Luke xii. 54.

Ομιλεω, ω, from ὁμιλος *a multitude*.

I. Properly, *To be in a multitude* or *an assembly of people*.

II. *To be in company with any one, be conversant with*.

III. *To converse, talk with*, colloquor. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26.

Ομιλια, ας, ἡ, from ὁμιλος.

Communication, conversation, discourse. occ. 1 Cor. xv. 33. Hence Eng. *Homily*.

Ομιλος, ου, ὁ, from ὁμου *together*, or ὁμου ειλεισθαι *being crowded together*, or perhaps from the Heb. מלה or מולה *a talking*, with ה emphatic prefixed. See Jer. xi. 16. Ezek. i. 24, in Heb.

A multitude, company, crowd. occ. Rev. xviii. 17; where for the words επι των πλοιων ὁ ὁμιλος, the *Alexandrian* and another ancient MS, with fourteen later ones, have ὁ επι τοπον πλεων *who saileth to the place*, and this reading is embraced by *Wetstein*, and by *Griesbach*, who receives it into the text.

Ομμα, ατος, το, from ωμμαι 1 pers. perf. pass. of the V. οπτομαι *to see*.

An eye. occ. Mark viii. 23.

ΟΜΝΥΩ, "from the Heb. ימין † *the right hand*, used when oaths were taken," says *Leigh*: But rather, I apprehend, from אמן *to be firm, stable, true*, and in Hiph. *to trust, depend upon*. See Heb. vi. 16.

To swear. Mat. xxiii. 20, 21, & al. Ομνυειν κατα τινος, *To swear by one*. Heb. vi. 13. This phrase is applied in the same sense by the profane writers, as may be seen in *Wetstein*; so ομνυειν or ομοσειν with an accusative following, governed by τη understood, as in Jam. v. 12, is used by *Isocrates* ad Demon. § 12.—μηδενα ΘΕΟΝ ΟΜΟΣΗΙΣ: (comp. Ὁρκιζω II.) But ομνυειν εν τινι, Mat. v. 34, 36, &c. seems an *hellenistical* expression; it is used by the LXX, Ps. lxiii. 11. Jer. v. 7, for the Heb. נשבע ב־.

Ὁμοθυμαδον, Adv. from ὁμοθυμος *unanimous*, which from ὁμος *alike*, and θυμος *mind*.

I. *With one mind, with unanimous affection, unanimously*. Acts i. 14. ii. 1, 46.

II. *With one accord*. Acts iv. 24. vii. 57. xix. 29.

This word is also used by the purest of the Greek writers. See *Wetstein* on Rom. xv. 6.

Ὁμοιαζω, from ὁμοιος.

To be like. occ. Mark xiv. 70.

Ὁμοιοπαθης, εος, ες, ὁ, ἡ, from ὁμοιος *like*, and παθος *a being affected*.

Liable to be affected in a like manner, of like infirmities, subject to like infirmities. occ. Acts xiv. 15. Jam. v. 17. See *Wetstein* on Acts, and *Campbell*'s Prelim. Dissertat. p. 131, &c.

Ὁμοιος, α, ον, from ὁμος.

Like, similar, in whatever respect. Mat. xi. 16. Gal. v. 21, & al. freq.

* "Grossi *sunt* ficus immaturæ, *inhabiles ad comedendum & propriè* primitivæ, quæ ad pulsum venti facilè cadunt. *Vet. Dict.*"

† Comp. under Μαρτυς.

Ὁμοιοτης

τητος, ἡ, from ὁμοιος.
ι, *resemblance.* occ. Heb. iv. 15.

ω, from ὁμοιος.
ε *like, assimilate.* Mat. vi. 8. vii.
eb. ii. 17. Acts xiv. 11, where
that it was an ancient opinion
the Gentiles (derived, no doubt,
e *real appearances* of *Jehovah* un-
Old Testament, see Gen. xviii. 1.
4. Josh. v. 13. Jud. xiii. 6, 22.)
ir Gods used to visit the earth un-
human form. See *Alberti* on the
Homer, Odyss. xvii. lin. 485, 6,
uport's Gnomologia on that pas-
nd the authors by him cited.
eu, compare. Mat. vii. 24. xi. 16.
v. 30, & al.
, ατος, το, from ὡμοιωμαι perf.
ὁμοιοω.
ess, resemblance. occ. Rom. i. 23.
vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7.
Adv. from ὁμοιος.
e, in like manner. Mat. xxii. 26.
5, & al.
ις, ιος, att. εως, ἡ, from ὁμοιοω.
ness, resemblance. occ. Jam. iii. 9.
Gen. i. 26, where the LXX have
αθ' ὁμοιωσιν for the Heb. כדמותנו
ng to our likeness.
ω, ῶ, from ὁμυ *together with,* or
le, and λογος *a word, speech.*
sent, consent. Thus used in the
writers.
mise. q. d. *to speak the same with,*
ent to the desire of, another. occ.
iv. 7. *Plutarch* uses the word in
ne manner. See *Wetstein.*
confess, i. e. *to speak agreeably* to
id truth. See John i. 20. ix. 22.
. Acts xxiii. 8. Heb. xi. 13.
i. 9.
nfess, celebrate with publick praises.
iii. 15.
nfess, profess. Mat. vii. 23. Tit.

λογειν εν τινι, *To confess,* or *publickly*
ledge any one. Mat. x. 32. Luke
It seems an *hellenistical* phrase.
XX use ΕΝ ΤΩι ΟΝΟΜΑΤΙ συ
ΙΟΛΟΓΗΣΟΜΕΘΑ, *We will* con-
thy name, Ps. xliv. 8.
ις, εως, ἡ, from the same as ὁμολογεω.
fession, profession. occ. 1 Tim. vi.
. Heb. iii. 1. iv. 14. x. 23. 2 Cor.
ix. 13, Επι τη ὑποταγη της ὁμολογιας
ὑμων εις το ευαγγελιον, *For the obedience*
of your confession *to the gospel,* i. e. *for*
your obedient confession or profession *of*
the gospel.

Ὁμολογουμενως, Adv. from ὁμολογουμενος
particip. pres. pass. contract. of ὁμολογεω.
Confessedly, by the confession of all. occ.
1 Tim. iii. 16. *Xenophon* and *Plutarch*
apply the word in the same sense. See
Raphelius and *Wetstein.*

ΟΜΟΣ, η, ον, from the Heb. כמו *as, like as.*
Like, similar. This word is used by the
profane writers, though not in the N. T.
but is inserted on account of it's deriva-
tives.

Ὁμοτεχνος, ου, ὁ, ἡ, from ὁμος *like,* and τεχνη
art, trade.
Of the same trade or *handicraft.* occ. Acts
xviii. 3. This word is used in the same
sense by *Herodotus,* lib. ii. cap. 89. So
Prometheus in *Lucian,* tom. i. p. 108,
calls Mercury ΟΜΟΤΕΧΝΩι, *of the*
same trade with himself, as being likewise
a thief; and *Demonax,* Id. p. 1007, says
to a pretended conjuror, και γαρ αυτος
ΟΜΟΤΕΧΝΟΣ ειμι σοι, for I myself
am *of the same trade* as you."

Ὁμυ, Adv. Either immediately from the
Heb. עם *with, together with;* or the
genitive of ὁμος *like,* q. d. εφ' ὁμυ τοπυ or
χρονυ, *upon* or *at the like place* or *time.*
Together, whether of *place* or *time.* occ.
John iv. 36. xx. 4. xxi. 2, where *Kypke*
cites *Xenophon,* Cyropæd. lib. iii. using
ὁμυ ειναι, in like manner, for *being ga-*
thered together.

Ὁμοφρων, ονος, ὁ, ἡ, from ὁμος *like,* and φρην
mind.
Of like mind, unanimous. occ. 1 Pet. iii. 8.

ΟΜΟΩ, ω, from the Heb. אמן *to support,*
sustain, as ομνυω from אמן *to be firm, true.*
To swear. An obsolete V. whence in the
N. T. we have the 1 aor. ωμοσα, Heb.
iii. 11. & al. Subjunct. 2d and 3d pers.
ομοσης and ομοση, Mat. v. 36. xxiii. 16.
Infin. ομοσαι, Mat. v. 34. Heb. vi. 13.
Particip. ομοσας, Mat. xxiii. 20, 21.

Ὁμως, Adv. from ὁμος.
1. *Yet,* i. e. *in the same circumstances,* or *at*
the same time, which latter English phrase
is often applied in an *adversative* sense.
occ. John xii. 42.
2. *In like manner, so also, so likewise.* occ.
1 Cor. xiv. 7, where see *Alberti, Wolfius,*
Wetstein.

Wetstein, Var. Lect. and *Kypke*; and observe, that *Hesychius* explains ὁμως by πλην ὁμῶς by ὁμοιως *likewise*, and so the French translation renders it, *de même*. Comp. Gal. iii. 15, and see *Homer*, Il. i. lin. 196. Il. v. lin. 535. Il. ix. lin. 312, and *Dammi* Lex. col. 1702.

3. Ὁμως μεντοι, *Yet*, or *though*, *indeed*, *nevertheless*, attamen. John xii. 42, where *Wetstein* cites *Herodotus*, lib. i. cap. 129, applying ὁμως μεντοι in the same sense.

ΟΝΑΡ, το, Undeclined, from the Heb. עֹנָה either in the sense of *answering*, *corresponding*, according to that of Ecclus. xxxiv. 3, *The vision of dreams is the* resemblance *of one thing to another* (τουτο κατα τουτου *one thing* answering *another*) *even as the likeness of a face to a face*; or in that of *affecting*, according to Eccles. v. 2, or 3, *A dream cometh through multitude* עִנְיָן of business or care*.

A dream. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' οναρ, which, though condemned by *Phrynichus* as unusual, is however used by *Plutarch*, Parallel. tom. ii. p. 305, D. and 307, B. and by *Iamblichus*. See *Wetstein* and *Kypke*.

Οναριον, ου, το. A diminutive of ονος *an ass*.

A young ass, *an ass's colt*. occ. John xii. 14.

Ονειδιζω, from ονειδος.

To upbraid, *reproach*, whether unjustly, as Mat. v. 11. xxvii. 44,—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44, almost all the MSS, ancient and later, after ονειδιζον read αυτον, which is accordingly embraced by *Wetstein* and *Griesbach*. *Kypke* remarks, that ονειδιζειν τινα generally signifies *to upbraid* or *revile any one*, but ονειδιζειν τινι *to reproach one with* something. He further explains το δ'αυτο adverbially for κατα το αυτο, *in the sense* or *like manner*, *likewise*, and shews that τ'αυτο, and το δ'αυτο are thus used by *Josephus*.

On Jam. i. 5, see *Wolfius* and *Wetstein*.

Ονειδισμος, ου, ὁ, from ονειδιζω.

A reproach, either which one casts on another, occ. Rom. xv. 3; or which oneself sustains, occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the *reproach of Christ* seems to denote *reproach* borne on account of *Christ*, and in the last ονειδισμον αυτου moreover intimates, that by being *reproached* we are rendered *conformable* to him.

Ονειδος, εος, ους, το, from ονημι or ονεω *to reproach*, which from Heb. עָנָה *to afflict*.

Reproach, *disgrace*. occ. Luke i. 25.

Ονημι, from obs. ονεω the same, and this from Heb. עָנָה *to act upon*, *affect*, in a good, as well as in a bad, sense.

To help, *profit*, *benefit*. Pass. Ονημαι, or οναμαι, *To be helped*, *profited*, *benefited*, *to receive advantage*, *pleasure*, or *joy from*. occ. Philem. ver. 20, Εγω σου οναιμην, *May I*, or *let me* have joy of *thee*. The phrase οναιμην τινος is used in the same view by the best Greek writers. See *Elsner* and *Wetstein*.

Ονικος, η, ον, from ονος *an ass*.

Belonging to an ass, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μυλος ονικος means such a *mill-stone* as was turned about by an *ass*, being too large to be managed by the hand. That the Greeks and Romans used *asses* for the same purpose may be seen abundantly proved in *Bochart*, vol. ii. 188. See also *Wetstein*.

ΟΝΟΜΑ, ατος, το, q. ονεομα, from ονημι *to help*, because the name *helps* us to know the thing; or from νεμω *to attribute*, because a peculiar name is *attributed* or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ονομα from the Heb. שֵׁם *to declare*, with the ה emphatic prefixed; so the Gothic and Saxon nama, and Eng. *name*, are evidently from the same Heb. root. Comp. Ονομαζω.

I. *A name*. See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name*, *character* described by a *name*. Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see *Campbell.*) Mark xiii. 6. Luke xxi. 8.

III. *Name*, *fame*, *reputation*. Mark vi. 14. Comp. Rev. iii. 1, and see *Wetstein* on Phil. ii. 9, and *Suicer* Thesaur. in Ονομα III.

IV. *Name*, as implying *authority*, *dignity*, Eph. i. 21. Phil ii. 9. Ονομα is sometimes used in this view by the Greek writers. See *Wolfius*.

V. As a name is the substitute or representative of a person, hence ονομα is used for the *person* himself, whether divine, as Mat.

* See *Heb.* and *Eng.* Lexicon in עָנָה III. under עוֹן.

vi. 9. Rom. xv. 9. Heb. xiii. 15. i. 12. ii. 23. iii. 18, & al. freq. .3 John ver. 7.—or human, Acts Rev. iii. 4. xi. 13. *Longinus* in like r uses ἐν ΟΝΟΜΑ for one *person*, blim. sect. xxiii. p. 138, edit. 3tiæ . See *Raphelius*, and comp. Num. xvi. 30. Acts iv. 12, and *Kypke*

שם יהוה, *The name of Jehovah*, שם אלהים, *The name of the Aleim*, the O. T. used as titles of the *Person* of the Ever-blessed Tri- ee Deut. xii. 11. Ps. xx. 1. lxxv. 2. ix. 27. and *Heb.* and *Eng.* Lexic. שם IX.), so in the N. T. our pplies this title to himself, saying, ii. 28, *Father, glorify* thy Name. . John xvii. 1, 5. Thus *Chrysostom*, tenâ, explains Δοξασον ΣΟΥ ΤΟ ΙΑ by Λοιπὸν πρὸς τὸν . Lead Me at length to the " See *Suicer* Thesaur. under Δοξ- . 3.

μα imports the *confession of a name*, *sake of the person so confessed.* Mat. xix. 29. xxiv. 9, & al. Comp. xviii. 5. Mark ix. 37. Acts iv. 17. be baptized εις το ονομα, επι or εν ματι, *into* or *in the name*, is to be ed *into the faith* or *confession*, or *in of one's faith, and of one's openly ing.* See Mat. xxviii. 19. Acts ii. ii. 16. x. 48.

nce the *name* of God, or of some ıvested with power, is used in acts *hority*, hence it denotes *delegated* and *authority*. Mat. vii. 22. Mark . Luke x. 17. Acts iii. 6, (comp. 6.) iv. 7, 10, 12, & al. Comp. Eph. Phil. ii. 9, and Sense IV.

ark xi. 10, the words εν ονοματι are wanting in three ancient, and later MSS, are unnoticed in the , Vulg. and several other ancient ns, and are by *Griesbach* rejected the text. They may have been from the preceding verse.

, from ονομα.

ter, *declare.* Thus used by *De- nes.*

me, *mention.* occ. 1 Cor. v. 1. Eph. v. 3. Comp. Acts xix. 13. Rom. , (where see *Kypke.*) 2 Tim ii. 19. ich last text *to name the name of Christ* denotes *professing his religion.* Comp. Isa. xxvi. 13, in the LXX, where the phrase το ονομα ονομαζειν is used in a similar sense for the Heb. הזכיר שם *to make mention of a name.*

Observe, that in 1 Cor. v. 1, six ancient and two later MSS, as also the Vulg. and two other old versions, omit ονομαζεται, which is accordingly dropped by *Griesbach* in his edition; and to the Critics referred to by *Wetstein*, as rejecting this word, add Bp. *Pearce.*

II. *To name, impose a name, denominate.* occ. Luke vi. 13, 14. Comp. Eph. iii. 15.

IV. *To call.* occ. 1 Cor. v. 11.

Ονος, ου, ὁ, ἡ, *An ass, he* or *she.* Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5, very many MSS, six of which ancient, for ονος of the printed editions, read υιος; so both the Syriac versions; and this reading is approved by *Wetstein.*

Some derive ονος from ονημι *to help*; so Latin jumentum *a beast of burden*, properly *an ass (Mintert)*, from juvo *to help, assist*, because it *helps* or *assists* man in his labours: Or else ονος may be from the Heb אן *strength*, for which this animal is so eminently remarkable: and thus perhaps the Eng. name is from the Heb. עז *strength.*

Ονως, Adv. from ων, ονος, *being*, particip. pres. of ειμι *to be.*

Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18. the *Alexandrian, Vatican*, and three or four later MSS, for οντως read ολιγως *a little*, which reading is favoured by the Vulg. both the *Syriac*, and several other ancient versions, and received into the text by *Griesbach.*

Οξος, εος, ους, το, from οξυς *sharp.*

Vinegar, which Eng. word is in like manner from the French vin *aigre sharp* wine. Mat. xxvii. 34, 48, & al.

ΟΞΥΣ, εια, υ, perhaps from the Heb. עק *to contract, compress.* Comp. under Αχμη.

I. *Sharp, having a piercing point* or *keen edge.* Rev. i. 16. xiv. 14, & al.

II. *Swift, nimble.* occ. Rom. iii. 15. The word is used in this latter sense also by the profane writers. See *Wetstein.*

Οπη, ης, ἡ, from οπτομαι *to see.*

I. *A peep-hole.* See *Aristoph.* Plut. lin. 714. So *a hole* or *cavern* is called in Hebrew מאורת, from אור *the light* which it admits.

II. *A hole* or *cavern* in the earth. occ. Heb. xi. 38.

III. *A hole* or *opening* whence a spring of water issues. occ. Jam. iii. 11.

Οπισθεν, Adv. q. οπισωθεν, from οπισω *behind*, and the syllabic adjection θεν denoting *from* or *at* a place.

Behind, after. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that *Lucian*, Vit. Auct. tom. i. p. 366, in like manner mentions ΟΠΙΣΘΟΓΡΑΦΩΝ βιβλιων, books *written on the back* or *outer side*." Comp. Ezek. ii. 10, or 14, and see *Wetstein* and *Vitringa* on Rev. and *Heb.* and *Eng.* Lexicon under אחר II. 1.

ΟΠΙΣΩ, Adv. perhaps from the Heb. אחם, which denotes the *extremity* or *end* of a thing. It is construed with a genitive.

I. Of place, *Behind.* Rev. i. 10. With the article prefixed it assumes the nature of a N. Thus Τα οπισω (μερη namely), *The parts* or *places which are behind*, Phil. iii. 13. Εις τα οπισω, *To the parts* or *places behind*, i. e. *back* or *backwards*, Mark xiii. 16. John xviii. 6. xx. 14.

2. *Back, backwards.* Mat. xxiv. 18. So *Herodotus*, lib. ii. cap. 103. ΕΠΙΣΤΡΕΨΑΣ ΟΠΙΣΩ.

3. *After*, of place, Mat. iii. 11. iv. 19.—of time, John i. 15, 27.

Οπλιζω, from οπλον, which see.

To arm. Οπλιζομαι, Mid. *To arm oneself*, in a figurative sense. occ. 1 Pet. iv. 1. So *Sophocles*, Electr. lin. 999, cited by *Wetstein*, Τοιουτον ΘΡΑΣΟΣ αυτη ϑ' ΟΠΛΙΖΗι—You both *arm* yourself with such *courage*." Comp. *Kypke.*

Οπλον, ου, το. The learned *Damm*, Lexic. Nov. Græc. deduces it from ομου *together with*, and πελω *to be*, because it *is with* or *assists* a man in his works.

I. It denotes in general any kind of *instrument*, Οπλα, τα, *Instruments.* occ. Rom. vi. 13. Thus *Homer* uses οπλα for Vulcan's *tools*, Il. xviii. lin. 409; so lin. 412, 413, ΟΠΛΑ τε παντα—τοις επονειτο, all the *tools* with which he worked;"—οπλον and οπλα, plur. for the *rope* or *tackling* of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 389, 390, Πανλα ΟΠΛΑ—τα νηες φορεουσι, all the *tackling* which ships carry."

II. Οπλα, τα, *Arms, armour*, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—or defensive, occ. Rom. xiii. 12. 2 Cor. vi. 7. Thus generally used in the profane writers. See *Homer*, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See *Virgil*, Æn. ix. lin. 806, 7, and *Ælian* in *Wetstein*. Comp. also *Wolfius.*

Οποιος, α, ον, from οπως *how*, and ιος *of what sort*; unless the reader should be rather inclined to deduce it from the Heb. איפה, which denotes, *of what sort* or *form?* Jud. viii. 18.

I. *Of what sort* or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24.

II. Τοιουτος οποιος και—*Such as*—Vulg. talis qualis et—occ. Acts xxvi. 29. So the profane writers use και for *as* after κατα ταυτα *in the same manner*, after ισως *equally*, and ομοιως *like.* See *Vigerus*, Idiotism. cap. viii. sect. 7, reg. 8.

Οποτε, Adv. from οπως *how*, and οτε *when. When.* occ. Luke vi. 3.

Οπου, from οπως *how*, and ου *where*, or from the Heb. אפוא or אפו *where?*

1. *Where, in which place.* Mat. vi. 19, 21. Rev. ii. 13.

2. *Whither, to what place.* Mat. viii. 19. John viii. 21, 22.

3. *When, whereas*, 1 Cor. iii. 3. 2 Pet. ii. 11. " The best Classics use it in the same sense; ΟΠΟΥ γαρ εξεστι εν υστερῳ—αἰσθεσθαι—For *when* (or *whereas*) hereafter there might be an opportunity of engaging. *Thucydides*, lib. viii. 482. l. 18. *Xenophon*, Cyropæd. p. 519." *Blackwall's* Sacred Classics, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers.

4. Οπου, with εαν or αν following, *Wheresoever, whithersoever.* See Mat. viii. 19. xxiv. 28. Mark vi. 10, 56.

5. Οπου εκει, *Where.* An Hebraism, used likewise in the LXX, Jud. xviii. 10. Ruth iii. 4, & al. for the correspondent Heb. phrase שם—אשר, literally, *which there.* Rev. xii. 14. Comp. Mark vi. 55.

Οπταναω, from οψ *the eye.* See under Οραω.

To see, behold. Οπταναομαι, Pass. *To be seen.* occ. Acts i. 3.

The LXX have used this V. in the passive for the Heb. נראה, 1 K. iii. 5.

Οπτασια,

Ὀπλασια, ας, ἡ, from ὁπλαγω.
A vision. occ. Luke i. 22. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1.

Ὁπλομαι, Mid. and Pass. from the obsolete active ὁπλω, and this from ὀψ or ωψ *the eye*, which from the Heb. עין *to move quickly*, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. עפעפים denotes *the eyelids*. So the Æolic Dialect uses Οππα for Ομμα *the eye*.
To see. Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. Comp. Mat. v. 8. 1 John iii 2. Heb. xii. 14. Rom. xv. 21. But ωφθην in the form of a 1st aor. pass. is used in a passive sense. *To be seen, appear.* Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al.
To see to, look to, take care. Mat. xxvii. 4, 24. Acts xviii. 15. *Grotius* observes on Mat. xxvii. 4, that the phrase συ ὀψει is taken from the Latin idiom: For the Romans, when they meant to cast off the care of any thing from themselves upon another, used to say Tu videris, *See thou* (to it), which the Greeks, says he, expressed by Σοι μελετω: And thus far may be true. But *Stockius* goes further, and positively * asserts, that the verb ὁπλομαι is never thus used by any prose Greek writer. But what then shall we say to the following passage in *Arrian*, Epictet. lib. iii. cap. 10, at the end? Ουκ εδει ουτω μοι προσενεχθηναι τον αδελφον. Ου, αλλα τουτο μεν εκεινος ΟΨΕΤΑΙ. My brother ought not to have behaved to me in such a manner. True; but this he himself must *look to*;" and again, lib. iii. cap. 18, at the end: "Such an one blames you, αυτος ΟΨΕΤΑΙ πως ποιει το ιδιον εργον, he himself *must see to it* how he does his own business." Comp also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403, and cap. viii. p. 409, edit *Cantab.* 1665.
III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Ps. xxxiv. 13. Ειδω III. and Θεωρεω III.

ΟΠΤΟΣ, η, ον, from the Heb. אפה *to bake, dress by fire.*
Roasted, broiled, dressed by fire. occ. Luke xxiv. 42.

ΟΠΩΡΑ, ας, ἡ.
The autumn, or *autumnal fruit.* It occurs in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from οπος *juice*, and ὡρα *time, season*; since autumn is the *season* when fruits in general are full of *juice*, and when the *juices of grapes, apples, &c.* are pressed out for the use of man. But may not οπωρα be better derived from Heb. פרה *to fructify, be fruitful*, or from עבור, which denotes *the produce* of land, Josh. v. 11, 12?

Ὁπως, from πως *how.*
I. An Adverb, *How, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20.
II. A Conjunction,
1. Denoting the *final cause*, and construed with a subjunctive mood, *That, to the end* or *intent that.* Mat. ii. 8. vi. 2, 5. & al. freq.
2. Denoting the *event. So that, and thus.* Mat. viii. 17. xxiii. 35. Rom. iii. 4. (Comp Ps. li. 4, in LXX.) Luke xvi. 26, & al. Comp. Ἱνα 3.
3. Ὁπως αν, with a subjunctive, *That, to the end that.* Mat. vi. 5. Luke ii. 35. Acts xv. 17. iii. 19, where see *Bowyer.*

Ὁραμα, ατος, το, from ὡραμαι perf. pass. of ὁραω *to see.*
A sight, a vision, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3. —to a person in a trance or ecstasy (comp. Εκστασις II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9.—to a person asleep, occ. Acts xvi. 9, 10. xviii. 9.

Ὁρασις, ιος, att. εως, ἡ, from ὁραω.
I. *A vision.* occ. Acts ii. 17. Rev. ix. 17.
II. *Appearance.* occ. Rev. iv. 3, twice.

Ὁρατος, η, ον, from ὁραω.
Visible, to be seen. occ. Col. i. 16.

ΟΡΑΩ, ω, from the Heb. אור or האור *the light*, and ראה *to see*, or simply from ראה.
I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.
II. *To perceive, see mentally.* Acts viii. 23. Comp. Heb. ii. 8. and Ειδω II.
III. In the imperat. *See, take heed, beware.* Mat. xvi. 6. xviii. 10. Mark viii. 15. Acts xxii. 26, & al. freq. Mat. viii. 4, Ὁρα (ὁπως being understood) μηδενι ειπης, See, or Take heed *(that) thou tell no man.* So Mat. ix. 30, and Mark i. 44. But Rev. xix. 10. xxii. 9, Ὁρα μη (ποιης namely) See *(thou do it) not.*

ΟΡΓΗ, ης, ἡ, from ορεγομαι *to desire eagerly* or *earnestly.* Ορεξεται γαρ (says *Theodoret*,

* "Certè *à nullo prosaicæ orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur.*"

ret, who gives this derivation) ὁ ὀρίζομενος ἀμυνασθαι τον ἐχθρον, for the angry person *eagerly desires* to be revenged of his enemy." So *Aristotle*, Rhet. lib. ii. says ὀργη *anger* is ὀρεξις μετα λυπης, *vehement desire* accompanied with grief," and in the Stoical definitions it is defined "*a desire* of punishing him who seems to have hurt us in a manner he ought not."

I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. Jam. i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5.

II. *The effect of anger* or *wrath*, that is, *punishment*, from man, Rom. xiii. 4, 5; —from God, Rom. ii. 5. iii. 5. Eph. v. 6. 1 Thess. i. 10. v. 9, & al.

Ὀρίζω, from ὀργη.
To provoke to anger, irritate. Ὀρίζομαι, Pass. *To be provoked to anger, to be angry.* Mat. v. 22. xviii. 34, & al.

Ὀργίλος, η, ὁ, ἡ, from ὀργη.
Prone to anger, passionate. occ. Tit. i. 7, where see *Wetstein.*

Ὀργυια, ας, ἡ, from ὀρεγω *to extend* (which see), and γυια *the limbs*, which from Heb. גו or גוה *the body.*

I. *The clasp* or *grasp of a man*, i. e. when his *two arms are stretched out* to clasp as much as possible. So the Etymologist, Ὀργυια σημαινει την εκτασιν των χειρων, συν τω πλατει τε στηθους. Ὀργυια signifies *the extent of the hands, together with the breadth of the breast.*" *Josephus* has used the word in its primary and proper sense, Ant. lib. xv. cap. 11, § 5, where speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, he says, Και παχος ην εκαστε κιονος ὡ τρεις συναπτοντων αλληλοις τας ΟΡΓΥΙΑΣ περιλαβειν. And the thickness or circumference of each pillar was as much as the *grasp* of three men laying hold of each other could encompass."

II. *A fathom*, a measure of length of about five feet English, being equal to a man's *grasp*, or to the distance between the *two hands stretched out*, including the breast. So *Grotius*, "Spatium quantum passæ manus patent;" whence, says he, is derived the Roman passus, *a pace.* So *Xenophon*, Memorab. lib. ii. cap. 3, § 19. Χειρες μεν,—ει δεοι αυτας τα πλεον ΟΡΓΥΙΑΣ διεχουσα ἁμα ποιησαι, εκ αν δυναιντο· ποδες δ' εὐ' αν επι τα ΟΡΓΥΙΑΝ διεχουσα επιβοιεν ἁμα. The hands, if you should want to employ them both together at a greater distance than a *fathom*, would not answer your purpose; and the feet would not, at the same time, reach even so far as a *fathom.*" occ. Acts xxvii. 28. twice, where see *Wetstein.*

ΟΡΕΓΩ, from the Heb. ערג *to stretch out*, and in a mental sense *to desire earnestly, long after.*

I. *To stretch out*, as the hands. Thus it is frequently applied in the profane authors particularly in *Homer.*

II. Ορεγομαι, Mid. governing a genitive, *To stretch out oneself*, or *one's hands*, [illegible] so *to desire eagerly, long after.* occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. Ορεγομαι in the same sense is construed with a genitive in the Greek writers. See *Wetstein* on 1 Tim.

Ορεινος, η, ον, from ορος *a mountain.*
Mountainous, hilly. Ορεινη (χωρα namely) *A mountainous* or *hilly country.* occ. Luke i. 39, 65. *Raphelius* remarks, that in *Polybius* ορεινη is often thus used by itself for a *mountainous country.*

Ορεξις, ιος, att. εως, ἡ, from ορεγομαι.
Lust, concupiscence. occ. Rom. i. 27.

Ορθοποδεω, ω, from ορθος *right*, and πους, ποδος, *a foot.*
To walk uprightly. "Gr. *Foot it aright* or *walk with a right foot.*" *Leigh.*
In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14.

Ορθος, η, ον, from ορω, *to excite*, which from Heb. ער the same.

I. *Upright* in posture. occ. Acts xiv. 10.

II. *Straight.* occ. Heb. xii. 13.

Ορθοτομεω, ω, from ορθος *right, straight*, and τεμω perf. mid. of τεμνω *to cut.*
To cut aright or *straight.* occ. 2 Tim. ii. 15, Ορθοτομουντα τον λογον της αληθειας. No doubt the Vulgate has given in general the true sense of this expression by rendering it *rectè tractantem* verbum veritatis, rightly handling *the word of truth:* But it is not so easy to determine whencein particular the *metaphorical* word ορθοτομουντα is taken. Some suppose it alludes to the *cutting up* and *dividing* the sacrifices by the Levitical priests, others to the *dividing* and dispensing food at a table, or to "the distribution made by a *steward* in delivering out to each person under his care such things as his office

and

ir necessities required." (*Dod-*
) Comp. Luke xii. 42. *Pricæus*
refers it to the *exact cutting* or
g of stone or marble. *Chrysostom.*
ylact, and *Œcumenius*, explain it
ng off all superfluous and useless
in preaching God's word, as *cur-*
) in skins they are preparing for
mp. ver. 16: But *Theodoret* thinks
taphor taken from husbandmen;
μεν και των γεωρλων τυς ευθειας
λακας ανατεμνονλας· ὅτυ και δι-
ος αξιεπαινος, ὁ τω κανονι των
λοΐων ἑπομενος. We commend
iose husbandmen who *cut straight*
s; so that preacher is worthy of
who *follows the rule of the divine*
" And to this last interpretation
confess myself most inclined; be-
ur Blessed Lord himself illustrates
y of a minister of his gospel by a
allusion, Luke ix. 62, (comp.
ροτρον); because St. Paul had just
called Timothy Εργατην, which,
applied to other workmen, pro-
gnifies *an* * *husbandman*; and also
ὀρθοτομειν in the LXX signifies
or *make straight* in the only two
s of that version where it occurs,
, Prov. iii. 6. xi. 5. To all which
y add, that though it may be
l whether the verb ὀρθοτομειν be
n the Greek writers applied to
men's ploughing, yet in *Theocritus*,
. lin. 2, we have ΟΓΜΟΝ ΑΓΕΙΝ
N, *to draw* or *make a straight*

from ὀρθριος.
early in the morning, to do any
r to come to or *be with any one*,
n the morning, diluculare. occ.
xi. 38, where see *Wolfius* and
n. In the LXX it is often used
Heb. השכים *to rise in the morn-*
d particularly in Gen. xix. 27,
it denotes *to come* or *go early to a*

η, ον, from ὀρθρος.
belonging to the morning, matuti-
c. Rev. xxii. 16. But the true
is ὁ πρωινος, which see, and
Rev. ii. 28. The LXX use ὀρθρι-

learned *Duport* on *Theophrastus*, Eth.
9.

νος, Hos. vi. 4. xiii. 3, for the Heb.
משכם *forward, early*.

Ορθριος, α, ον, from ορθρος.
Early, doing any thing early in the morning. occ. Luke xxiv. 22.

ΟΡΘΡΟΣ, ου, ὁ. The Greek Lexicographers deri e it from ορθοω *to erect, raise*, because the morning *raises* men to their work. The reader will consider whether it may not be as well deduced from the Heb. אור *the light*, and תור *to turn*, as denoting *the return of the light*.
The day-break, or *dawning of the day, the early morn*, diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21.

Ορθως, Adv. from ορθος.
I. *Rightly, well*. occ. Luke vii. 43. x. 28. xx. 21. Ορθως λεγειν, *to speak* rightly or justly, is a phrase used both by *Herodotus* and *Polybius*. See *Raphelius* and *Wetstein* on Luke xx. 21.
II. Applied to utterance, *Rightly, properly, plainly*. occ. Mark vii. 35.

Ὁριζω, from ὁρος, ου, ὁ, *a bound, limit*.
I. *To bound, limit*. In this sense it occurs not in the N. T. but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. גבול *a bound, limit*.
II. *To determine, decree, appoint, set*, because what is *determined* or *decreed* is, as it were, *limited* and *confined* by certain bounds. In this sense it is applied either to men, occ. Acts xi. 29;—or to God, occ. Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text *Wetstein* shews, that ΗΜΕΡΑΝ ΟΡΙΖΕΙΝ is a phrase used likewise by the Greek writers.
III. *To mark out determinately*. occ. Rom. i. 4, where see *Elsner*, and comp. Acts xvii. 31. x. 42.

Ὁριον, ου, το, from ὁρος, ου, ὁ.
A coast, bound of a territory or *country*. Mat. ii. 16. iv. 13. Mark vii. 31, & al.

Ὁρκιζω, from ὁρκος.
I. *To adjure, cause to swear, to lay under the obligation of an oath*. Thus it is used by the LXX, for the Heb. השביע *to cause to swear*, Gen. xxiv. 37. l. 5, 25, & al. but not, I think, in the N. T. Comp. Εξορκιζω.
II. *To beseech in the name of God, to conjure*, obsecro. occ. Mark v. 7, where observe, that τον Θεον is put for τη τον Θεον, *by* God,

God, and that the correspondent words in Luke viii. 28, to ὁρκιζω σε τον Θεον are δεομαι σου, *I beseech thee*. See *Grotius* and *Campbell* on Mark v. 7.

III. *To charge solemnly*, as in the name of the Lord Jesus. occ. Acts xix. 13. 1 Thess. v. 27; in which texts Ιησου and Κυριου are governed by νη understood, as under Sense II.

Ὁρκος, ου, ὁ, from ἑρκος *a fence*, which from εἱργω *to inclose, include*, and this from the Heb. חרך *to inclose, as in net-* or *lattice-work*, or else ὁρκος (according to *Ainsworth* and others) may be deduced immediately from the Heb. ירך *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the *thigh* in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says *Stockius*, "*a religious assertion* of a man, imprecating the divine vengeance on himself, if he speaks not the truth." occ. Mat. xiv. 7, 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12.

II. *A thing promised with an oath*. occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, *in condescension to our capacities, and to confirm our hopes* (see Heb. vi. 18, 19), is frequently in the O. T. represented as *swearing*, and who, *because he could* swear *by no greater*, sware *by himself*, Heb. vi. 13. occ. Luke i. 73, (where see *Elsner* and *Wolfius.*) Acts ii. 30. Heb. vi. 17.

Ορκωμοσια, ας, ἡ, q. ὁρκου ομοσις (from ομοω) *the swearing of an oath*. See Acts ii. 30.

An oath. occ. Heb. vii. 20, 21, twice, 28.

Ὁρμαω, ω, from ὁρμη.

To rush violently, or *impetuously*. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29.

Ὁρμη, ης, ἡ, from ωρμαι perf. pass. of οὁω *to excite*, which from Heb. יר the same.

I. *An impetus*, or *impetuous motion*. Thus used by the profane writers.

II. *A violent attempt* or *assault*. occ. Acts xiv. 5, where see *Wetstein*, and comp. Ὡρμησαν, Acts vii. 57.

III. *Inclination, will*. occ. Jam. iii. 4.

Ὁρμημα, ατος, το, from ὁρμαω.

A violent or *impetuous motion*. occ. Rev. xviii. 21.

Ορνεον, ου, το, from ορνις.

A bird, fowl. occ. Rev. xviii. 2. xix. 17, 21.

Ορνις, ιθος, ὁ, και ἡ, from ὁρνυμι *to excite*, which from ορω or Heb. יר the same (see under Ὁρμη), or perhaps from Heb. יר compounded with ון *to move swiftly to and fro*.

I. *A bird*, in general, so called from it's *rapid motion*, as in Heb. עוף *a bird*, from עף *to fly*. *Athenæus* and *Galen*, cited by *Wetstein* on Mat. xxiii. 37, observe, that ὁρνις is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female.

II. Ορνις, ἡ, *A hen*, i. e. *the female of the house-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. See *Wetstein* on Mat. who quotes a Greek epigram beautifully descriptive of the *hen*'s persevering affection for her brood, even to death:

Χιμερινις νιφαδεσσι πολυστεμμενα τεθας ΟΡΝΙΣ
ΤΕΚΝΟΙΣ ιυπειας αμφεχεε ΠΤΕΡΥΓΑΣ·
Μεσσα μιν αεριης κηυος πελεσσε· ἡ γαρ ἑμιμνε
Δειδιος· αρπαιων αντιπαλος τεφεων.

Behold the *Hen*, that, white with falling snow,
Around her *brood* her *fast'ring pinions* throws,
And combats in their aid the wint'ry skies,
'Till, pierc'd by cold, she droops the head, and dies.— MERRICK

Ὁροθεσια, ας, ἡ, q. d. ὁρου θεσις, *a setting of a boundary* or *limit*.

A setting of a boundary, a bound set. occ. Acts xvii. 26.

ΟΡΟΣ, ους, ους, το, from the Heb. הר the same.

A mountain, hill. Mat. v. 1, 14, & al. On Mat. iv. 8. see *Maundrell*'s Journey, at March 29, and *Hasselquist*'s Voyages, p. 128, and Note under Δεικνυμι I.

ΟΡΟΣ, ους, ὁ, either from ορος or Heb. הר *mountain*, with which countries are often *bounded*, or from Heb. ערה *to raise*, q. d. *raised boundary*.

A bound, boundary, limit. This word occurs not in the N. T. but frequently in the profane writers, and is here inserted on account of it's derivatives.

ΟΡΥΣΣΩ, or ΟΡΥΤΤΩ. Of these two verbs (which in Greek are supposed to coincide) the former may be derived from the Heb. חרש *to plough*, the latter from חרת *to engrave*, or rather by transposition from חתר *to dig through*, which the LXX render by ὀρυτλω and it's compounds διορυτλω and κατορυτλω.

To

lig. occ. Mat. xxi. 33. xxv. 18. Mark
1.

NOΣ, ε, ὁ. The Greek Lexicogra-
rs derive it from ορφνος *obscure, dark,*
ich, like Ερεβος, &c. is from Heb. ערב
evening), " Because, says *Mintert,*
orphan is often little esteemed, and
ected; whence he is, as it were, forced
ander in *obscurity* and *darkness.*" Did
ıbrace this derivation I should rather
because he is *destitute of joy and com-*
and often oppressed with * *grief* and
rning; a state which is both in the
d and profane writers denoted by
ls expressive of † *darkness.* But it
ıs better to deduce ορφανος from the
. חרף *to strip, despoil;* whence also
ld Greek word ορφος, and the Latin
s, *bereaved,* particularly of *parents* or
ren.

orphan, a child bereaved of one or
parents, a fatherless child. occ. Jam.
.

olate, destitute, like a helpless *or-*
. occ. John xiv. 18, where *Campbell,*
m see, " *Orphans.*" Comp. 1 Thess.
7, in the Greek. *Lucian,* in his ac-
t of the death of *Peregrinus,* tom. ii.
60, applies to him the expression
ΑΝΟΥΣ ΗΜΑΣ ΚΑΤΑΛΙΠΟΝ,
eaving us orphans," in which he
ıs to be sneering the very text in S:.
.

ΟΜΑΙ, ημαι. *Eustathius* derives it
ορεγω *to stretch forth,* namely, the
s and feet; others of the Greek
mmarians, from ερχομαι *to go,* be-
dancing is a certain orderly manner
ing.

næus informs us (lib. i.), that ορχεω
ορχεομαι were used by the ancient
ks for *moving,* or *being moved.* See
ula.

dance. occ. Mat. xi. 17. xiv. 6.
vi. 22. Luke vii. 32.

, Ὁ, Ὅς seems plainly derived from
Heb. אשר, or it's abridgement ש
ה emphatic prefixed; Ἡ from היא,
Ο from הוא, or both from the Heb.

Homer's exquisitely moving description of
's condition, Il. xxii. lin. 484, &c. of the
and lin. 620, &c. of *Pope's,* and lin. 562,
owper's excellent translations.
ıp. *Heb.* and *Eng.* Lexicon in קרר II. and
ה, which is often used instead of the ‡ re-
lative pronoun, *who, which.*

I. A relative pronoun, *Who, which.* freq. occ.

II. Repeated, Ὅς μεν—ὅς δε, *one—and an-*
other. 1 Cor. vii. 7. xi. 21. Ὅν μεν—ὅν
δε—ὅν δε—*One—and another—and an-*
other. Mat. xxi. 35. Comp Mat. xxv. 15.

Ὁσαχις, An Adv. from ὁσος *how great,*
how many, and—χις the numeral termi-
nation, which see.

As often as. occ. 1 Cor. xi. 25, 26. Rev.
xi. 6.

ΟΣΙΟΣ, ια, ιον. It may be derived either
from the Heb. חסיד *kind, bountiful,* (drop-
ping the ד), to which Heb. word ὁσιος
generally answers in the LXX; or else
from the Syriac חסי *kind, good,* which in
like manner drops the ד of Heb. דסיד.
Like the Heb. חסיד it seems to denote,
Abundantly kind or *bountiful,* though in
the six first cited of the following texts it
is in our Translation rendered *holy.* occ.
Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit.
i. 8. Heb. vii. 26. Rev. xv. 4. xvi. 5.
Acts xiii. 34, where, as in the LXX of
Isa. lv. 3, τα οσια answers to the Heb.
חסדי *mercies, kindnesses.* On 1 Tim. ii. 8,
Wolfius cites from *Demosthenes* in *Midiam,*
the similar expression, Θεοις ολυμπιοις
παντεσσι και πασαις ΟΣΙΑΣ ΔΕΞΙΑΣ
ΚΑΙ ΑΡΙΣΤΕΡΑΣ ΑΝΙΣΧΟΝΤΕΣ.

Ὁσιοτης, τητος, ἡ, from ὁσιος.
Piety towards God; for as this N. occurs
not in the LXX, the Evangelist and
Apostle seem to use it in the like sense
as the Greek writers. See *Wetstein* on
both the following texts. occ. Luke i. 75.
Eph. iv. 24.

Ὁσιως, Adv. from ὁσιος.
Kindly. occ. 1 Thess. ii. 10.

Οσμη, ης, ἡ, from ωσμαι perf. pass. of οζω
to smell.

I. *Smell, odour.* occ. John xii. 3. Eph. v. 2.
Phil. iv. 18. On these two latter texts
comp. Ευωδια.

II. *Odour,* in a figurative sense, as of know-
ledge. occ. 2 Cor. ii. 14. comp. ver. 16.
Elsner and others think, that the Apostle
in this passage alludes to the *perfumes*
which used to be censed during the tri-
umphal processions of the Romans; *Plu-
tarch,* on an occasion of this kind, de-
scribes the streets and temples as being

‡ See *Noldius's* particles under ה 3, p. 214, edit.
Jenæ, and *Heb.* and *Eng.* Lex. under ה 5.

θυμιαμάτων πλήρεις, *full of incense*, which might as *Elsner* has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see *Whitby*): The latter they call טעם חיים, which they use for *a wholesome perfume* (see *Wetstein* on 2 Cor. ii. 16.), the former they style סמא דמותא, which denotes *a deadly poison*, Targ. *Jonathan* on Jer. xi. 19, and Targ. *Ben Uziel* on Gen. xl. 1. Considering St. Paul's rapid *transitions*, it may seem, that at the 14th verse he had in his view the *incense fumed in the* Roman *triumphs*; and that having there mentioned οσμη, he was reminded of the *Jewish* phrases οσμη θανατου and οσμη ζωης, which he applies at verse 16. But comp. *Macknight*.

Ὅσος, η, ον, from ὁς doubled.

I. *As much as.* John vi. 11. Of time, *As long as*, Mark ii. 19. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. Ὅσῳ, Dative, used adverbially, *By how much.* Heb. i. 4. viii 6. x. 25. Ἐφ' ὅσον, *Inasmuch as.* Mat. xxv 40, 45. Rom. xi. 13. Ἐφ' ὅσον, χρονον being understood, *For as long (time) as, as long as*, Mat. ix. 15. (comp. Mark ii. 19.) 2 Pet. i. 13, Καθ' ὅσον, *By how much.* Heb. iii. 3. Also used for Καθως, *As.* Heb. ix. 27, where *Kypke* confirms this sense by remarking that it answers to ουτως *so*, ver. 28.

II. In plur. Ὅσοι, ὅσαι, ὅσα, *As many as, who* or *what-soever.* Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq.

III. *How great*, or *how many.* Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27. & al.

IV. Μικρον ὅτον, *A little* or *small quantity*, is a phrase frequently met with in the Greek writers. Thus in *Lucian's Hermotimus*, tom. i. p. 591, we have ΜΙΚΡΟΝ ΌΣΟΝ; and p. 590 and 593, ΟΛΙΓΟΝ ΌΣΟΝ. So in *Theocritus*, Idyll. i. lin. 45, ΤΥΤΘΟΝ δ' ΌΣΣΟΝ απωθεν— *A small distance* from hence." But in Heb. x. 37 ὅτον is doubled; and we have μικρον ὅσον ὅσον for *a very little quantity*, namely, of time, *a very little while.* The LXX use the same expression, Isa xxvi. 20, for the Heb. כמעט רגע, literally, *as it were the little space of an instant*; and the repetition of ὅσον in this phrase has been by some supposed *hellenistical*, and to be taken from the *Hebrew* manner of doubling words in *emphatical* expressions. But *Aristophanes*, cited by *Wolfius* and *Wetstein*, repeats ὅσον in like manner, Vesp. lin. 213.

Τι ουκαπικοιμηθωμεν ΌΣΟΝ ΌΣΟΝ χιλιαν;
Why should we not sleep *a very little while?*"

Where the Scholiast explains ὅσον ὅσον χιλιὴν by ελαχιστον *a very little.*

ΟΣΤΕΟΝ, ου, ε, α, το. This word, like the Latin os *a bone*, may be deduced from the Heb. עז *strength*, or עצם *firmness*, or perhaps from עצם *a bone*, to which last it most commonly answers in the LXX. *A bone.* occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22.

Ὅστις, ἥτις, ὅτι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὁτι.) It is a compound of ὁς the pron. relative, and τις *who.*

I. Relative, *who, which, what.* Mat. ii. 6. vii. 15, 24. Acts v. 16, & al freq.

II. Universal, *Whosoever*, Mat. v. 39, 41. xiii. 12, & al. freq.

Ὀστρακινος, η, ον, from οστρακον *a fish's shell, a pot made of earthen-ware*, (as Ecclus. xxii. 7.) which from οστρεον *a shell fish, an oyster*, and this may be from the Heb. עצר *to confine*, namely, the fish. *Of earthen-ware, earthen.* occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the *frailty* of our mortal nature, particularly of our *earthly* mortal bodies. See *Wolfius*, and comp. *Macknight* on both texts.

Ὀσφρησις, ιος, att. εως, ἡ, from 2 pers. perf. pass. of οσφραομαι *to smell*, which may not improbably be deduced from Heb. אסף *to collect, draw in*, and רוח *the breath*, as in *smelling* or *snifting.* *The smelling, the sense of smelling.* occ. 1 Cor. xii. 17.

ΟΣΦΥΣ, υος, ἡ, perhaps from the Heb. עזר *labour.*

I. *The loins* of the human body, comprehending the five lower vertebræ of the back, so called perhaps from the *labour* they can and do sustain when a man exerts

exerts his strength. Comp. *Heb.* and *Eng.* Lexicon in מתן. occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 K. viii. 19.) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed:* And hence καρπος της οσφυος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under Καρπος II.

III. The garments of the ancients being loose, and flowing, it was necessary *to gird them about their loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up, the loins*, are expressions denoting *readiness for motion* or *action*, and are applied spiritually. Luke xii. 35. 1 Pet. i. 13. Comp. Αναζωννυμι. And because *being thus girded* was eminently the *military* habit, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. Περιζωννυμι II.

The above cited are all the texts of the N. T. wherein οσφυς occurs.

Οταν, A Conjunction, from ὁτε *when*, and the indefinite αν.

1. *Whensoever, when.* Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as.* So Vulg. quamdiu. John ix. 5. Comp. 1 Cor. iii. 4.

ΟΤΕ, An Adv. of time, from the Heb. עת denoting *time, season*, or from עתה *now*.

When. Mat. vii. 28. ix. 25, & al freq.

Ὁ τε, ἡτε, το,τε. The prepositive article compounded with τε *and, also, both*. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. Ὁ,τε and το,τε are thus written with an intervening comma, to distinguish them from the adverbs ὁτε *when*, and τοτε *then*.

Ὁτι, The neut. of ὁστις *who, which, what*, used

I. As a Conjunction,

1. Causal, *For, because*. Mat. v. 3, 4, 5, & al. freq. But in Luke vii. 47, it is not strictly causal, but denotes an inference of the antecedent from the consequence: *Wherefore*, since she has shewn so great a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, ὁτι for or because *she hath loved much:* Her great love to me is the *sign* (not the meritorious *cause*) of her many sins being forgiven. I am aware, that some learned men render ὁτι in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that ὁτι ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in *Chemnitius*'s Harmonia Evangelica, cap. 57. See also *Wetstein*.

On Mat. vi. 13, observe, that several learned critics, among whom *Wetstein* and *Griesbach*, have not only doubted the genuineness of the doxology, ὁτι σε εστιν κ. τ. λ. but have even rejected it as spurious. But though omitted in the *Cambridge*, and two other Greek MSS, and in the Vulg. version, and in the *Complutensian* edition (except the concluding word Αμην), it is found in all the other Greek MSS, and in the ancient Syriac version. And as for the opinion advanced in the *Complutensian* Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by *Wolfius*, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versâ. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS, six of which ancient, for ὁτι have τι *how*? So, besides several other old versions, the first Syriac has מה, and Vulg. quàm? Τι is also the reading of several ancient editions, and is approved by *Wetstein*, and received into the text by *Griesbach*. *Mill*, however, Proleg. p. 41. prefers ὁτι.

2. *Because, seeing that, since*. Luke xxiii. 40. Acts i. 17.

II. As an Adverb,

1. Declarative, *That*. Mat ii. 16, 22, & al. freq. It is often used pleonastically in *reciting another's word*, as Mat. ix. 18. Luke xix. 42. Acts v. 23. Comp. Mat. xxvi. 72. xxvii. 47. This is a pure Greek expression. For *Raphelius* on Mat. ix. 18, shews, that *Herodotus, Xenophon*,

and *Arrian* apply ὅτι in the like pleonastic manner. Comp. also *Hutchinson*'s Note (1) on *Xenophon*, Cyropæd. lib. v. p. 256, 8vo. and *Kypke* on Mark ii. 11. Ὅτι is used thus pleonastically even before an infin. with an accusative case, Acts xxvii. 10, Θεωρω, ΟΤΙ—ΜΕΛΛΕΙΝ εσεσθαι τον πλων. And the Greek writers use this construction also, as may be seen in *Raphelius* and *Wolfius* on Acts. The expression ζω εγω—ὅτι, Rom. xiv. 11, is elliptical for "as surely as *I live*, so certain it is *that*—"

2. Interrogative, *Wherefore, why?* Mark ix. 11, 28, where it is evidently used for διοτι: In which sense *Raphelius* shews it is frequently applied by *Herodotus*.

Ὅτου. It is used in the Attic dialect for ὁτινος the genitive of ὁστις *who, which*; hence Εως ὁτου for ἑως χρονου ου ὁτινι (the relative ὁτου being put in the same case with the antecedent by an Atticism) *until* or *during the time in which*. It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18; or not, Luke xxii. 16, 18. Comp. Εως ὁ, under Εως 1.

1. *Until*. occ. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst*. occ. Mat. v. 25.

The above cited are all the passages of the N. T. wherein the phrase ἑως ὁτου occurs.

ΟΥ, An Adv. perhaps corrupted from the Heb. אין *not, no*. Before a consonant ου is used, before a vowel with a smooth breathing ουκ, before a vowel with a rough breathing ουχ.

1. Negative, *Not*. Mat. i. 25. ii. 18. v. 14. xii. 43. With μη following the negation is made more intense, Ου μη, *In no wise, by no means*, Mat. v. 18, 20. Heb. xiii. 5, & al.

2. *No*. John i. 21. Ου γαρ, *Nay verily, no truly*, non sanè, minimè verò. Acts xvi 37, where *Kypke* cites *Lucian* and *Athenæus* using these two particles in the same sense.

3. Prohibitive, *Not*, ne. Mat. v. 21, 27. xix. 18.

4. Interrogative, *Not?* annon, nonne? Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after verbs of *denying*. 1 John ii. 22. Comp. under Μη 2.

6. Ου—αλλα- used elliptically for ου μονον—αλλα—*Not* only—but—See John xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp *Pearce*'s Note on John xii. 44. Ου, *Not so much* —as—1 Cor. i. 17, where also see Bp. *Pearce*.

ΟΥ, An Adv. of place, from ὁς the same, which from the pron. relative ὁς, and the syllabic adjection θι denoting *in* or *at* a place; or rather ὁ is elliptical for εν ᾧ τοπῳ, *in* what *place*. See *Bos* Ellips.

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9. where see *Wolfius*, and *Macknight*. Επανω, ὁ, *Above* (the place) *where*, Mat. ii. 9.

2. *Whither*. Luke x. 1. xxii. 10. xxiv. 28.

3. Ου εαν, *Whithersoever*. 1 Cor. x. i. 6.

ΟΤΑ, An Interjection, or natural exclamation of *derision* or *insult*.

Ah, aha! occ. Mark xv. 29. In *Arrian* and *Dio* it denotes *admiration* or *applause*. See *Raphelius* and *Wetstein*.

ΟΤΑΙ. An Interjection of *grief or concern*. It is joined with a dative,

1. In denouncing misery or evil, *Woe, alas!* See Mat. xi. 21. xviii 7. xxiv. 19, 1 Cor. ix. 16. Luke vi. 24, 25, 26, and *Campbell* on this last passage.

2. Used as a Noun, *A woe*. Rev. ix. 12. xi. 14, as it is also in the LXX of Ezek. ii. 10, for the Heb. particle of grief הי. In the LXX it generally answers either to אוי a particle of *grief*, or to הוי a particle of *grieving* or *threatening*, from either of which ουαι may be derived.

Ουδαμως, An Adv. from ουδαμος *not even one*, which from ουδε *not even*, and the Ionic or Doric αμος *one*. See under Μηδαμως.

By no means. occ. Mat. ii. 6.

Ουδε, A Conjunction, from ου *not*, and δε a conjunction copulative.

1. *Neither, nor*, Mat. v. 15. vi. 15, 20, 26, & al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 5.

3. Interrogative, *Not so much as?* Mark xii. 10. Luke vi. 3.

Ουδεις, ουδεμια, ουδεν, from ουδε *not even*, and εις, μια, εν, *one*.

I. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5, & al. freq. Acts xxi. 24, ων κατηχηνται περι

σε ουδεν εστιν, " So I point it: the construction I take to be this: 'Οτι ουδεν [τουτων] ὡν [for ἁ] κατηχηνται περι σου, εστιν: For what reason can be given why ὡν is the genitive case, but that it is drawn into that case by the preceding word τουτων understood? *That none of those things which they have heard concerning thee*, is, or exists, i. e. *real* or *true*. The version is good sense, but the construction only can shew the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορειν governs a genitive, which κατηχεισθαι does not." *Markland* in *Bowyer*'s Conjectures.

II. Ουδεν, Neut. *Nothing*, i. e. *ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. Ειδωλον III and 1 Cor. xiii. 2. Ουδεν ειμι is used in a like view by *Arrian*, Epictet. lib. iv. cap. 8. See *Raphelius*, *Wolfius* and *Wetstein*.

Ουδεποτε, An Adv. from ουδε *not even*, and ποτε *ever*.

Never. Mat. vii. 23. xxi. 16, & al. freq.

Ουδεπω, An Adv. from ουδε *not*, and πω *yet*, which from Heb. פה or פו *here*.

Not yet, never yet. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2.

Ουθεις, ουθεμια, ουθεν, from ουτε *not, not even*, and εἱς, μια, ἑν, *one*.

I. *Not one, no one, nothing*.

II. Ουθεν, Neut. *Nothing, of no value* or *worth*. Comp. Ουδεις II. occ. 1 Cor. xiii. 2, according to many MSS. and some printed editions. See *Wetstein*'s Var. Lect.

Ουκ. See under Ου.

Ουκετι, An Adv. from ουκ *not*, and ετι *any more*.

Not longer, no more. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see *Campbell*.) Luke xv. 19. & al.

Ουκουν, from ουκ *not*, and ουν *therefore*.

Interrogatively, *Not therefore, therefore, then?* occ. John xviii. 37.

ΟΥΝ, A Conjunction denoting the *answering* or *correspondency* of one thing to another, from the Heb. ענה *to answer, correspond*; whence also the particles יען *because*, and למען *therefore*.

1. Illative or argumentative, *Therefore, then*. Mat. iii. 8, 10. vii. 11. x. 16, & al. freq.

2. *Now, but*. Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *Then, therefore*. Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; comp. also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Ουπω, An Adv. from ου *not*, and πω *yet*, which from Heb. פא, פה, or פו *here*.

I. *Not yet*. Mat. xv. 17. xxiv. 6, & al. freq.

II. Of time past, *Not then, not yet*. John ii. 24. vii. 30. 1 Cor. iii. 2.

Ουρα, ας, ἡ. The Greek Lexicographers derive it from ορος, ου, ὁ, *a bound, extremity*. So the Eng. * *a tail*, may be related to the Greek τελος *end, extremity*.

A, or, *the, tail* of an animal. occ. Rev. ix. 10. 19. xii. 4.

Ουρανιος, ου, ὁ, ἡ, from ουρανος.

Heavenly, of or *belonging to heaven*. occ. Mat. vi. 14, 26, 32. xv. 13. Luke ii. 13. Acts xxvi. 19. Comp. Ουρανος.

Ουρανοθεν, An Adv. of place, from ουρανος *heaven*, and θεν denoting *from* a place.

From heaven. occ. Acts xiv. 17. xxvi. 13.

ΟΥΡΑΝΟΣ, ου, ὁ. *Aristotle*, De Mund. says, Ουρανον ετυμως καλουμεν απο του ΟΥΡΟΝ ειναι των ΑΝΩ. Ουρανος is so called from being the *boundary of things above*." But the word may, I think, be much better deduced from the Heb. אור *the light*, or אר *to flow*, since the matter of the *heavens* is in a constant *flux*; or rather ουρανος may be taken as a compound of אר *to flow, a flux*, or אור *the light*, and רן *to vibrate briskly*, as does the *heavenly* fluid. Comp. *Heb.* and *Eng.* Lexicon, under שמה III.

I. *The heaven*, † *that immense aërial fluid* which, in it's several conditions of fire, light, and gross air, is diffused through-

* See *Junius* Etymol. Anglican. in TAIL.

† So *Suicer* Thesaur. " Ουρανος *propriè notat* Totum illud fluidum corpus à terra usque ad extima mundi extensum."

out the created universe, and actually * fills every part of it which is not possessed by other matter. In this not only the birds fly (whence they are called πετεινα τ̃ ουρανȣ, *the fowls of the* air, Eng. Translat. Mat. vi. 26. viii. 20. xiii. 32. comp. Gen. i. 20, & al.); the clouds are supported, see Mat. xxiv. 30. xxvi. 64. Luke xii. 56; and the rain formed, Jam. v. 18; but also the *sun, moon* and *stars* are placed in the same celestial expanse, Mark xiii. 25. Heb. xi. 12. Comp. Gen. i. 16, 17.

Ἑως τ̃ ουρανα ὑψωθηναι, *To be exalted to heaven*, Mat. xi. 23, is a figurative description of *great eminence and superiour advantages*. The Prophets use the like expressions, Isa. xiv. 13. Jer. li. 53. Lam. ii. 1.

The sins of Babylon are said, Rev. xviii. 5, *to reach to heaven*, to intimate their *number and greatness*. Comp. Jer. li. 9.

II. It is used for *that heaven* where is the *peculiar residence* of God, called by the Psalmist *the holy heavens*, or *heavens of holiness*, i. e. *of separation*, Ps. xx. 6; and by Solomon, 1 K. viii. 30, 39, 43, 49, *God's dwelling* or *resting place*—מקום שבת, or—מכון שבת. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

III. As the *material heavens* are eminently what declare the *glory of God*, Ps. xix. 1. and as each of the *three divine Persons* and their *economical* acts are described to us in scripture by the *three conditions* of the heavens and their operations, so not only the Heb. שמים and Chald. שמיא *the heavens* are used as a name of *God* in the Old Testament, 2 Chron. xxxii. 20. (comp. 2 K. xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but ουρανος is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So βασιλεια τ̃ων ουρανων, *the kingdom of heaven*, or of the heavens, is synonymous with βασιλεια τ̃ Θεȣ, *the kingdom of God*. See under Βασιλεια III. The Thalmudists in like manner frequently use *Heaven* for *God*, and oppose *Heaven* in this view to *men*, as may be seen in *Wetstein* on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (*Alexandr.*) 19, 60. iv. 10.

IV. It may be further remarked, that the writers of the N. T. frequently use ουρανοι *the heavens*, plur. in conformity, no doubt, to the Heb. where the name שמים is in like manner *plural*. So in the LXX the plur. ουρανοι often answers to שמים.

ΟΥΣ, ωτος, το, immediately from the old word ȣας, ατος, which from the Heb. אזן *the ear*, (to which ȣς most commonly answers in the LXX) by dropping the final ן, as in ηδω *to please*, from ערן *delight*.

I. *The ear*, properly so called, *the organ of hearing*. Mark vii. 33. Luke xxii. 50, & al.

II. It denotes the *ear* of the mind, i. e. the faculty of *understanding*, and *attentively considering*. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See *Wetstein* on Mat. xi. 15.

III. *Ears* are in condescension to our capacities ascribed to *God*, and denote his *attention* both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

Ȣσα. The particip. pres. fem. of the V. ειμι *to be*, which see.

Ȣσια, ας, ἡ, from the preceding ȣσα. *Substance, wealth, goods*. occ. Luke xv. 12, 13.

Aristotle and *Demosthenes* use the word in the same sense. See *Wetstein*.

Ȣτε, A Conjunction, from ȣ *not*, and τε *and*.

Neither, nor. Mat. vi. 20. xii. 32. & al. freq.

Ȣτος, ἀυτη, τȣτο, from the prepositive article ὁ *the*, and αυτος *he*.

I. A Demonstrative Pronoun, *This, the same, he*. Mat. iii. 3. xiii. 19. xxvii. 47. Acts x. 32, 36, & al. freq.

Αυτη

* That the ancient Greeks were well acquainted with this physical truth appears from the *Orphic* verses cited from *Stobæus*, edit. *Eschenbach*, p. 246,

——Ȣκ ἐστι τοπος
Ὁυ μη ἐστιν ΑΗΡ. ——

"There is *no* place where AIR is not."

Ἅτη fem. in Mat. xxi. 42. Mark xii. 11 ; is, I apprehend, a *mere Hebraism for* the neut. τατο, used, as likewise by the LXX, for Heb. pron. *fem.* זאת, Ps. cxviii. 23.

In Mark iv. 18, the latter ἁτοι εισι are words so plainly superfluous, and wanting in such a great number of MSS, that they are rejected by *Mill*, *Wetstein* and *Griesbach*, and, no doubt, ought to be omitted. Διὰ τατο in John vii. 22, are by *Theophylact* joined with the preceding V. Θαυμαζετε, *Ye all wonder* because, or on account, of it: This construction is evidently preferable to the common one, and is accordingly embraced by *Beza*, *Doddridge*, *Worsley*, *Kypke*, *Griesbach*, *Campbell*, and other modern critics and translators. So *Martin's* French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.

II. Τατο, Neut. used adverbially, κατα being understood. Thus τατο μεν—and τατο δε answer one another in *distribution* and may be rendered *partly—and partly*, Heb. x. 33. This use of τατο is very common in the best Greek writers. See *Raphelius*, *Wetstein*, and *Kypke*.

III. Και τατῳ, *And this, and especially*; so *Theodoret* on Rom. Και μαλιστα. See Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28.

IV. Και ταυτα—*And that too, and that likewise*, or *even*. 1 Cor. vi. 8. Heb. xi. 12. "It is an elegant Atticism that adds *emphasis* to the discourse," says *Blackwall*, and then produces instances of it's use from *Demosthenes* and *Aristophanes*. Sacred Classics, vol. ii. p. 56. See *Wetstein* on 1 Cor. vi. 8, and *Hoogeveen's* Note on *Vigerus* De Idiotism. cap. iv. reg. 16.

Οὕτω before a consonant, ἑτως before a vowel, an Adv. from ἁτος.

1. Declarative, *Thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12. & al. freq.

2. Comparative, *So, in the same* or *like manner*. See 1 Thess ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where ἑτως is omitted in the *Alexandrian* and another Greek MS, and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, ὁ κοσμος της αδικιας, and either read the Greek differently from the printed editions, or has added explanatory words, for thus runs that version of the beginning of ver. 6, *And the* tongue *is a fire, and the world of iniquity is* as a wood. *And the tongue*, &c. It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text.

3. *So, to such a degree*. Mark iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5.

4. *So, in this*, or *the present state*. 1 Cor. vii. 26, 40.

5. *So, so then, therefore*. Rev. iii. 16.

6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6, "*Accordingly, like a person so wearied.*" *Harmer's* Observations, vol. iii. p. 252, where see more. But *Kypke* observes, that it is usual with the Greek writers to use ἑτως after a participle, as in John, *pleonastically*, of which he produces instances from *Josephus*, *Pausanias* and *Plutarch*.

7. *Then, then at length, and so*, ita demum, tum demum. See Acts xx. 11. xxvii. 17, & al. *Raphelius* on Acts xx. 11, shews, that *Herodotus*, *Xenophon*, and *Polybius* use ἑτως in the same sense.

8. Και ἑτως, *And so, and then*. Acts xxviii. 14. 1 Cor. xi. 28. *Epictetus* applies these two particles in the same manner, Enchirid. cap. 35. "Consider what must go before, and what may follow, και ἑτως, *and so*, or *and then*, attempt the business." So in cap. 34. In 1 Cor. xiv. 25, Και ἑτω at the beginning of the verse are omitted in ten MSS, four of which ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by *Griesbach*.

Οὐχ. See above in Οὐ.

Οὐχι, An Attic. Adv. from ἐχ.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47, & al. freq. but sometimes without, as John xiii. 10, 11.

2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27.

Ὀφειλετης (for Ὀφειλητης), ε, ὁ, from ὠφειληται 3 pers. perf. pass. of ὀφειλω, or obsol. ὀφελω *to owe*.

I. *A debtor, one who is indebted to another*. occ. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something*, or &c. occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27.

III. *An offender, a trespasser, one who is a debtor*, or *obliged either to reparation* or *punishment*. occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10, חיב which properly signifies *to make a debtor*, is used for *making guilty, liable* or *obnoxious to punishment*. And in Mat. vi. 12, the ancient Syriac version for οφειληματα and οφειλεταις uses חובי and חיבי, the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers*. See *Castell*, and comp. *Heb.* and *Eng.* Lexicon in חב.

Οφειλη. ης, ἡ, from οφειλω.

I. *A debt*. occ. Mat. xviii. 32.

II. *A due*. occ. Rom. xiii. 7.

Οφειλημα, ατος, το, from ωφειλημαι 1 pers. perf. pass. of οφειλω or obsol. οφειλεω *to owe*.

I. *A debt, somewhat strictly due*. occ. Rom. iv. 4. On which text *Wetstein* cites *Thucydides* opposing in like manner χαριν to οφειλημα.

II. *An offense, a trespass which obliges to reparation*. occ. Mat. vi. 12. Comp. Οφειλετης III.

ΟΦΕΙΛΩ. It may be derived from the Heb. חבל *a pledge, pawn*.

I. *To owe* money, goods, or &c. *to be indebted*. Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8.

II. *To be obliged to do* or *suffer any thing*, so that one *ought, on some account or other, to do* or *suffer it*. See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18.

III. *To be indebted*, i. e. *bound to make reparation to another whom one has injured*. occ. Luke xi. 4. Comp. Οφειλετης III.

Οφελον.

I wish. It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. οφειλω *to owe*; hence being declined οφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by *Homer* in *wishing*, either with the particles ὡς or αἰθε prefixed, or not, as Il. iv. lin. 315, Ὡς ΟΦΕΛΕΝ τις ανδρων αλλος εχειν, literally, "How *ought* some other man to have it (your great age)! i. e. I *wish* some other man had it." Il. iii. lin. 40, Αιθ' ΟΦΕΛΕΣ αἰονος τ' εμεναι—Oh! *thou oughtest* to be unborn! or *I wish* thou wert so." Il. xix. lin. 59, Την ΟΦΕΛ' εν νηεσσι κατακτάμεν Αρτεμις ιος, Whom Diana *should* have killed, or whom *I wish* she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned *Damm*'s Lexicon, col. 643, 644; and in this manner οφελον or οφελόν is in *Homer*, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers *, probably in conformity with the *vulgar* language, frequently apply οφελον in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job. xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8, Και οφελον γε εβασιλευσατε, *And truly* I wish ye *did reign*, which in *Homer*'s style would be expressed, Και (ὡς or αἰθ') οφελετε, or ωφελετε, γε βασιλευσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where οφελον occurs, we may perhaps with the learned *Elsner* explain οφελον και αποκοψονται, I wish *they were* or *may be even cut off* (præciderentur) or *deprived of* all further *opportunity* or *capacity* of disturbing you; for the word αφορμην or the like may be understood (see 2 Cor. xi. 12.); and this accusative N. be construed, according to a very common idiom, with the V. of a *passive* signification, αποκοψονται. Comp. 1 Cor. ix. 17, and see more in *Elsner*.

But, after all, it may be doubted whether the Greek language will admit of οφελον being construed with a V. *future*. *Lucian* in his *Solœcista*†, and the ancient Grammarians cited by *Wetstein* on 1 Cor. iv. 8, give us reason to think that it will not; nor do I know that any *one* instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the

* See *Vigerus* De Idiotism. cap. v. sect. iii. reg. 4, 5, 6.

† Tom. ii. p. 978. D. he produces this as a *Solœcism*, viz. ΟΦΕΛΟΝ ΚΑΙ νυν ακολουθησαι ΔΥΝΗΣΕΙ; where he is perhaps sneering the very text in Gal.

insertion

insertion of the particle και before αποκνψονται. Some therefore have proposed the placing of a point after οφελον· to separate it from και αποκοψονται. *I wish—and they shall be cut off.* "Paul, says *Schwarzius* in *Wolfius*, had begun to *wish*, but dropping his wish he *declares* that destruction hung over those who disturbed the Galatians." But *Bengelius* in *Gnomon*, "*Is then the scandal of the Cross taken away?* I wish it was. *And they shall be cut off that trouble you.*" Let the reader consider, and judge for himself.

●Ὠφελος, εος, ες, το, from οφελλω *to heap up, increase, profit*, and this from the Heb. עפל *to be elevated, exalted.*

Profit, advantage. occ. 1 Cor. xv. 32. Jam. ii. 14, 16. *Wetstein* on 1 Cor. xv. 32. shews, that the phrase, Τι μοι το οφελος; is agreeable to the style of the best Greek writers.

Ὀφθαλμοδελεια, ας, ἡ, from οφθαλμος *the eye*, and θελεια, *service.*

Eye-service. "It implieth a mere *outward service* only, to satisfy the *eye* of man." *Leigh.* occ. Eph. vi. 6. Col. iii. 22.

●ΟΦΘΑΛΜΟΣ, ου, ὁ. The Greek Lexicon-writers derive it from οπτομαι *to see:* But this derivation seems defective. Perhaps as the Latin oculus *the eye* is derived from occulo *to hide*, because *hidden by the* eye-lids*, so the Greek οφθαλμος may be from the Heb. עף *to move swiftly* (whence עפעפי *the eye-lids*), and עלם *to hide.*

I. *The eye, the organ of seeing.* Mat. v. 38. ix. 29, 30, & al. freq.

On Mat. xxi. 42, *Elsner* shews that the Greek prose-writers apply εν οφθαλμοις in the same manner. To the instances produced by him, I add from *Herodotus*, lib. ix. cap. 119. Τον δε παιδα ΕΝ ΟΦΘΑΛΜΟΙΣΙ του Αρταϋκτεω κατελευσαν. And they stoned Artayctes' son *before his eyes.*"

II. *The eye of the mind*, i. e. *the intellectual faculty* or *understanding.* Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So *Lucian*, Vit. Auct. tom. i. p. 373. Τυφλος γαρ ει της ΨΥΧΗΣ τον ΟΦΘΑΛΜΟΝ, For you are blind *in the eye of your soul;*" and *Clement*, 1 Cor. § 19. has ΟΜΜΑΣΙ ΤΗΣ ΨΥΧΗΣ, *The eyes of the soul.*"

III. Πονηρος οφθαλμος, *An evil eye.* This is an *hebraical* or *hellenistical* expression. Thus in LXX of Deut. xv. 9. και ΠΟΝΗΡΕΥΣΗΤΑΙ Ὁ ΟΦΘΑΛΜΟΣ ΣΟΥ answers to Heb. ורעה עינך. Comp. Tobit iv. 16. Ecclus. xiv. 8, 10. xxxi. 13, in which two last passages we have the very phrase ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ. See also Prov. xxiii. 6. xxviii. 22. It denotes *an envious grudging eye*, or that † *malignant look*, that "*jealous leer malign*," as *Milton* calls it, which usually accompanies *envy* or *grudging:* and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think with *Doddridge*, that it means *a bad distempered eye*, i. e. an eye overgrown with a film or speck. So *Theophylact* explains οφθαλμος πονηρος in Mat. vi. by οφθαλμος νοσωδης, *a distempered eye*, Comp. Απλοος II. and *Wolfius* and *Kypke* in Mat. vi. 23.

IV. *The eyes of God* denote his *exact* and *intimate knowledge* in general, Heb. iv. 13; and particularly his *knowing* and *attending to the concerns of the righteous*, 1 Pet. iii. 12.

Ὀφις, ιος, att. εως, ὁ, from οπτομαι *to see;* so the Greek δρακων a species of *serpent*, from δερκω *to behold*, and Heb. נחש a *serpent*, from the V. נחש *to eye, view acutely. Serpents* in general are so remarkable for their *acutely eyeing* of objects, that a ‡ *serpent's eye* became a proverb among the *Greeks* and *Romans*, who applied it to those who *viewed* things *sharply* and *acutely* §.

I. *A natural serpent.* Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9.

II. *An artificial serpent.* John iii. 14.

III. *The devil*, who deceived our *first* parents in the form of a *serpent*; *hence* called *that old serpent*, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Ps. xci. 13, and see *Doddridge.* Οφεις και Σκορπιοι, οι των Δαι-

* What an admirable *fence* these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their *form* and *texture*, was observed long ago by *Cicero* in the person of *Balbus* the Stoic, De Nat. Deor. lib. ii. § 57; and is further illustrated by Dr. *Derham*, Physico-Theol. book iv. ch. 2.

† See Spectator, No. 19.

‡ "*Serpentis oculus*, Οφιος ομμα. *De his dici consuevit qui* acribus & intentis intuerentur oculus. *Ab* animante *sumptâ metaphorâ.*"
ERASMI Adag.

§ Comp. *Heb.* and *Eng.* Lexicon in ארח IV.

μονων

μονων φαλαγγες—the armies of Demons," says *Theophylact.*

IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning*, *insidious*, *malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. Εχιδνα II. Αλωπηξ II. and Λυκος II.

ΟΦΡΥΣ, υος, ἡ.

I. Properly, *The brow* of the human forehead, "*the arch of hair over the eye.*" *Johnson.* Thus sometimes used in the profane writers. It may be derived either from ὀψ *the eye*, and ῥυω *to preserve*; or perhaps from Heb. פרע *hair growing freely*; whence also Eng. *brow.*

II. *A brow* or *projection* of a hill. occ. Luke iv. 29, where *Wetstein* and *Kypke* shew, that the Greek writers apply it in this sense also.—"We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On it's top, towards the south, is a *steep rock*, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it." *Hasselquist's* Voyages, p. 159. Comp. *Maundrell's* Journey at April 18, 19.

Οχλεω, ω, from οχλος.

To disturb, trouble, vex, harass, infest. occ. Luke vi. 18. Acts v. 16. See *Wetstein* on Luke.

Οχλοποιεω, ω, from οχλος *a multitude*, and ποιεω *to make.*

To make or *raise a mob.* occ. Acts xvii. 5.

ΟΧΛΟΣ, ε, ὁ, from the Heb. קהל *an assembly, congregation*, with the ה emphatic prefixed.

A multitude, a company or *throng of people.* Mat. iv. 25. Luke viii. 45. Acts i 15, & al. freq.

Οχυρωμα, ατος, το, from ωχυρωμαι perf. pass. of οχυροω *to fortify*, which from οχυρος *strong, fortified*, and this from εχυρος the same, which from εχω *to hold fast.*

A strong hold, a fortification. In the LXX it is frequently used in it's proper sense for the Heb. מבצר the same. (See especially Prov. xxi. 22, and 1 Mac. v. 65.) But in 2 Cor. x. 4, the only passage of the N. T. wherein it occurs, it denotes *spiritual strong holds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Οψαριον, ε, το. A diminutive from οψον, which signifies in general *whatever is eaten with bread*; and was anciently so used, but afterwards, as * *Plutarch, Athenæus*, and *Eustathius* remark, came to be applied particularly to *fish.* So the LXX use οψον (al. οψος) Num. xi. 22; for the Heb. דגי. The word may be derived either from οπταω *to roast*, or *broil*, or from εψω *to boil*, both which Greek verbs may very probably be deduced from the Heb. אפה *to dress with fire.* Comp. Οπτος.

A little fish. occ. John vi. 9, 11. xxi. 9, 10, 13. That οψαρια in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11, St. Matthew calls ιχθυας, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41, and St. Luke, ch. ix. 13, 16; and what St. John styles οψαριων, ch. xxi. 10, are in the next verse called ιχθυων μεγαλων, *great fishes*, which latter passage especially proves, that οψαριον is not always to be confined to a *diminutive* sense. See under Βιβλιον I.

Athenæus, lib. ix. cap. 8, shews that *Plato, Pherecrates, Philemon*, and *Menander*, use οψαριον for a *fish*; and in *Athenæus* it is particularly spoken of a *great fish.* ιχθυς μεγαλε. See *Suicer* Thesaur. in Οψαριον, and *Wetstein* on John vi. 9.

Οψε, An Adv. from επω, 1 fut. ἑψω, *to follow*, which see under Συνεπομαι.

I. In *Homer* it signifies *After some time, late, at length.* See *Damm* Lexicon.

II. In the N. T. absolutely, *In the evening.* occ. Mark xiii. 35. With a genitive following. occ. Mat. xxviii. 1, Οψε δε Σαββατων, In the evening *of the Sabbath.* Comp. Επιφωσκω II.

III. It is used as a noun. occ. Mark xi. 19, Οτε οψε εγενετο, *When* the evening *was come, when it was* evening.

Οψιμος, ε, ὁ, ἡ, from οψε *late.*

Late, latter. occ. Jam. v. 7. where it is spoken of the latter rain, which falls in *Judea*, and the neighbouring countries,

* See *Wetstein* on John vi. 9, and *Xenophon* Memor. Socrat. lib. iii. cap. 14.

sometimes

imes in the middle, sometimes to- the end, of *April**. The LXX ap- ıe word in the same sense for the מלקוש the rain which prepares the for *gathering*, from לקש *to gather*, . xi. 14, & al.

ε, ον, from οψε.

r *belonging to the evening*. Mark ; where οψιας is joined with ωρας so ωρας being understood, οψιας elf is often used for *the evening*, as viii. 16. Mark i. 32. John xx. 19, freq.

ης, att. εως, ῆ, from ειψαι 2 pers. of ὁπτομαι *to see*.

ppearance. occ. John vii. 24.

ountenance, face. occ. John xi. 44. . 16.

, ϑ, τ, from οψον, which see under ιον.

Shaw's Travels, p. 335, 2d edit.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*, hence it is used for the military *pay* or *wages* by the Greek writers, as by *Josephus*, Ant. lib. xii. cap. 2, § 3, and by *Polybius* (lib. vi. cap. 6. p. 484. A. edit. *Paris*, 1616.), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14, (where see *Wetstein.*) Comp. 1 Cor. ix. 7. Whence

III. *Wages*, or *reward*, in general. occ. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τα οψωνια της αμαρτιας are *the wages paid by Sin*, considered as a person, and so are opposed to το χαρισμα του Θεου, *what is given by God*. See *Locke* on the place.

Π.

Π Α Γ

Π Α Γ

ᵽ, π, ϖ, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among . it plainly answered to the oriental name, order, and power; but it's may be better referred to the He- than to the Phenician character. the ancient form Γ has a manifest blance to the Hebrew ה final, or ra- s that very letter turned to the right

The forms Π and π seem varia- from Γ, as ϖ is from π.

ς, from παλις, ιδος, ἡ.

nare, applied figuratively. occ. Mat. 5.

ος, ῆ, either from επαλον, 2 aor. of ι, or of the old V, πηγω *to fix*, or the Heb. פח *a net*, or *snare*, to παλις in the LXX most frequently rs.

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Ecclus. xxvii. 20.

II. *A snare*, in a figurative sense, *what insnares* or *intangles one to destruction*. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

Παλος, ϑ, ὁ, from επαλον 2 aor. of πηγνυμι, or of the obsol. πηγω *to fix, compinge*.

I. *A hill*, which is usually composed of very *fixed* or *solid* materials.

II. Αρειος, Παλος, *Areopagus**, or *Mars' hill*.

* It may not be amiss, especially for the sake of public readers, to observe with Dr. *Clarke* on *Homer*, Il. iv. lin. 185, that the syllable πα in παλος, whence παλος *a hill* is derived, is *short*, and consequently that the last syllable but one in *Areopagus* is *short* likewise.

This

This hill was situated in the midst of the city of Athens, opposite the citadel. So *Herodotus*, lib. viii. cap. 52, speaking of the time of *Xerxes'* invasion mentions Τον καταντιον της Ακροπολιος οχθον, τον Αθηναιοι καλεουσι ΑΡΗΙΟΝ ΠΑΓΟΝ. Here the famous Senate, or court of the *Areopagites*, instituted by *Cecrops*, the founder of that city, used * anciently to assemble. Both the place and tribunal were † probably called by this name from a famous judgement there passed on ΑΡΗΣ, a *Thessalian* prince, whom these Judges acquitted from punishment, though he had killed *Hallirothius*, son of *Neptune*, a neighbouring prince; because he did this in revenge for the latter's having violated his daughter *Alcippa*. The learned reader will not be surprized to find a prince of the Thessalians, a very *warlike* nation, called by the name of his God. Several ancient instances of the like kind may be easily recollected. It will suffice just to mention *Belus* from *Bel, Adrammelech*, the appellation both of an *Idol* and a *Prince* (comp. 2 K. xvii. 31. xix. 37.) and the *Titan* princes so famous under the names of *Saturn, Jupiter, Neptune, Pluto*, &c. Though this tribunal did indeed take cognisance of religious matters, yet, as *Doddridge* well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo *a formal trial*, but only to satisfy the *curiosity* of those who wanted to inquire what was that *strange doctrine* he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous Court, see *Wetstein's* Note on Acts xvii. 19, Archbp. *Potter's* Antiquities of Greece, book i. ch. 19, and *Goguet's* Origin of Laws, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. *Edinburgh*.

Παθημα, ατος, το, from the old V. παθεω *to suffer*, which from πηθω, which see.

I. *A suffering, affliction*. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which last text the sufferings of Saints are the *sufferings of Christ*, because they endured for the sake of Christ, a conformity to his suffering. Comp. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10.

II. *A passion, an affection*. Rom. vii. 5, v. 24; in which latter text παθ denotes *the irascible* and *malignant sions*, επιθυμιας, *the concupiscible*.

Παθητος, η, ον, from παθω. See Π

I. *Passible, that can suffer*.

II. *That should suffer*, or *having suffered* Acts xxvi. 23. Comp. Luke xxiv. 2

Παθος, εος, ους, το, from επαθον, 2 πηθω.

A passion, affection, lust. occ. Rom. Col. iii. 5. 1 Thess. iv. 5.

Παιδαγωγος, ου, ὁ, from παις, παιδος, and αγωγος *a leader*, which from *lead*.

Rendered in our Translation, *Instr school-master*, but among the Greek perly signified *a servant, whose b it was constantly to attend on his master, to watch over his behaviour* particularly *to lead* (αγειν) *him to an school and the place of exercise*.

Παιδαγωγοι were generally *slaves, rious and severe*‡, and so better sponded to the *Jewish teachers Jewish law*, to which the term is a by St. Paul. occ. 1 Cor. iv. 15. iii. 24, 25, where see *Elsner* and *W* and observe, that *Xenophon* (cited by *stein* on 1 Cor.) and *Plutarch* D Educ. tom. ii. p. 4. A. B. expressl tinguish between Παιδαγωγος and *kalus Teachers*.

Παιδαριον, ου, το. A diminutive from παιδος, *a boy*.

A little boy, a child. occ. Mat. John vi. 9. But in Mat. *Wetstei Griesbach*, on the authority of very MSS, six of which ancient, read πα

Παιδεια, ας, ἡ, from παιδευω.

I. *Institution, discipline, instruction*, pa larly of *children*. occ. Eph. vi. 4. iii. 16.

II. *Discipline, correction, chastisement* Heb. xii. 5, 7, 8, 11.

Παιδευτης, ου, ὁ, from παιδευω.

I. *An instructor*. occ. Rom. ii. 20.

II. *A corrector, chastiser*. occ. Heb.

Παιδευω, from παις, παιδος, *a child*.

* According to Mons. *Goguet* and the French Academicians the tribunal of the *Areopagus* was *afterwards removed* to a part of *Athens* called the *King's Portico*. Origin of Laws, &c. vol. ii. p. 22, edit. *Edinburgh*.

† So *Pausanias* in Atticis, cap. xxviii. p. 68, cited by *Wolfius*, Εις δε ΑΡΕΙΟΣ Παγος καλαμπτος, ὑπ. ... ΑΡΗΣ υπεσχε δικην.

‡ Comp. *Suetonius* in Claud. cap. 2.

I. *To instruct*, particularly a *child* or *youth*. Acts vii. 22. xxii. 3. 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See *Wetstein* on Acts vii. 22. On Acts xxii. 3, *Kypke* remarks, after *Alberti*, that ανατεθραμμενος relates to the *bringing up*, strictly so called, and πεπαιδευμενος to the *instruction*. This he confirms by a very similar passage from *Appian*, Bel. Civ. lib. iv. p. 1008, where *Cassius*, who had been bred up at Rhodes, complains of the Rhodians that "assistance was denied to him υπο των ΠΑΙΔΕΥΣΑΝΤΩΝ και ΘΡΕΨΑΝΤΩΝ, by those who had *instructed* and *brought* him *up*;" and that to him they preferred Dolabella, "ον ουκ ΕΠΑΙΔΕΥΣΑΝ ουδε ΑΝΕΘΡΕΨΑΝ, whom they had neither *instructed* nor *brought up*."

II. *To instruct by chastisement*. occ. 1 Tim. i. 20.

III. *To correct*, *chastise*. See Luke xxiii. 16, 22. 1 Cor. xi. 32. 2 Cor. vi. 9.

Παιδιοθεν, An Adv. from παιδιον *a little child*, and the syllabic adjection θεν denoting *from* a place or time.

From a little child or *infant*, *from infancy*. occ. Mark ix. 21. So *Lucian*, Philopatr. tom. ii. p. 1005, ΠΑΙΔΟΘΕΝ.

Παιδιον, ου, το. A diminutive of παις, παιδος.

I. *A little child*, *an infant*. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al.

II. *A child* of more * *advanced* age. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. Παιδια, Vocat. plur. is a term of *familiarity*, *affection* or *kindness* in calling or speaking to, as the sing. *child* is often used in English, John xxi. 5. 1 John ii. 18.

Παιδισκη, ης, η, from παις, παιδος, *a boy*.

I. *A damsel*, *a young woman*. Thus used by the ancient Greeks, according to *Phrynichus* (see *Wetstein* on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13.

II. *A maid-servant*, *a female slave*. Mark xiv. 66. Gal. iv. 22, & al. freq. *Kypke*, on Mat. xxvi. 69, shews that *Lysias*, *Isæus*, *Polybius*, *Lucian*, and *Athenæus* have used Παιδισκη in this latter sense.

Παιζω, from παις *a child*.

To play. occ. 1 Cor. x. 7, which is a citation of the LXX version of Exod. xxxii. 6, where the correspondent Heb. word to παιζειν is צחק, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their Idol. *Homer* uses this verb for *dancing*, Odyss. viii. lin. 251,

Αλλ' αγε Φαιηκων βητα;μονες οσσοι αριστοι
ΠΑΙΣΑΤΕ ————

Ye choicest *dancers* of Phæacia's isle,
Come forth and *play*.————

So Odyss. xxiii. lin. 147,

Ανδρων ΠΑΙΖΟΝΤΩΝ——

Elsner on 1 Cor. x. 7, shews, that *Hesiod*, *Herodotus* and *Aristophanes* apply παιζειν in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to *dancing*, but comprises also *singing* and *music*.

ΠΑΙΣ, παιδος, ὁ, ἡ. It may be derived from the Heb. פס *to diminish*, *be small*.

I. *A child*, whether *a young child*, *an infant*, as Mat. ii. 16; or *a child more advanced*, *a boy* or *girl*, Mat. xxi. 15. Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. *A child*, in respect to his father, without regard to age, *a son*. Acts iii. 13, 26. iv. 27, 30. Comp. Luke i. 54.

III. *A servant*, *attendant*. Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7, and *Kypke* on Mat. viii. 6, have shewn that the Greek writers use it also in this sense.

ΠΑΙΩ, from the Heb. פעם *to strike*, the final ם being dropped, as in Αρω (which see) from ערם: The μ, however, occurs in παιομαι, which verb in the middle form signifies actively *to strike*.

To strike, or *smite*, as with fists or sticks, occ. Mat. xxvi. 68. Luke xxii. 64.—with a sword, Mark xiv. 47. John xviii. 10. —with a sting, occ. Rev. ix. 5.

ΠΑΛΑΙ, An Adv. of time, from the Heb. בלה *to be old*, to which word the derivative N. παλαιος sometimes, and the V. παλαιοω often answers in the LXX.

I. *Of old*, *formerly*, *long ago*, *long since*. occ. Mat. xi. 21. Luke x. 13. Heb. i. 1. Jude ver. 4. 2 Pet. i. 9, where being joined with the article, it assumes the nature of a noun, and may be rendered *old*, *former*.

II. *A considerable*, or *some*, *time past*. occ. Mark

* Comp. under βιβλιον I.

Mark xv. 44. So *Xenophon* applies παλαι to time *not long past*. Cyri Exped. lib. iv. p. 291. edit. *Hutchinson*, 8vo. where see Note 4.

Παλαιος, αια, αιον, from παλαι.

I. *Old, ancient*. See 1 John ii 7. Luke v. 39. So *Lucian*, De Merc. Cond. tom. i. p. 485, ΠΑΛΑΙΟΤΑΤΟΝ ΟΙΝΟΝ πινεσθων, Drinking the *oldest* wine." See more in *Wetstein*.

The Old Man, as opposed to the *New*, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam*. Comp. under Καινος I. Νεος III. For παλαια ζυμη, 1 Cor. v. 7, 8, see under Ζυμη III. For παλαια διαθηκη see under Διαθηκη I. 4.

II. *Old, worn by age*. Mat. ix. 16, 17, & al.

Παλαιοτης, τητος, ἡ, from παλαιος.
Oldness. occ. Rom. vii. 6.

Παλαιοω, ω, from παλαιος.

I. *To make old*. occ. Heb. viii. 13.

II. Παλαιοομαι, ωμαι, Pass. *To grow old*, occ. Luke xii. 33. Heb. i. 11. Comp. Παλαιος II.

Παλη, ης, ἡ, from παλλω *to shake*, which from the Heb. פלל *to tremble, shake*.
A wrestling, contending. occ. Eph. vi. 12, where it is applied spiritually. See *Macknight*.

Παλιγγενεσια, ας, ἡ, from παλιν *again*, and γενεσις *a being born, a birth*.
A being born again, a new birth, regeneration, renovation. occ. Tit. iii. 5. where see Λουτρον. Mat. xix. 28; on which latter text observe, that if the words εν τη παλιγγενεσια be construed as in our Translation with the preceding ακολουθησαντες, they will denote that *great* spiritual *renovation* which began to take place on the preaching of John the Baptist (See Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but if those words be connected, as the following context seems to require, with the subsequent ones οταν καθισῃ, &c. they may then be most easily and naturally referred to that *greater* and *more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion of the Holy Spirit on his disciples when *God had exalted that Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ*, (see Acts v. 30, 32. ii. 32—36.) *and seating his Apostles on twelve thrones to judge*, i. e. *rule under him the twelve tribes of Israel*, namely the whole Christian Church. Comp. under Κρινω.

Παλιν, An Adv. from παλλω *to move, shake*, which from Heb. פלל *to move, shake*.

1. *Back again*. Mark v. 21. vii. 31. xiv. 3. Acts xviii. 21. Gal iv. 9. This seems it's genuine and ancient sense in which it is generally used by the Greeks. So παλιν ελθειν is *to return* to a place, John iv. 46, where *Kypke* shews from *Thucydides*, *Xenophon*, and *Dionysius Halicarn.* apply the phrase in the same sense.

2. *Again*. Mat. iv. 7, & al. freq. 2 Cor. xiii. 2. On Acts x. 15, observes that *Homer* and *Aristophanes* a like pleonasm, ΠΑΛΙΝ αυθις; and *Plutarch* in Philopœm. has the very expression ΠΑΛΙΝ ΕΚ ΔΕΥΤΕΡΟΥ.

3. *Also, likewise*. Mat. iv. 7. v. 33. x. 7.

4. *Then, afterwards, in consequence of*. xii 22.

Παμπληθει, An Adv. from παν *all*, and πληθος *a multitude*.
With all their multitude, all at once, altogether. occ. Luke xxiii. 18.

Παμπολυς, —πολλη, —πολυ, from παν *all*, and πολυς *many*.
Very many, very great in number, numerous. occ. Mark viii. 1.
This word is often used by the Greek writers. See *Wetstein*.

Πανδοχειον, ου, το, from παν *all*, and δεχομαι *to receive*.
A public inn, which *receives all comers*. occ. Luke x. 34. The Vulg. renders it Stabulum, *the stable*; and *Camp.* Luke ii. 7, takes it to denote the *kind of Eastern inn*, which *Russel*, also, Lit. Turc. i. p. 38, calls Caravanserai, at one end of which, he says, was a fire and a chimney, but the other end served for the cattle; so that man and beasts lodged under the same roof. *Harmer*, Observations, vol. iii. thinks the Πανδοχειον in Luke x. 34. may have been a *better furnished resting-place*, since our Lord supposes that the

Sai

in committed the poor wounded
he care of the keeper of it, and
d at his return to pay him for
r things the man's state required.
hould furnish him with, ver. 35.
, εος, ὁ, from παν all, and δεχο-
ceive.
ter of a public inn, who receives
rs, an host. Comp. Πανδοχειον.
ke x. 35.
, ιδος, att. εως, ἡ, from παν all,
is an assembly, which from αθρ-
semble, and this from the Heb.
ather together.
l assembly, particularly on some
joyful occasion (see Raphelius,
Wolfius, Wetstein, and Kypke);
it is obvious to remark the beau-
ropriety with which it is applied
ly passage of the N. T. in which
s, namely, Heb. xii. 23, where
ridge. It is also used, according
chius, for παννυχικος λογος, an
ronounced on any one in a publick
; hence the Eng. panegyrick, &c.
ιν Adv. from παν all, and οικος
q. d. τον παντι οικῳ.
one's house or family. occ. Acts
Josephus (as Wetstein has re-
, uses this word, Ant. lib. iv.
§ 4. Ὡσε αυτους ΠΑΝΟΙΚΙ
εν τῃ ἱερᾳ πολει. "So that they
their families might eat it in the
."
ας, ἡ, from παν all, and ὁπλον
armour, a complete suit of ar-
operly, such as was used by the
med infantry, both offensive and
e. The Roman Πανοπλια, as in-
both kinds of armour, is parti-
described by Polybius, lib. vi.
which passage is cited by Ra-
on Eph. vi. 11. occ. Luke xi. 22.
11, 13. In the two latter texts
lied spiritually. Josephus uses the
ΠΑΝΟΠΛΙΑΝ ΑΝΑΛΑΒΟΝ-
ant. lib. xx. cap. 5. § 3. Comp.
ap. 5. § 2.
ας, ἡ, from πανουργος.
raftiness, cunning, subtilty. In
. it is always used in a bad sense.
ke xx. 23. 1 Cor. iii. 19. 2 Cor.
. 3. Eph. iv. 14.
ος, ὁ, ἡ, q. παντοεργος (dropping the τ, and ος being contracted into ης) from παν, παντος all, any, and εργον work.
Crafty, cunning, subtile, clever, q. d. qualified to do any thing, or for any work. In the N. T. it is used only in a bad sense. Comp. under Δολος. occ. 2 Cor xii. 16.

Πανταχοθεν, An Adv. of place, from παντα χη every where (which see), and θεν denoting from a place.
From every place or quarter, from all parts. occ. Mark i. 45.

Πανταχη, An Adv. of place, from πας, παντος all, and χη a syllabic adjection denoting in a place, which perhaps from ηκω to come.
I. Every where. Acts xvii. 30. xxviii. 22, where see Doddridge's Note.
II. Every where, in a qualified sense, i. e. in many places. Mark xvi. 20, & al.

Παντελης, εος, ες, ὁ, ἡ, και το—ες, from παν all, and τελος end, perfection.
Perfect, complete; whence Εις το παντελες, (χρημα being understood), To perfection, perfectly, completely. occ. Heb. vii. 25. Also, At all, in any wise, occ. Luke xiii. 11. So Aristides. cited by Elsner, Παραδειγμα ΕΙΣ ΤΟ ΠΑΝΤΕΛΕΣ ουκ εχει, has no example at all." See also Wetstein on Luke.

Παντη, An Adv. from πας, παντος.
By all means, or always; so Vulg. semper. occ. Acts xxiv. 3.

Παντοθεν, An Adv. of place from πας, παντος all, and θεν denoting from or at a place.
I. From every place, from all parts. It occurs, according to many printed editions, John xviii. 20; but eight MSS, three of which ancient, the Vulg. former Syriac, and several other old versions, with some printed editions, there read παντες: and many other MSS, of which two ancient, the Complutensian, and several other editions, read παντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.
II. On all sides, on every side, round about. occ. Luke xix. 43. Heb ix. 4.

Παντοκρατωρ, ορος, ὁ, from παν all, and κρατος strength.
Almighty, omnipotent. 2 Cor. vi. 18. Rev. i. 8, & al.

Παντοτε, An Adv. of time, from παν all, and τοτε then.
I. Always,

I. *Always, ever.* Heb. vii. 25. 1 Thess. v. 16.

II. *Always,* in a qualified sense, *very often, very frequently, continually.* John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii 1, *Kypke* well observes, that παντοτε is opposed not to *intervals,* by which prayers must certainly be interrupted, but to εκκακειν; and he produces some instances of a like qualified use of παντοτε from the Greek writers.

Παντως, Adv. from πας, παντος.

I. *By all means.* occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for παντας τινας four ancient Greek MSS. have παντας *all*; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by *Mill, Bengelius,* and Bp. *Pearce,* whom see.

II. *Surely, certainly.* occ. Luke iv. 23. Acts xxi. 22. xxviii. 4.

III. *Entirely, altogether.* occ. 1 Cor. v. 10. So Rom. iii. 9. Τι ουν προεχομεθα; Ου παντως—*What* then? *have we (Jews) the advantage? Not* entirely, *not* in every respect.

We have it "as to the benefit mentioned ver. 2, but not as to justification." *Whitby.*

IV. *Principally, on the whole.* occ. 1 Cor. ix. 10.

ΠΑΡΑ. A Preposition. *Mintert* deduces it from περαω *to pass,* which from πειρω the same.

I. With a genitive,

1. *Of, from.* Mat. ii. 4, 7. Luke ii. 1.
2. *By.* Mat. xxi. 42.
3. Οι παρ' αυτου, *His friends* or *kinsmen, those who belonged to him.* Mark iii. 21. *Raphelius* observes, that the phrase denotes those who are *in any manner connected with* or *related* to another, and shews that *Polybius* applies it in this sense. See also *Wetstein, Campbell,* and *Kypke.*

II. With a dative,

1. *With.* apud. Mat. vi. 1. xix. 26.-1 Cor. iii. 19. Gal. iii. 11, & al.
2. *Nigh unto.* Mat. xv. 29.
3. *Among.* Mat. xxi. 25. xxii. 25, & al.

III. With an accusative,

1. *At.* Luke x. 39.
2. *Near, hard by.* Mat. iv. 18. xlii. 1, 4, 19, & al.
3. *On account of, for.* Thus 1 Cor. xii. 15, 16, Παρα τουτο, *On account of* this, *for* this *reason.* So *Polybius* in *Raphelius* and *Wolfius.*
4. *Beside, except, save.* 1 Cor. iii. 11. 2 Cor. xi. 24, where see *Kypke.*
5. *Beside,* i. e. *in deviation from* or *transgression of.* Acts xviii. 13. Rom. iv. 18. xvi. 17.
6. *In comparison of.* Heb. ii. 7, 9.
7. *Above, in preference to,* præ. Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25.
8. *Above, more.* Rom. xii. 3. Comp. Luke xiii. 2. Heb. xii. 24.
9. *Beyond, than.* Luke iii. 13. Heb. i. 4.
10. *Contrary to, against.* Rom. i. 26. iv. 18. Gal. i. 8, 9.

IV. In composition it denotes,

1. *To. at,* as in παραγινομαι *to come to,* παραλαμβανω *to take unto.*
2. *Near, by,* as in παρακειμαι, which see.
3. *Beside,* trans, as in παραβαινω, *to go beside, transgress.* Comp. Sense III. 5.
4. Transition, as in παραγω *to pass from one place to another.*
5. Neglect or carelessness, (comp. above III. 5.) as in παρακουω *to neglect to hear,* παραβλεπομαι *to disregard.*
6. It adds an *ill* sense to the simple word, as in παραδιατριβη, which see.
7. It inverts the meaning of the simple word, as in παραιτεω *to deprecate, excuse.* Comp. I. 1.
8. It signifies intenseness (comp. III. 9), as in παρακαλυπτω *to hide entirely.*

Παραβαινω, from παρα *besides,* and βαινω *to go.*

I. *To go beside,* or *deviate from,* a particular course, prevaricor. *Hesychius* explains παραβαινοντας by ΜΗ ΕΥΘΕΩΣ ΒΑΙΝΟΝΤΑΣ, *Not going rightly*; and in *Ælian,* Μη ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΑΡΜΑΤΡΟΧΙΑΣ is spoken of a charioteer who drove so exactly as not *to deviate from the tracks* before made by his chariot-wheels. See more in *Alberti* on Mat. xv. 3. But in this sense it is not used in the N. T.

II. *To deviate from, transgress,* in a moral or spiritual sense. occ. 2 John ver. 9. Mat. xv. 2, 3, where *Wetstein* cites from *Demosthenes* and *Herodotus* ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from *Arrian,* ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΥ ΤΑΣ ΕΝΤΟΛΑΣ.

III. *To fall from* or *lose one's station* or *office by transgression.* occ. Acts i. 25. where it is followed by the preposition εξ. So Exod. xxxii. 8, in LXX, ΠΑΡΕΒΗΣΑΝ—

ΣΑΝ—ΕΚ τῆς ὁδοῦ. "Exorbitavit, è rectâ viâ deflexit." *Wetstein.*

Παραβαλλω, from παρα *near*, and βαλλω *to cast, put.*

I. *To cast* or *put near*, objicere, ut aliquid edendum bestiis. Thus sometimes used in the profane writers. See *Scapula.*

II. As a term of navigation, *To arrive* or *touch at*, properly, *To bring* the ship or ships *near* or *close*, ναυν or ναυς being understood, which is expressed by *Thucydides*, lib. iii. § 32, though more usually omitted in the Greek writers, as by St. Luke. See *Wetstein.* occ. Acts xx. 15.

III. *To compare, confer.* occ. Mark iv. 30.

Παραβασις, ιος, att. εως, ἡ, from παραβαινω.

A deviation, transgression. In the N. T. used only in a moral or spiritual sense. Rom. iv. 15. v. 14, & al.

Παραβατης, ου, ὁ, from παραβαινω.

A transgressor. occ. Rom. ii. 25, 27. Gal. ii. 18. Jam. ii. 9, 11.

Παραβιαζομαι, from παρα intens. and βιαζω *to force, use force.*

To press, or *compel:* But in the N. T. it refers to *no other force* but that of *friendly* and *urgent importunity.* occ. Luke xxiv. 29. Acts xvi. 15. Comp. Αναγκαζω II. The LXX use the word in the same sense. 1 Sam. xxviii. 23. 2 K. v. 16.

Παραβολη, ης, ἡ, from παραβεβολα perf. mid. of παραβαλλω. See *Campbell* on Mat. xiii. 3.

I. *A comparison, similitude*, or *simile*, in which one thing is *compared* with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34.

II. Because these *comparisons* have in their very nature somewhat of *obscurity*, Παραβολη is used to denote *a speech* or *maxim* which is *obscure* to the person who hears it, even though it contain no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17.

III. Since short *parables* or *comparisons* often grow into *proverbs*, or *proverbs* often imply a *simile* or *comparison*, hence Παραβολη denotes a *proverb* or *by-word.* Luke iv. 23. Comp. Luke vi. 39.

IV. It is by some interpreted to mean merely *a special doctrine*, or a *weighty, memorable speech*, Luke xiv. 7. But I think it there means *a comparison* or *similitude:* and that our Lord in that passage intended not only to regulate men's *outward behaviour*, but *principally* to inculcate humility as to their *spiritual* concerns. Comp. Mat. xxii. 1, and Luke xiv. 11, with ch. xviii. 14.

V. *A visible type* or *emblem*, representing somewhat different from and beyond itself. Thus Heb. ix. 9. the *Mosaic* Tabernacle with it's services was Παραβολη *a type, emblem*, or *figurative representation* of the good things of Christianity. Comp. Heb. viii. 5, and Υποδειγμα. So *Abraham* received *Isaac* from the dead, Heb. xi. 19, και εν παραβολη, *even in*, or *for, a figure*, or *as a type of Christ's resurrection;* where see *Wolfius* and *Macknight*, and comp. John viii. 56, with Gen. xxii. 14.

Παραβουλευομαι, from παρα denoting *neglect*, (as in παροραω, παραφρονεω) and βουλευομαι *to consult.*

With a dative, *To disregard, overlook, neglect*, minus alicui rei consulere. occ. Phil. ii. 30; where however observe, that six ancient Greek MSS read παραβολευσαμενος, which word *Hesychius* explains by εις θανατον ἑαυτον εκθυς, *exposing himself to death;* and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by *Grotius, Mill, Wetstein*, and other learned men among the moderns, and particularly by *Griesbach*, who admits it into the text. The eloquent *Chrysostom* (as cited by *Wetstein*, whom see) has used both the Verb παραβουλευσαμεθα and the Participle παραβολευσαμενος.

Παραγγελια, ας, ἡ, from παραγγελλω.

I. *A commandment, command.* occ. Acts v. 28. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.

II. *A special command, charge.* 1 Tim. i. 5, where it denotes the *charge* to be delivered by Timothy to the Ephesian Teachers. Comp. ver. 3, and see *Macknight.*

Παραγγελλω, from παρα intens. and αγγελλω *to tell.*

To command, charge, give in charge. See Mat. x. 5. Acts i. 4. iv. 18. v. 28. 1 Cor. xi. 17. 2 Thess. iii. 13. 1 Tim. i. 3. iv. 11.

Παραγινομαι, from παρα *to, at,* and γινομαι *to be, come.*

To come to, arrive, come. Mat. ii. 1. iii. 1, 13. Luke xiv. 21, & al. freq. Comp. Luke xii. 51. Heb. ix. 11.

Παρειμι, from παρα denoting *transition,* or *nearness,* and ειμι *to go, go away.* Comp. Ειμι VI.

I. *To pass, pass forth, away,* or *along from* one place *to* another. occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1.

II. *To pass by.* occ. Mat. xx. 30. Mark xv. 21.

III. *To pass, vanish away.* occ. 1 Cor. vii. 31, where see *Macknight.* So Παρερχομαι, Mid. occ. 1 John ii. 17. But Παρερχομαι, Pass. *To be passed,* or *passed away.* occ. 1 John ii. 8.

Παραδειγματιζω, from παραδειγμα *an example, a public example,* (thus used in the profane writers, and by the LXX. Nah. iii. 6. Jer. viii. 2, & al.) which from παραδεδειγμαι perf. pass. of the V. παραδεικνυμι, or obsol. παραδεικω, *to shew near, shew,* a compound of παρα *near,* and δεικνυμι *to shew.*

To make a public example of, or *expose to public infamy.* occ. Mat. i. 19. Heb. vi. 6. *Raphelius* has clearly shewn, that in *Polybius,* who is almost the only profane Greek writer that has used this V. it frequently signifies *to expose to public infamy,* or *punishment, as an example to others;* and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, παραδειγματισαι is opposed not simply to απολυσαι, but to απολυσαι ΑΑΘΡΑ, and therefore can mean no more than *exposing* his wife *by declaring openly* to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders παραδειγματισαι by traducere, *to expose to public shame.* See more in *Whitby, Wetstein,* and *Campbell.*

ΠΑΡΑΔΕΙΣΟΣ, *s. o.* This is without controversy an *oriental* word. The * Greeks borrowed it from the *Persians,* among whom it signified *a garden, park,* or *inclosure* full of all the valuable products of the earth. Both these particulars are evident from a passage in *Xenophon's* Œconomics, where *Socrates* says, that "the King of *Persia,* wherever he is, takes particular care, ὁπως κηπους τε εσονται, οὶ ΠΑΡΑΔΕΙΣΟΙ καλουμενοι, πανταν καλων τε και αγαθων μεστοι, ὁσσα ἡ γη φυειν εθελει, to have *gardens* or *inclosures,* which are called *Paradises,* full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by *Herodotus, Xenophon,* and *Diodorus Siculus.* The original word פרדס *Pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13, and may be derived from the Heb. פרד *to separate,* and (Arab.) רם *to hide,* as denoting *a secret inclosure,* or *separate covert* †.

I. The LXX have rendered the Heb. פרדס by Παραδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render גן when it relates to the Garden of *Eden,* by Παραδεισος. Hence

III. Παραδεισος is in the N. T. applied to *The state of faithful souls between death and the resurrection,* where, like *Adam* in *Eden,* they are admitted to *immediate communion* with God in *Christ,* or to a participation *of the* true *Tree of Life, which is in the midst of the Paradise of God.* Luke xxiii. 43. Rev. ii. 7. ‡. Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4.

The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פרדס or פרדיסא *Paradise;* and גן עדן *the Garden of Eden, for the intermediate state* of holy departed souls. See *Grotius* and *Wetstein* on Luke xxiii. 43, and *Campbell's* Prelim. Dissertat. p. 233.

Παραδεχομαι, from παρα *at,* or *to,* and δεχομαι *to receive.*

* So *Jul. Pollux* Onomast. lib. ix. cap. 13, 'ο δε ΠΑΡΑΔΕΙΣΟΣ, βασιλικον ειναι δοκει ονομα τουτο, και κατα συνηθειαν τις Χερσιν Ελληνικην, ως και πολλα αλλα των Περσικων. *Paradise* seems to be a barbaric name; but, like many other *Persic* words, came by use to be admitted into the *Greek* language."

† Comp. *Heb.* and *Eng.* Lexicon in פרדס.

‡ See *Leland's* Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402, 8vo.

eceive, admit. occ. Acts xvi. 21.
). v. 19.
eceive, embrace with assent and obe-
. occ. Mark iv. 20. Acts xxii. 18.
eceive or *embrace with peculiar fa-*
occ. Heb. xii. 6, which is a citation
the LXX version of Prov. iii. 12,
παραδεχεται answers to the Heb.
neth, delighteth in. Comp. Isa. xlii.
the LXX.
τριβη, ης, ἡ, from παρα implying
id διατριβη *a spending time* (from
βω, which see), also *a being em-*
in any business; and especially *the*
gs, discourses, and *disputations of the*
ophers, were called διατριβαι, to
sense of the word St. Paul plainly
s in his application of παραδιατριβαι.
erse, evil, or *unprofitable dispute,*
ution, or *debate.* occ. 1 Tim. vi. 5;
observe, that very many MSS,
f which ancient, read Διαπαρατρι-
word of nearly the same import;
is reading is embraced by *Wetstein*
riesbach, and by the latter received
ne text; see also *Wolfius.*
νμι, from παρα denoting *transition,*
δωμι *to give.*
rly, *To deliver from hand to hand,*
n one to another, tradere per manus.
lat. xi. 27. Luke iv. 6. x. 22.
liver, yield, or *give up,* as the spirit
st. John xix. 30.
deliver, or *give up to prison, judge-*
or *punishment.* Mat. iv. 12. v. 25.
where see *Campbell.)* xvii. 22. xx.
xvii. 26. 2 Cor. iv. 11. Thus used
se by the purest Greek writers.
cts viii. 3, see *Kypke.*
αδναι τω Σατανα, *To deliver to*
was by an act of extraordinary
postolic authority *to give a person*
be afflicted with bodily disease by the
1 Cor. v. 5. 1 Tim. i. 20. See
ight.
eliver or *commit in trust, to intrust.*
xv. 14, 20, 22.
commit, commend to. See Acts
6. xv. 40. 1 Pet. ii. 23, where see
.
give up, give over, abandon, to
ickedness. Acts vii. 42. Rom. i. 24,
. Comp. Eph. iv. 19. See *Suicer*
or. in Παραδιδωμι.
o *expose, hazard.* Acts xv. 26.

IX. *To deliver by information, teaching,* or *enjoining.* Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. 1 Cor. xi. 2. xv. 3, & al. On 1 Cor. xi. 23, *Kypke* shews that *Euripides, Polybius,* and *Dionysius Halicarn.* apply the V. in like manner, particularly to historical facts.

X. *To be ripe,* q. d. *to yield itself* (ἑαυτον being understood) as the fruit of corn. occ. Mark iv. 29. *Wolfius* says the phrase is pure Greek, but I know not that such an use of παραδιδοναι, as a V. neuter, has ever been produced from any Greek writer.

Παραδοξος, ε, ὁ, ἡ, και το—ον, from παρα *beyond,* and δοξα *opinion, expectation.*
Exceeding, one's opinion or *expectation, wonderful, strange.* occ. Luke v. 26.
Hence the Eng. *paradox, paradoxical.*

Παραδοσις, ιος, att. εως, ἡ, from παραδιδωμι *to deliver in teaching.*
A tradition, a doctrine, or *injunction delivered* or *communicated* from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to *written* as well as oral instructions, see *Macknight),* iii. 6;—or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. *Josephus,* Ant. lib. xiii. cap. x. § 6, observes, Νομιμα ΠΟΛΛΑ τινα ΠΑΡΕΔΟΣΑΝ τω δημω οἱ Φαρισαιοι εκ ΠΑΤΕΡΩΝ διαδοχης, ἁπερ εκ αναγεγραπται εν τοις Μωϋσεως νομοις, και δια τουτο ταυτα το Σαδδυκαιων γενος εκβαλλει, λεγον εκεινα δειν ἡγεισθαι νομιμα τα γεγραμμενα, τα δ' εκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΕΡΩΝ μη τηρειν. The Pharisees have *delivered* to the people *by tradition from the Fathers many* injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come *by such tradition.*" These words of *Josephus* perfectly agree with what is said of the Pharisees in the N. T. particularly in Mark vii. 3, 4, &c. *Stockius,* to illustrate Mat. xv. 2, cites two passages from the *Jerusalem Talmud,* in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. *Berachot,* fol. 3, 2, חביבים דברי סופרים מדברי תורה. The words of the Scribes

are more amiable than the words of the Law; for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." חמוריהם דברי וקניהם מדברי נביאים. The words of the Elders are more desirable than the words of the Prophets." See more in *Prideaux* Connect. vol. i. p. 323. 1st edit. 8vo. anno 446, and in *Whitby*'s Parallel at the end of 2 Thess. under *Infallibility*, 2dly.

Παραζηλοω, ω, from παρα *to*, and ζηλος *jealousy, emulation, anger*, which see.

I. *To provoke to jealousy.* occ. Rom. x. 19.

II. *To provoke* or *excite to emulation.* occ. Rom. xi. 11, 14.

III. *To provoke to jealous anger.* occ. 1 Cor. x. 22*.

Παραθαλασσιος, α, ον, from παρα *near*, and θαλασσα *the sea.*

Situated near the sea, by the sea-side, on the sea-coast. occ Mat. iv. 13.

Παραθεωρεω, ω, from παρα *near*, and θεωρεω *to behold, contemplate.*

I. *To behold* or *contemplate one thing near another*; so *to compare in beholding* or *contemplating.* Thus the V. is used in *Xenophon*'s Memor. Socrat. lib. iv. cap. viii. § 7. Προς τους αλλους ΠΑΡΑΘΕΩΡΩΝ εμαυτον, *Attentively comparing* myself, or *contemplating* myself *in comparison*, with others."

II. *To compare so as to make a difference on comparison, comparatively to overlook* or *neglect.* occ. Acts vi. 1. See *Raphelius*, *Wetstein*, and *Kypke.*

Παραθηκη, ης, ἡ, from παρατιθημι.

A deposite, somewhat committed or *intrusted to another.* occ. 2 Tim. i. 12, where I think it refers to St. Paul's own soul. See *Whitby*, and 1 Pet. iv. 19. Comp. under Παρακαταθηκη.

Παραινεω, ω, from παρα intensive, and αινος *a speech, narration*, properly of the *enigmatical* kind, or such an one as *relates* to somewhat beyond itself; thus used by *Homer*, Odyss. xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which *Ulysses* had *enigmatically*, and under covert of a well told tale, desired some clothes. In this view then αινος may not improbably be deduced from Heb. ענה *to speak* in *reference to somewhat else.*

To admonish, exhort. occ. Acts xxvii. 9, 22.

Παραιτεω, ω, from παρα inversive, and αιτεω *to ask, beg.*

I. Παραιτεομαι, ουμαι, Mid. *To deprecate, to beg* or *entreat against* a thing. occ. Heb. xii. 19; on which text *Wetstein* shews it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11, where as St. Paul says, Ου παραιτουμαι το αποθανειν, so *Josephus* in his *Life*, § 29. ΘΑΝΕΙΝ μεν— ΟΥ ΠΑΡΑΙΤΟΥΜΑΙ. See also *Wetstein.*

II. Mid. *To excuse oneself, make excuses.* occ. Luke xiv. 18. Pass. *To be excused.* occ. Luke xiv. 19.

III. *To reject, refuse.* occ. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

Παρακαθιζω, from παρα *at*, and καθιζω *to sit down*, which see.

To sit or *sit down at.* occ. Luke x. 39.

Παρακαλεω, ω, from παρα *to*, or intens. and καλεω *to call.*

I. *To send for*, q. d. *to call to oneself.* occ. Acts xxviii. 20. Comp. ver. 17.

II. *To beg, entreat, beseech.* Mat. viii. 5, 31, 34, & al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11.

III. *To exhort, admonish*, Luke iii. 18, Acts ii. 40. xi. 23, & al. freq.

IV. *To console, comfort*, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence

V. *To comfort*, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7, & al. freq.

Παρακαλυπτω, from παρα *near*, and καλυπτω *to hide.*

I. *To hide*, as by putting somewhat *near* or *upon, to veil, cover with a veil.* Thus used in the profane writers.

II. *To vail, hide, conceal*, in a moral or spiritual sense. occ. Luke ix. 45.

Παρακαταθηκη, ης, ἡ, from παρα *with*, apud, and κατα-θηκη *a deposite* (which from κατατιθημι *to lay down*), or immediately from the V. παρακατατιθημι, which is used by *Xenophon*, Memor. Socrat. lib. iv. cap. iv. § 17. for *committing in trust.*

A deposite left with or *intrusted to* one. occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS (o which

* See Dr. *Bell.* On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

which in the former five, in the latter six, ancient ones) have παραθηκην, which reading is accordingly embraced by *Wetstein*, and received by *Griesbach* into the text. The word refers to the Gospel *deposited with*, or *intrusted to*, Timothy.

Παρακειμαι, from παρα *near, with*, and κειμαι *to lie.*

With a dative, *To lie near, be at hand, be present with.* occ. Rom. vii. 18, 21. See *Wolfius* and *Kypke.*

Παρακλησις, ιος, att. εως, ἡ, from παρακαλεω, which see.

I. *Entreaty, importunity.* 2 Cor. viii. 4.

II. *Admonition, exhortation.* Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. ii. 3. Comp. Acts ix. 31. So Acts iv. 36, υἱος παρακλησεως, בר נבא, *a son of exhortation*, i.e. *an eminent exhorter* or *speaker.* Comp. Βοανεργες.

III. *Consolation, comfort.* Luke vi. 24. Rom. xv. 4, & al.

Παρακλητος, ε, ὁ, from παρακεκληται 3 pers. perf. pass. of παρακαλεω *to call to oneself, implore the assistance of*, also *to admonish.*

I. *One who is called*, or *sent for, to assist another in a judicial proceeding.*

II. *An advocate, a patron, one who pleads the cause of another.* In this view the word is applied to Christ, our *intercessor*, who *pleads the cause of* sinners with his Father. occ. 1 John ii. 1.

III. It is applied to the Holy Spirit, and denotes, according to *Campbell*, *a monitor, instructor, guide.* See his excellent Note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοη, ης, ἡ, from παρηκοον 2 aor. of παρακουω.

Disobedience. occ. Rom. v. 19. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεω, ω, from παρα *with*, and ακολουθεω *to follow.*

I. *To follow* any one, or *follow close*, as an attendant or companion, è vestigio sequi. So *Raphelius* cites from *Plutarch*, Pericles, Απηει κοσμιως οικαδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τω ανθρωπω. He went modestly home, the man *following* or *accompanying* him." To which I add from *Josephus*, Ant. lib. xiv. cap. xv. § 7, ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ὁ, Μαχαιρας εδειτο μενειν. But Machæras *following* (him) besought him to stay."

II. In the N. T. *To follow, accompany*, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as to persons. See *Raphelius* and *Kypke* on Mark. Thus also in 2 Mac. viii. 11, we have μελλησαν ΠΑΡΑΚΟΛΟΥΘΗΣΕΙΝ επ' αυτω ΔΙΚΗΝ, *the* vengeance *that was about to* follow *upon him.*

III. *To trace* or *search out, investigate*, so as *to attain the knowledge of*, or, as *Raphelius* on Luke i. 3, whom see, Mente atque intelligentiâ consequi, intelligere, cognoscere, *to attain in mind and understanding, to understand, know*; of it's being used in which sense he produces examples from *Æschines, Galen, Josephus*, and *Polybius.* occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10, on which two last text see *Macknight*; also *Wetstein* and *Kypke* on Luke i. 3, where comp. *Campbell*'s Note.

Παρακουω, from παρα denoting *neglect*, and ακουω *to hear.*

With a genitive, *To neglect to hear, hearken to*, or *obey, to disregard.* occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in *Epictet.* Enchirid, cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗΙΣ, *whom you will disregard*;" and in *Lucian*, Prometh. tom. i. p. 105, ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΥ ΕΠΙΤΑΓΜΑΤΟΣ, *disregarding the command.*"

Παρακυπτω, from παρα *to*, and κυπτω *to bend, stoop.*

I. *To stoop down*, or *forward*, in order *to look at* something. occ. Luke xxiv. 12, (where see *Kypke.*) John xx. 5, 11. Comp. Ecclus. xxi. 23.

II. *To look into* or *at.* occ. Jam. i. 25. 1 Pet. i. 12. Comp. Ecclus. xiv. 23.

It is used in both senses by the profane writers, particularly *Lucian.* See the passages in *Wetstein* and *Kypke* on Luke xxiv. 12.

In the LXX it answers to Heb. שנה *to view attentively*, Cant. ii. 9, and to שקה *to look, look towards*, Gen. xxvi. 8, & al.

Παραλαμβανω, from παρα *to, with*, and λαμβανω *to take, receive.*

I. *To take, receive to* oneself. See Mat. i. 20. (where see *Wetstein* and *Kypke.*) See John xiv. 3. Acts xvi. 33.

II. *To take with* one. Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10, & al. On Mat. iv. 5, see *Elsner*, *Alberti*, and *Wolfius*, who shew that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place*..

III. *To receive*, *obtain*. Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18.

IV. *To receive* by tradition or communication, as a doctrine. Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12, & al. Thus *Herodotus*, lib. v. cap. 58, speaks of the Ionian Greeks, ὁι ΠΑΡΑΛΑΒΟΝΤΕΣ διδαχῃ παρα των Φοινικων τα γραμματα, who *received* letters by instruction, or *learnt* letters, from the Phenicians." So lib. ii. cap. 19, twice. On 1 Cor. xi. 23, *Kypke* shews that *Polybius* and *Dionysius Hal.* use the V. for *receiving*, or *being informed of*, historical facts.

V. *To receive*, *acknowledge*, with faith. John i. 11. Col. ii. 6.

VI. *To seize*, *take*, as a captive in war. occ. Luke xvii. 34, (where see *Elsner.*) 36; —as a criminal to be punished, John xix. 16.

Παραλεγομαι, from παρα *near*, and λεγω *to collect*, which from the Heb. לקח *to take*. As a term of navigation, *To sail near* a place or shore, but properly *to collect* or *shorten* the ropes that hold the sails in order to pass safely. So *Servius* on *Virgil*, Æn. iii. lin. 127,

——*crebris* legimus *freta consita terris*,
We *pass'd* the seas with islands interspers'd,

explains legimus by præterimus, and says, *tractus autem sermo a nautis, quòd* funem legendo, *id est*, colligendo, *aspera loco præterent*, the expression is borrowed from sailors, who pass through dangerous places by *gathering up* their ropes." Comp. lin 292, 532. *Diodorus Siculus*, cited by *Elsner* and *Wolfius*, uses the Greek V. in the same manner, ΠΑΡΕΛΕΓΟΝΤΟ την γην. occ. Acts xxvii. 8, 13.

Παραλημπω, from παρα *to*, *with*, and λημπω *to take*.
To take, *receive*. An obsolete V. whence in the N. T. we have 2 aor. παρελαβον, infinit. παραλαβειν, particip. παραλαβων, 1 fut. pass. 3 pers. παραληφθησεται, 1 fut. mid. παραληψομαι. See under Παραλαμβανω.

Παραλιος, α, ὁ, ἡ, q. παρα τη ἁλι, *near the sea*. It is properly an adjective signifying *Near the sea*, *maritime*; but Παραλιος, ἡ, is used as a substantive for *the sea-coast* (χωρα *country* or γη *land* namely being understood) not only by St. Luke, but also by the best Greek writers, as by *Thucydides*, *Aristotle*, *Plutarch*, *Josephus*, *Isocrates* and *Strabo*, whom see in *Wetstein*. *Josephus*, Cont. Apion. lib. i. cap. 12, has ΠΑΡΑΛΙΟΝ ΧΩΡΑΝ, and *Thucydides*, lib. ii. ΠΑΡΑΛΙΑΝ ΓΗΝ. occ. Luke vi. 17.

Παραλλαγη, ης, ἡ, from παρηλλαγα perf. mid. of παραλλαττω *to change alternately*, q. d. *to pass from one change to another*, which from παρα denoting *transition*, and αλλαττω *to change*.
Change, *variableness*. occ. Jam. i. 17. Comp. Mal. iii. 6.

Παραλογιζομαι, from παρα giving an ill sense, and λογιζομαι *to reason*.

I. *To reason falsely* or *erroneously*.

II. *To deceive* or *impose upon by false reasoning*. occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in *Galen*, and especially the phrase παραλογιζεσθαι σφας αυτους, *to deceive* themselves *by false reasoning*. See *Wetstein*.

Παραλυτικος, η, ὁ, from παραλυω.
A paralytic, *a person sick of the palsy*. Mat. iv. 24. viii. 6, & al. Comp. Παραλυω II.

Παραλυω, from παρα intens. and λυω *to loose*.

I. *To unloose*, *relax*. Παραλυομαι pass. *To be relaxed*, *enfeebled*, *weakened*. So *Josephus*, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, Των δε και παρα τας εσχατας συμφορας επ τον στρατηγον αιδεμενων, ΠΑΡΕΛΥΟΝΤΟ αι δεξιαι. But of those who yet revered their General in this extreme distress, the hands *failed*." occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where γονατα παραλελυμενα answers in the LXX to the Heb. ברכים כשלות, *stumbling* or *tottering knees*. *Feeble* or *bending knees* are often mentioned in the O. T.

s of a *weak* habit of *body*; see
4. Ps. cix. 24. Ezek. vii. 17;
iat physical propriety is but too
wn by experience. On the other
e *vigorous constitution* of youth
ood is in the profane writers de-
by the *strength* of the *knees*:
Theocritus's Idyll. xiv. lin. last,

ιν τι δια ῾ας ΓΟΝΥ ΧΑΩΡΟΝ.
ıe for action 's when the *knees* are
g.

Horace's Epod. xiii. lin. 6,

——*Dumque* virent genua.
lst the *knees* are *vig'rous*.

tein on Heb.
λυμενος, Part. pass. perf. "re-
Cels. One who is afflicted with
ωσις or *palsy*, a disease in which
les are *relaxed*, and incapable of
se *Solomon's Portrait of Old Age*
ith, p. 187, 3d edit. occ. Luke
. Acts viii. 7. ix. 33.
from παρα *with*, and μενω *to*

, *stay, abide*. occ. 1 Cor. xvi. 6.
;.
in alive. occ. Heb. vii. 23. *Re-*
marks, that *Herodotus* uses the
for *being left alive*, superstitem
e also *Wetstein*, and comp.

αι, ημαι, from παρα *to*, and
to speak, which from μυθος *a*
eech.
to, exhort, advise. Thus used
fane writers. Comp. 1 Thess.

ort in words, speak comfortably
hn xi. 19, 31. 1 Thess. ii. 11.
Æschines in Ctesiph. has γυ-
νθεσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ, *to*
veeping woman. In *Thucydides*
V. signifies *to comfort*. See
n John.
ας, ἡ, from παρα and μυθος.
Παραμυθεομαι.
onsolation given by words. occ.
. 3.
ος, το, from the same as παρα-

consolation afforded by words.
ii. 1.

Παρανομεω, ω, from παρα *beside*, and νομος *a law*.
To transgress the law. occ. Acts xxiii. 3. *Xenophon* uses the V. in the same sense, Memor. Socrat. lib. iv. cap. iv. § 21. Και γαρ αλλα πολλα, εφη, ΠΑΡΑΝΟΜΟΥΣΙΝ. But, says he, they *transgress the laws* in many other instances."
Παρανομια, ας, ἡ. See Παρανομεω.
A transgression, offence. occ. 2 Pet. ii. 16.
Παραπικραινω, from παρα intens. and πικραινω *to make bitter, imbitter*.
To provoke to bitter anger, to exasperate, exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. מר *to imbitter*, i. e. *provoke to bitter anger*.
Παραπικρασμος, ου, ὁ, from παραπεπικρασμαι perf. pass. Attic of παραπικραινω.
A bitter provocation, exasperation. occ. Heb. iii. 8, 15.
Παραπιπτω, from παρα intens. and πιπτω *to fall*.
To fall off or *away*. occ. Heb. vi. 6.
In the LXX it is used for the Heb. נפל *to fall* or *fail*, Esth. vi. 10; for אשם *to be guilty*, Ezek. xxii. 4; and with παραπτωμα or παραπτωματι added, for the Heb. מעל מעל *to trespass a trespass*, i. e. *to trespass grievously*, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes *apostasy* from the true God.
Παραπλεω, ω, from παρα denoting *transition*, and πλεω *to sail*.
To sail by, to pass by in sailing. occ. Acts xx. 16.
Παραπλησιος, ου, ὁ, ἡ, και το—ον, from παρα *to*, or intens. and πλησιος *near*.
Near to, very near to, like Παραπλησιον, Neut. used adverbially. occ. Phil. ii. 27.
Παραπλησιως, Adv. from παραπλησιος.
Likewise, in the same manner. occ. Heb. ii. 14, where *Chrysostom*, cited by *Raphelius*, urges this word against the Heretics in the sense of ου φανταςια ωδε εικονι, αλλ' αληθεια, not in shew, nor in appearance, but *in truth*." And so in the Greek writers it signifies not *in like*, or *nearly the same, manner*, but *in absolutely the same manner*, as may be seen in *Raphelius*, *Wolfius*, and *Wetstein* on the place.
Παροδευομαι, from παρα *near, by*, or denoting *transition*, and πορευομαι *to go, pass*.

I. *To pass* or *go by*. occ. Mat. xxvii. 39. Mark xi. 20. xv. 29.

II. *To pass through*. occ. Mark ii. 23. ix. 30.

Παραπλωμα, ατος, το, from παραπεπλωμαι perf. pass. of παραπλεω (which see), or rather of the obsolete V. παραπλοω the same.

I. Properly, *A fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see *Macknight*, in which view it is particularly spoken of *Adam's transgression* or *fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) —or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16.

Παραῤῥυω, or Παραῤῥυεω, from παρα denoting *ill*, and ῥυω, *to flow*, which from ῥεω the same, or immediately from Heb. רטה *to be wet, soak*.

To fall off, fall away, namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of *Chrysostom, Schoetgenius, Elsner*, and *Wolfius*, appears to me, after attentive consideration, the best. It is observed, that *Plutarch* applies this V. in a like view to a ring, ὡς μη ΠΑΡΑΡΡΥΗι. δεδιως, fearing, lest it should *fall*." See more in *Elsner, Wolfius*, and *Wetstein*. In the LXX this V. answers to the Heb. נטה *to decline, depart*. Prov. iii. 21, where the Heb. בני אל ילוו מעינך, *My son, let them not* depart *from thine eyes*, is in that version rendered, Υιε, μη ΠΑΡΑΡΡΥΗΙΣ, *My son*, decline *not*, or fall *not* off, *from them*; those Translators applying that to the *person*, which the original does to the *thing*. But in Prov. iv. 21, *Symmachus* renders almost the same Heb. words by Μη ΠΑΡΡΥΗΣΑΤΩΣΑΝ εξ οφθαλμων σου. *Let them not* depart, or slip away, *from thine eyes*. But comp. Eng. Translat. and Marg. in Heb. ii. 1.

Παρασημον, ου, το, from παρα *to, at*, and σημα *a sign*.

A sign or *ensign* of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. It was the custom of the ancients, says *Doddridge*, to have *images* on their ships, both at the *head* and *stern*; the first of which was called παρασημον, *the sign*, from which the ship was *named; and the other was that of the tutelar *deity* to whose care the ship was committed:—There is no doubt but they had sometimes *deities* at the *head*, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop *Potter* further informs us, that the παράσημον was sometimes *carved*, and sometimes *painted;* and it is well known, that our modern ships have usually some carved figure at the head, as *a lion, a seahorse, an unicorn*, or &c. from which the ship is named. *Herodotus*, lib. iii. cap. 37, mentions the Παταικοι or *grave Idols* (from the Heb. פתח *to engrave*), τους δι Φοινικες εν τησι πρωρησι των τριηρεων περιαγουσι, which the *Phenicians* carry in the fore-part of their galleys," and which he there says were of a human form, but of a Pygmean size. See *Bochart*, vol. i. 712, *Selden* De Diis Syris, Syntag. ii. cap. 16, *Suicer* Thesaur. Παρασημον, and *Alberti, Wolfius*, and *Wetstein* on Acts xxviii. 11.

Παρασκευαζω, from παρα intens. and σκευαζω *to prepare*, which from σκευος *an instrument, furniture of whatever kind*.

To prepare, make ready. 2 Cor. ix. 2, 3. particularly for *food*. Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elsner* and *Kypke;*—for *battle*, 1 Cor. xiv. 8; so also the Greek authors cited in *Wetstein*. It occurs only in these three texts.

Παρασκευη, ης, ἡ, from παρα intens. and σκευη *furniture*.

I. *A preparation*. John xix. 14. Παρασκευη του Πασχα, The preparation *of the paschal feast*, i. e. *of the paschal peace-offerings*. Comp. under Εκτος and Πασχα III. 11

* "The *Tutela* (or *Tutelar Deity*) and Παρασημον are frequently distinguished in express words, the latter being always signified by the *image of a God*, the former usually of some *creature* or *feigned representation*." Hence *Ovid*, (Trist. lib. i. El. ix. lin. 1, 2.)

Est mihi, situque, precor, fluvæ Tutela Minervæ
Navis & à pictâ casside nomen habet.

Where the *Tutelar Deity* was *Minerva*, the παρασημον *a helmet*." *Potter's* Antiquities of Greece book iii. chap. 15 which the reader may consult for further satisfaction.

. xv. 21, it is applied to the *prepa-* of arms.
reparation-day before the Sabbath. ηνη, ὁ ἐστι προσαββατον, *The pre-m-day, which is the day before the k*, says St. Mark expressly, ch. xv. c. Mat. xxvii. 62. Mark xv. 42. xxiii. 54. John xix. 31, 42. So in a of *Augustus Cæsar* cited by *Jose-* Ant. lib. xvi. cap. 6. § 2, *The day the Sabbath* is called τη προ ταυτης ης τε Σαββατε namely) ΠΑΡΑ-Η.
ω, from παρα intens. and τεινω *to out.*
etch out, prolong. occ. Acts xx. 7.
Wetstein shews, that the Greek s in like manner apply αποτεινω τεινω *to discourses*, but I cannot ce an instance of their using παρα- in this sense.
εω, ω, from παρα intens. or denot-, and τηρεω *to keep, observe.*
serve or *watch narrowly*, as the of a city. occ. Acts ix. 24.
serve or *watch* a person *insidiously.* it is often used in the Greek s. See *Raphelius* and *Wetstein* on iii. 2, and *Elsner* on Luke vi. 7. Mark iii. 2. Luke vi. 7. xiv. 1.).
observe, or *keep*, as days or times, *dously and superstitiously.* occ. Gal.
ησις, ιος, att. εως, ἡ, from παρατη-
vation. occ. Luke xvii. 20, Μετα ηρησεως, *With observation*, i. e. *In manner that it needs to be accurately d* or *observed.* Comp. ver. 21, 23, 6, 30, and see *Elsner* and *Kypke*, hew, that Παρατηρησις is thus used e Greek writers.
ημι, from παρα *near*, and τιθημι .
et or *set* somewhat *near* or *before* ns to eat. Mark vi. 41. viii. 6, 7. xi. 6, & al. Comp. Acts xvi. 34. thus used likewise by the profane s. See *Wetstein* on Mark vi. 41.
ay before, propose, offer to considera- Mat. xiii. 24, 31.
allege, prove by allegations or *cita-* The Greek writers, particularly æus and *Themistius*, produced by *Wetstein*, use it for *citing* or *quoting* the expressions of an author. occ. Acts xvii. 3, where it refers to St. Paul's *alleging* or *citing* the words of the O. T. Comp. Exod. xix. 7, in LXX.

IV. *To commit, commend, intrust to* any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts xiv. 23. xx. 32. 1 Pet. iv. 19.

Παρατυγχανω, from παρα *near*, and τυγχανω *to be.*
To be or *come near*, i. e. *in the way, to meet.* occ. Acts xvii. 17.

Παραυτικα, Adv. from παρα *at*, and αυτικα *immediately*, or *at this present time*, which from αυτος *this* (*time* namely), and ικω *to come.*
Immediately, or *at this present time.* With the neut. article, Παραυτικα, το, applied as a N. *Present, instant.* occ. 2 Cor. iv. 17. *Raphelius* shews, that *Xenophon* in like manner uses το ΑΥΤΙΚΑ ἡδυ and τας ΠΑΡΑΥΤΙΚΑ ἡδονας for *present* pleasures. See other instances of the same kind in *Wetstein.*

Παραφερω, from παρα denoting *ill*, and φερω *to carry.* Comp. Παρενεγκω.

I. Pass. Παραφερομαι, *To be carried* or *hurried violently away*; as by winds or waters, abripi. Thus used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Heb. xiii. 9 occ. Jude ver. 12, where very many MSS, two of which ancient, have παραφερομενοι, a reading embraced by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach.*

II. Figuratively, *To be carried away*, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS read παραφερεσθε; and this reading also is approved by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach.* And *Kypke* cites *Plutarch* in Timoleon, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, Σειονται και ΠΑΡΑΦΕΡΟΝΤΑΙ ῥαδιως ὑπο των τυχοντων επαινων και ψογων, are easily shaken and *carried away* by the praises or censures they meet with." The ancient Syriac version (which does not contain the

the epistle of Jude) renders the V. in Heb. xiii. 9, by תתרבון, which from רבר "duxit, abduxit," (*Castell*), rather favours the reading παραφερεσθε, than περιφερεσθε. So Vulg. *nolite* abduci.

Παραφρονεω, ω, from παρα inversive, or denoting *ill*, and φρονεω *to be wise*.
To be unwise, foolish, or *a fool*. occ. 2 Cor. xi. 23. This word is used both by *Aristophanes* and *Isocrates*. See *Elsner*, *Wolfius*, and *Wetstein*.

Παραφρονια, ας, ἡ, from παραφρων *mad, out of his senses* or *mind*, q. d. παρα την φρενα *beside his mind*.
Madness, want of wisdom. occ. 2 Pet. ii. 16.

Παραχειμαζω, from παρα *at*, and χειμαζω *to winter*.
To winter, spend the winter at a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.

Παραχειμασια, ας, ἡ, from παραχειμαζω.
A wintering, spending the winter at a place. occ. Acts xxvii. 12.

Παραχρημα, Adv. from παρα *at*, and χρημα *a thing*, q. d. in ipsâ re, dum ipsa res agitur.
Immediately, instantly. Mat. xxi. 19, 20. Luke i. 64.

Παρδαλις, ιος, att. εως, ἡ.
A leopard, from the masc. παρδος, which may be derived either from the Heb. פרד *to divide, separate, dispart*, on account of the animal's *distinct* spots, or from the Greek περθω *to destroy*, a derivative from the same Heb. V. פרד, or from פרץ *to break, break through*, or *burst forth with violence*. occ. Rev. xiii. 2.
In the LXX παρδαλις answers to the Heb. נמר, an animal in which the Prophets remark it's *spotted* skin, Jer. xiii. 23; it's *cruelty* and *insidiousness*, Isa. xi. 6. Jer. v. 6. Hos. xiii. 7; it's *swiftness* or *activity*, Hab. i. 8. All which properties seem to be alluded to in the *emblematic beast* mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned *Bochart's* Hierozoic. lib. iii. cap. 7.

Παρειμι, from παρα *near, with*, and ειμι *to be*.

I. *To be present*. Luke xiii. 1. Acts x. 33. xxiv. 19, & al. Comp. 2 Pet. i. 9.
Προς το παρον, *For*, or *at, the present*, πραγμα *affair* or *matter* seems to be understood. occ. Heb. xii. 11. This elliptical phrase is likewise used by *Thucydides* and *Herodian*. See *Wetstein*.

II. Παρονια, τα, are *such good things* as a person has *in present*, however mean and small they may be; and they are distinguished both from what belongs to another, and also from what is grand or sumptuous. *Raphelius* shews that *Xenophon* has applied the word in both these views. occ. Heb. xiii. 5; on which text we may further remark, that the whole phrase ΑΡΚΕΙΣΘΑΙ ΤΟΙΣ ΠΑΡΟΥΣΙΝ is used likewise by the profane writers. See *Wetstein*.

III. *To be come*. Mat. xxvi. 50, (where see *Wetstein*.) John vii. 6. Acts x. 21. Col. i. 6, & al.

Παρεισαγω, from παρα denoting *ill*, and εισαγω *to bring in, introduce*.
To bring in craftily or *privily, to introduce by stealth*, as it were. occ. 2 Pet. ii. 1; on which text *Raphelius* produces a passage from *Polybius* where the V. is plainly used in this sense, though he observes, that it does not *always* import *privily*, or *subtilely*. See also *Wetstein*.

Παρεισακτος, ος, ον, ὁ, ἡ, from παρεισαγω.
Brought in privily, introduced by stealth, that had crept in. occ. Gal. ii. 4.

Παρεισδυω, from παρα denoting *ill*, and εισδυω *to enter in*, which from εις *in, into*, and δυω *to enter*.
To enter in craftily or *privily, to creep in*. occ. Jude ver. 4; where *Wetstein* has given many instances of this use of the verb in the Greek writers. Comp. also *Kypke*.

Παρεισελευθω, An obsolete V. (whence in the N. T. we have, by syncope, 2 aor. παρεισηλθον for παρεισηλυθον) derived from παρα giving somewhat of an *ill* sense, and εισελευθω *to enter*.

I. *To enter in by craft* or *stealth*. occ. Gal. ii. 4. *Raphelius* very happily confirms and illustrates this sense of the word by instances from *Polybius*. Comp. also *Wolfius*.

II. *To enter in by the by*, as it were. occ. Rom. v. 20, where see *Wetstein*; and comp. Gal. iii. 15, 17, 19.

Παρεισενεγκω. An obsolete V. (whence in the N. T. we have 1 aor. particip. plur. masc.

παρεισενεγκαντες) derived from παρα *r besides*, and εισενεγκω *to bring in. ontribute to, confer besides*, "con- im in *vel* ad aliquid confero, adin- *Mintert.* occ. 2 Pet. i. 5, where *tor* observes, that παρα in this com- on refers to the *gifts* of God men- d ver. 3, 4, q. d. *contributing* our nce *to* the divine grace, or *concurring* God's gifts by our diligence. *Wet-* cites from *Diodorus Siculus* and *kus*, Ant. lib. xx. cap. 8, § 2, the ir phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑ- ΠΟΤΑΝ, *he employed the greatest nce.*" See other instances in *Kypke.*

ρχομαι See Παρεισελευθω.

θερω. See Παρεισενεγκω.

ς, Adv. from παρα *at*, and εκτος *ut, except.*

out, as opposed to *within*. occ. 2 Cor. ; where *Raphelius* seems most in- l to refer χωρις των παρεκτος, *be- those things that are* without, to *external* inconveniences the Apo- ad just enumerated; "(and) beside e) *outward* (troubles)." *Worsley's* slat. *Chrysostom*, however, whose pretation is embraced by *Wolfius*, ins τα παρεκτος by τα παραλειφ- , *the things which were omitted* or *xpressly enumerated* by the Apostle. . *Bowyer's* Conject.

a genitive following, *Except, save.* Mat. v. 32. Acts xxvi. 29.

θω. An obsolete V. (whence in the . we have 1 fut. mid. παρελευσομαι, by syncope 2 aor. παρηλθον, infin. θειν, &c. (from παρα *by*, and ελευθω .)

or pass by. See under Παρερχομαι.

ολη, ης, ἡ, from παρεμβεβολα perf. of παρεμβαλλω *to insert near* some- else, and hence *to place* or *pitch in rows*, and *in proper order*, and *at distance from each other*, *to encamp*, παρα *near*, and εμβαλλω *to put* or *in*, which see.

ular encampment, a camp. occ. Heb. 1, (comp. ver. 13.) Rev. xx. 9.

astle, a fortress where a garrison is So *Hesychius* explains it, inter al. ρον, a word evidently made from atin castrum, which signifies *a cas- r fortress.* occ. Acts xxi. 34, 37. 24. xxiii. 10, 16, 32. In all which passages it denotes the castle *Antonia*, which was built by *Herod* the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by *Josephus*, De Bel. lib. v. cap. 5, § 8, from whom the above circumstances are taken. The reader may also consult *Prideaux* Connect. part ii. book v. anno 107, and *Lardner's* Credibility of Gospel History, vol. i. book 1, ch. 2, § 14. *Tacitus*, Hist. lib. v. cap. 11, informs us, that the fortress was called by *Herod Antonia*, in honour of *Marc Antony*, who, we learn from *Josephus*, was *Herod's* particular friend.

III. *An army.* occ. Heb. xi. 34. This last sense seems *hellenistical*, and to be taken from the LXX, who use παρεμβολη for the Heb. מחנה not only in the sense of *a camp*, but of *an army*, as Jud. iv. 15, 16. 2 K. vi. 24. Ps. xxvii. 3. So in Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40, & al. freq.

Παρενεγκω. An obsolete V. (whence in the N. T. we have 2 aor. imperat. παρενεγκε, infin. παρενεγκειν,) derived from παρα denoting *transition*, and ενεγκω *to carry, move.*

To remove, transfer. occ. Mark xiv. 36. Luke xxii. 42; in which latter text observe, that the infinitive mood has by some been thought to be used for the imperative, as it sometimes is in *requesting*, by the best Greek writers. Of this *Raphelius* on the place has produced instances from *Arrian*, De Expedit. Alex. in several of which the infinitive V. is in like manner accompanied by ει βουλει, *if thou wilt*. *Grotius*, however, and *Blackwall*, Sacred Classics, vol. ii. p. 167, consider ει as a particle of *wishing*; *Father*, O that *thou wouldest remove this cup from me!* But comp. under Ει 7.

Παρενοχλεω, ω, from παρα denoting *ill*, and ενοχλεω *to disturb*, which see.

Governing a dative, *To disturb, disquiet, give uneasiness to.* occ. Acts xv. 19.

This decompounded V. is used not only in the LXX (for different Heb. words), and in the Apocryphal Books, but also frequently

quently by the profane writers, and is in the active voice construed with a dative. See *Wetstein* and *Kypke*.

Παρεπιδημος, ου, ὁ, from παρα *to*, *at*, επι *in*, *among*, and δημος *a people*. Comp. Επιδημεω.

A stranger, *sojourner*. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. See *Wetstein* on Heb.

Παρερχομαι, from παρα denoting *transition*, *by*, *near*, *to*, or *beyond*, and ερχομαι *to go*.

I. *To go*, or *pass by*. Mat. viii. 28. Luke xviii. 37.

II. *To pass by* or *away*, *to fail*, as the heaven and earth, Mat. v. 18. xxiv. 35. 2 Pet. iii. 10, & al.—as a flower, Jam. i. 10.—as time. 1 Pet. iv. 3. (comp. Mat. xiv. 15. Acts xxvii. 9.) Mark xiv. 35. (comp. Mat. xxvi. 39, 42.)—as a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32. The V. is applied in similar manners by the Greek writers. See *Wetstein* on Mat. v. 18. xiv. 15. Jam. i. 10. 1 Pet. iv. 3.

III. *To come forth*. Luke xii. 37; on which text *Wetstein* shews, that the purest Greek writers use the 2d aorist both of the V. and Participle in this sense. Comp. Acts xxiv. 7.

IV. *To come in*. Luke xvii. 7. *Raphelius* in his Note on this place shews, that this V. is used by *Herodotus* for *coming in*, and by *Xenophon* more particularly for *coming into that part of the house where they ate their meals*.

V. *To pass by* or *beyond*. Mark vi. 48.

VI. *To pass by* in a moral sense, *to neglect*. occ. Luke xi. 42. xv. 29, where *Kypke* shews, that it is thus applied by the Greek writers.

Παρεσις, ιος, att. εως, ἡ, from παριημι, which see.

A remission of sins, or rather *a passing* of them *by* (Eng. Marg. "*passing over*") without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see *Wolfius* and *Vitringa*, Observ. Sacr. lib. iv. cap. iii. § 2. On the above text *Macknight* remarks, "God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long *passed by* the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully proved.—That the phrase δια την παρεσιν is rightly translated *in passing by*, or *with respect to passing by*, may be gathered from Micah vii. 18. The word παρεσις is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus xxiii. 2, Μη παρη τα ἁμαρτηματα, which is translated, *Pass not by my sins*."

Παρεχω, from παρα *near*, and εχω *to have*, *hold*.

I. *To have* or *hold near*. This seems the primary and proper sense of the V. So *Eustathius* explains it by παρα εχω, i. e. εγγυς εχω; and thus it is used in *Homer*, Odyss. xviii. lin. 316,

Αυταρ ἐγω τυτοισι φαος παλιωσι ΠΑΡΕΞΩ.

But I *near* all of these will *hold* the light.

II. In the N. T. *To hold near*, *offer*, *present*, as the cheek to be smitten. Luke vi. 29. Σεαυτον παρεχομενος τυπον, affording or shewing *thyself a pattern*. Tit. ii. 7. *Xenophon* applies the V. in like manner, Cyropæd. lib. vii. at the end, Ὡς βελτιστα ΠΑΡΑΔΕΙΓΜΑΤΑ ΗΜΑΣ ΑΥΤΟΥΣ ΠΑΡΕΧΕΙΝ, *to make* or *shew ourselves* as good *examples* as possible." So lib. viii. p. 440, edit. *Hutchinson*, 8vo. ΠΑΡΑΔΕΙΓΜΑ μεν τοιονδε ΕΑΥΤΟΝ ΠΑΡΕΙΧΕΤΟ, He *shewed himself* such an *example*." Comp. *Kypke*.

III. *To afford*, *furnish*. See 1 Tim. vi. 17. Acts xvi. 16. xix. 24. 1 Tim. i. 4.

IV. *To confer* a favour. Luke vii. 4.

V. Παρεχειν φιλανθρωπιαν τινι, *To afford* or *shew kindness to one*. occ. Acts xxviii. 2. So *Homer*, Il. iii. lin. 354—ΦΙΛΟΤΗΤΑ ΠΑΡΑΣΧΗι—ισοτητα *equity*. occ. Col. iv. 1.

VI. Παρεχειν κοπους τινι, *To give any one trouble*. Mat. xxvi. 10. Mark xiv. 6. Comp. Κοπος II.

VII. Παρεχειν ἡσυχιαν, *To keep silence*, *be still*, that another may be the better heard in speaking, Acts xxii. 2. So *Dionysius Halicarn.* Ant. II. 32, cited by *Wetstein* on the place, Τοις περιεστωσι διασημηνας ΗΣΥΧΙΑΝ ΠΑΡΑΣΧΕΙΝ, λεξει τοιαδε. Having beckoned to those who stood about him to *keep silence* he speaks thus."

VIII. Παρασχειν πιστιν τινι, *To give a proof* or *demonstration to any one*, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase *Raphe-*

lius

bius has abundantly shewn in his notes on this text, particularly by parallel instances from *Polybius*. To the passages he and *Wetstein* have produced I add from *Josephus*, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τον δ' αλλον απαντα της πολεως περιξολον ὑτως εξωμαλισαν οἱ κατασκαπτοντες, ὡς μηδε πωποτ' οικηθηναι ΠΙΣΤΙΝ αν ετι ΠΑΡΑΣΧΕΙΝ τοις προσελθουσι. The persons employed did so entirely raze to the ground all the rest of the city, that it could no longer *afford* any *proof* to those who came thither that it had ever been inhabited." And Cont. Apion, lib. ii. § 30. ΤΟΥ ΘΕΟΥ την ΠΙΣΤΙΝ ισχυραν ΠΑΡΕΣΧΗΚΟΤΟΣ, God having *given* strong *proof*."

Παρηγορια, ας, ἡ, from παρηγορος an *adviser, comforter*, which from παρηγορεω *to advise, comfort*, from παρα *to, near*, and αγορευω *to speak*. See Αγορευω, and comp. Παραμυθεομαι.

A comfort, consolation. occ. Col. iv. 11, where see *Kypke*.

Παρθενια, ας, ἡ, from παρθενος.

Virginity, state of virginity, occ. Luke ii. 36.

Παρθενος, ε, ὁ, ἡ. The word may, I think, be best derived from παραθειναι *to lay up, set apart*, and so allude to the *retired* life of *virgins* in the eastern countries, and among the ancient Greeks *. Thus the Heb. name for *a virgin*, עלמה (to which παρθενος several times answers in the LXX), refers to the *secluded, concealed* state in which she lived. So in 2 Mac. iii. 19, are mentioned, αι κατακλειστοι των παρθενων, *the virgins who were* shut up, i. e. says the Gloss, who went not out of their parents houses from regard to virgin modesty and purity. And 3 Mac. i. 15, we read of αι κατακλειστοι παρθενοι εν Σαλαμινι, *the virgins who were* shut up *in the chambers*. Comp. Ecclus. xlii. 9, where, with *Grotius* and others, we may perhaps best apply αποκρυφος *hidden* to Θυγατηρ.

I. *A person in a virgin state.* The word plainly includes *both sexes*, 1 Cor. vii. 25, (comp. Rev. xiv. 4.); but generally denotes *the female, A virgin, a maiden, a maid*. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36, where see *Doddridge*; and observe, that several ancient MSS for γαμειτωσαν read γαμειτω. And so the Syriac version תוזוג *let* her *be married*.

On 1 Cor. vii. 36, *Kypke* remarks, that την παρθενον αυτου is an elegant phrase for *his virgin-daughter*; and from *Euripides* Iphig. in Aul. lin. 714, cites *Clytemnestra* saying to *Agamemnon*, Εκεισ' απαξεις ΣΗΝ ΕΜΗΝ τε ΠΑΡΘΕΝΟΝ; Will he carry away thither *yours* and *my virgin-daughter*? and from *Sophocles*, Œdip. Tyr. ταιν δ' αθλιαιν οικτραιν τε ΠΑΡΘΕΝΟΙΝ ΕΜΑΙΝ, *my* two miserable and pitiable *virgin-daughters*.

II. It is spoken of the church of Corinth, considered as pure from *corrupt doctrines* and *practices*. occ. 2 Cor. xi. 2.

III. It is applied to believers as *unpolluted by idolatrous abominations*. occ. Rev. xiv. 4. *Elsner* observes on the authority of *Suidas*, that this word is applied to *men* as well as *women*.

Παριημι, from παρα denoting *ill*, and ἱημι *to send*.

To remit, relax. Hence Παριεμαι, Pass. *To be relaxed, enfeebled, fatigued*. Comp. Παραλυω. occ. Heb. xii. 12. Χειρες παρειμεναι and γονατα παραλελυμενα are in like manner mentioned together, Ecclus. ii. 12. xxv. 23. *Josephus* also, Ant. lib. xiii. cap. 12, § 5, has the expression, Αυτοις—ΑΙ ΧΕΙΡΕΣ ΠΑΡΕΙΘΗΣΑΝ, their hands were *tired*." Comp. *Wetstein*.

Παρισαω, from παρα *near*, and ἱσαω *to place*.

I Properly, *To place near*.

II. *To present, offer*. occ. Rom. vi. 13, 16. Comp. under Παριστημι II.

Παριστημι, from παρα *near*, and ἱστημι *to place, stand*.

I. Properly, † *To place* or *stand near*.

II. Transitively, *To present* a person to another. Acts i. 3. ix. 41. Comp. Rom. vi. 13, 19. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22. 2 Tim. ii. 15.

III. *To present, offer* to God, Luke ii. 22. —as a sacrifice, Rom. xii. 1. So *Lucian*, Deor. Concil. tom. ii. p. 958. Καν μυριας ΕΚΑΤΟΜΒΑΣ ΠΑΡΑΣΤΗΣΗι Though he should *offer* ten thousand *hecatombs*."

* See *Potter's* Antiquities of Greece, book iv. ch. 10, and *Dupuis's* Gnomologia Homerica, p. 186, Note g.

† See the learned *Dupuis's* remark cited under Ἱστημι I.

catombs." See more instances in *Elsner*, *Alberti*, and *Wetstein*.

IV. *To commend, recommend.* 1 Cor. viii. 8. So *Wolfius* cites from *Josephus*, Ant. lib. xv. cap. 7, § 3. Εξιονλι δε Μαριαμμη ΠΑΡΑΣΤΗΣΑΜΕΝΗ τον Σοεμον—But Mariamne, when he was going, *recommending* to him Soemus—." But in 1 Cor. viii. 8, Bp. *Pearce*, with the *Alexandrian* and four other MSS, reads παρασησει, which he renders *will bring—in judgement*, and observes, after *Ulpian*, that the word παρισαναι is a law term used by *Demosthenes* in the sense of *bringing* a man *before a tribunal*. Com. Sense VIII. The bishop adds, "Our Eng. Translation, which runs thus, *meat commendeth us not to God, &c.* is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first."

V. *To afford*, or *furnish for service*, servitio sistere. Mat. xxvi. 53. Acts xxiii. 24. See *Elsner* and *Wetstein* on Mat.

VI. *To prove, shew, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. The Greek writers use it in the same sense, as may be seen in *Alberti*, *Wolfius*, *Wetstein*, and *Kypke*.

VII. Intransitively, *To stand by* or *near*. See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23, in which text it is applied to *a divine vision*, as *Elsner* and *Wetstein* shew it is likewise in the Greek writers. Comp. Acts i. 10, and under Εφιστημι I.

VIII. *To stand before* a judge or a tribunal for judgement. Acts xxvii. 24. Rom. xiv. 10. So in 1 aor. *To present* for judgement, Acts xxiii. 33. See *Scapula's* Lexicon.

IX. *To present oneself, stand up.* Acts iv. 26, where, as in the LXX of Ps. ii. 2, it answers to the Heb. יתיצבו they *stood up*.

X. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17.

Παροδος, ε, ἡ, from παρα *by* or *through*, and ὁδος *a way, journey*.

A passing by or *through*. occ. 1 Cor. xvi. 7, Εν παροδῳ, *By the way*, en passant.

Παροικεω, ω, from παρα *at*, and οικεω *to dwell*.

To be a stranger, to dwell or *sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9. In this sense it is often used in the LXX for the Heb. גור, and thus *Wetstein* cites from *Dio Chrysostom*, ΠΑΡΟΙΚΕΙΝ επι ξενης το *sojourn* in a foreign country."

Παροικια, ας, ἡ, from παροικος.

A sojourning, temporary dwelling in a strange or *foreign country.* occ. Acts xiii. 17. Applied spiritually, 1 Pet. i. 17.

Παροικος, ε, ὁ, ἡ, και το – ον. See under Παροικεω.

A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is. occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11.

Παροιμια, ας, ἡ, from παρα *by*, and οιμος *a way, highway*, which perhaps from ειμι *to go*.

I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So *Basil*, Homil. 12, on the beginning of Proverbs: Το των παροιμιων ονομα επι των δημωδεστερων λογων παρα τοις εξωθεν τεταχται, και επι των εν ταις ὁδοις λαλημενων, ὡς τα πολλα· Ομως γαρ παρ'αυτοις ὁδος ονομαζεται, ὁθεν και την παροιμιαν ὁριζονται, ῥημα παροδιον, τετριμμενον εν τη χρησει των πολλων και απο ολιγων επι πλειονα ὁμοια μεταληφθηναι δυναμενον. The name of παροιμια is given by those who are without (i. e. the Heathen) to popular sayings, and commonly to such as are used in the publick *ways:* For οιμος with them signifies *a way;* whence they define παροιμια *a by-word, become trite* by frequent use, and such as may be transferred from some few things to many similar ones." So *Hesychius*, Παροιμια· λογος παρα την ὁδον λεγομενος οιον παροδια, οιμος γαρ ἡ ὁδος. Παροιμια is *a saying used on the highway*, q. παροδια, for οιμος signifies *a way*." See more in *Suicer*, Thesaur. on the word. occ. 2 Pet. ii. 22; where see *Wetstein*, who cites *Lucian* and *Sophocles* using παροιμια in this sense; and in one of the passages which he quotes from *Lucian*, there is the same phrase as that in 2 Pet. ΤΟ ΤΗΣ ΠΑΡΟΙΜΙΑΣ, *that of the proverb*, which is again used by *Lucian*, Dial. Mort. tom. i. p. 228, produced by *Kypke*.

II. Because *proverbs* are often expressed by way of *simile* or *comparison* (comp. Παραβολη III.) as in the instance just cited from

t. Peter, hence the word denotes *a ison, similitude, parable.* occ. John

ccount of the *obscurity* which fre- attends *proverbial* and *paraboli-* ressions; παροιμια seems to mean *cure saying, not easily understood.* hn xvi. 25, 29, where it is opposed ησια *plainly.* Comp. Παροιμια II. *Suicer* Thesaur.

ος, ὁ, ἡ, from παρα *near, by,* and *ine.*

ler, one who sits long at the wine, er to *drunkenness* or not, Οινῳ πολ- σεχων. So *Lucian,* Timon. tom. i. mentions a person, μεθυσων και ΙΝΟΣ, ου αχρις ωδης και ορχησ- υνον, αλλα και λοιδοριας και οῤης *ι,* drinking and *tippling* not only sings and dances, but till he be- abusive and enraged." occ. 1 Tim. (comp. ver. viii.) Tit. i. 7, (comp. 3.) See *Raphelius* and *Wolfius* on . iii. 3, where comp. *Kypke.*

μαι, from παρα denoting *transition,* χομαι *to go, go away,* which may ived either from ικω *to go,* or im- ely from the Chald. דך the same. ις *away, pass.* occ. Acts xiv. 16. *etstein* cites from *Plutarch* Camill. . p. 135. D. ΕΝ ΤΗι ΠΑΡΩιΧΗ- Ηι νυκτι, *In the* night *past.*"

ζω, from παρομοιος.

emble, be like. occ. Mat. xxiii. 27.

ος, οια, οιον, from παρα *near,* and *like.*

y resembling, similar, like. occ. Mark 13.

ω, from παρα intens. and οξυνω *to make sharp,* which from οξυς *sharp.*

urpen, incite, irritate.

ύνομαι, Pass. *To be sharpened, in- stirred up,* in a good sense. occ. xvii. 16. "The word παρωξυνετο es that *a sharp edge was,* as it were, *on his spirit,* and that he was ght up to a great *eagerness of zeal.*"

idge. Comp. 1 Mac. ii. 24, 26.

οξυνομαι, Pass. *To be provoked to* occ. 1 Cor. xiii. 5, where *Theodoret* explains the Apostle's expression: ι λυπηρον παρα τινος γενηται, φερει θυμως δι' ην εχει φιλοσοφιαν. And thing grievous is done (to it) by any it *bears it patiently* from it's affec- tionate temper;" and *Theophylact,* ου αναπηδα εις οργην, *doth not burst out into anger:*" To the same purpose our Trans- lators, *is not easily provoked:* "But ου παροξυνεται signifies rather, says Bp. *Pearce, is not embittered* (the English Bible of 1568, has, *is not bitter),* or *is not highly provoked,* as Dr. *Hammond* renders it, i. e. though it be angry upon a just occa- sion, yet it is never outrageously angry." *Diodati* translates it, non s'innasprisce, *is not exasperated;* so the French, ne s'aigrit point.

Παροξυσμος, ου, ὁ, from παρωξυσμαι perf. pass. Attic of παροξυνω.

I. In a good sense, *A stirring up, an inciting.* occ. Heb. x. 24. On which text *Wetstein* very appositely cites from *Isocrates,* Ad Demon. cap. 20. Μαλιστα δ' αν ΠΑΡΟ- ΞΥΝΘΕΙΗΙΣ ορεχθηναι των ΚΑΛΩΝ ΕΡΓΩΝ—But you will be most excited by the love of *good actions.*" Comp. *Kypke.*

II. In a bad sense, *A sharp fit of anger.* occ. Acts xv. 39. It is used in the medical writers for the *fit* or *paroxysm* of a dis- temper.

Παροργιζω, from παρα intens. and οργιζω *to anger, irritate.*

To provoke to violent or *bitter anger, to irritate, exasperate.* occ. Eph. vi. 4. Rom. x. 19; where παροργιω is the 1 fut. Attic for παροργισω, and the correspondent Heb. word to παροργιω of the Apostle and of the LXX in Deut. xxxii. 21, is מכעיס, for which V. the LXX have in many other places used παροργιζω.

Παροργισμος, ου, ὁ, from παρωργισμαι 1 pers. perf. pass. of παροργιζω.

A being exasperated, wroth. occ. Eph. iv. 26.

Παροτρυνω, from παρα intens. and οτρυνω *to urge, excite,* which the learned *Damm,* Lexic. col. 1765, derives from ορω *to ex- cite;* ορω, ορυνω, οτρυνω, inserting τ.

To stir up, excite. occ. Acts xiii. 50.

Παρεστια, ας, ἡ, from παρων, παρεσα, παρον, particip. pres. of the verb παρειμι, which see.

I. *A being present, presence.* 2 Cor. x. 10. Phil. ii. 12.

II. *A coming to* a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's *coming to* the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8, where see *Macknight.* Comp.

Mat.

Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final *advent*, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. & al.

Παροψις, ιδος, ἡ, from παρα *with*, and οψον (which see under οψαριον), q. d. σκευος ἐν ᾧ ΠΑΡΑτιθεται το οψον, a vessel in which the victuals are set *before* the guests. Comp. Παρατιθημι I.

A dish or *platter*, in which *victuals* are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies *the victuals*, but is sometimes, even by the Attic writers, used for *a dish*, as paropsis is also applied in Latin. See *Wetstein* and *Wolfius*, and *Juvenal*, sat. iii. lin. 142.

Παρρησια, ας, ἡ, from παρα intens. (or παν, πανος, *all*,) and ῥησις *a speaking*.

I. *Freedom* or *freeness in speaking*, *saying freely* all that a man thinks, or that he pleases. John vii. 13, 26. Acts iv. 13, 29.

II. *Confidence*, or *boldness*, particularly in *speaking*. Eph. iii. 12. vi. 19. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and *Macknight* there.

III. *Plainness*, *perspicuity of speech*. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12.

IV. *Openness*, *publickness*, *of speech*. John xviii. 20.

V. *Freedom*, *liberty*. Heb. x. 19.

VI. It denotes *being publick*, or *publickly known*, in opposition to *being concealed*. Thus John vii. 4, Εν παρρησια ειναι, *To be* in publick, *to be* publickly known, comp. ver. 10. Ουκ ετι παρρησια περιεπατει, John xi. 54, *He no longer walked* openly, or in publick. Comp. Col. ii. 15.

Παρρησιαζομαι, from παρρησια.

To speak freely, *plainly*, *boldly*. Acts ix. 27, 28. xiii. 46. Eph. vi. 20, & al. On 1 Thess. ii. 2, see *Macknight*.

ΠΑΣ, πασα, παν, from the Heb. פשה *to spread*, *be diffused*.

In general, *All*, *the whole*.

I. *All*, *every one*, *the whole*, universally. Mat. ii. 3. v. 22, 28. John i. 3. 1 Cor. xv. 27. 2 Tim iii. 16. On John xvii. 2. see *Kypke*. In Col. i. 18, *Kypke*, after *Beza*, understands εν πασι not of things, but of *persons*, i. e. of *believers*; so as to make the expression εν πασι πρωτευων parallel to πρωτοτοκος εν πολλοις αδελφοις, Rom. viii. 29; and he shews that πρωτευειν εν or πρωτευων εν—is by *Plutarch* several times applied to *persons*, a *Demosthenes* uses the phrase το TETEIN EN ΑΠΑΣΙ, for *bei eminent among all*.

On Col. iii. 11, we may obser *Lucian*, De Syr. Dea, tom. ii. uses παντα in a similar view: ΠΑΝΤΑ Κόμβαβος ην. And Co was *all things* or *every thing* to h Tyrannicid. tom. i. p. 786, ΠΑ παις ην αυτῳ, His son was *all th* him. Comp. 1 Cor. xv. 28, wh *Wetstein* and *Kypke*.

Δια παντος, *Through* or *in all*, χρο namely, *always*. Mat. xviii. 10.

II. With a cardinal N. of numb collectively. Mat. i. 17. Acts xxvii. 37; in which two last texts be best rendered *in all*; and th word is often used by *Josephus*, as lib. xii. cap. 2, § 2. Ταχεως εν ἐπ ΠΑΣΑΙΣ ἡμεραις τελος ειληφει τ βουλα τῳ Βασιλει, The King's orde accomplished speedily in seven *all*; and cap. xi. § 1. Τῳ Ιουδᾳ δ ΠΑΝΤΕΣ χιλιοι, Judas had *a* thousand men." See also *Wets* Acts xxvii. 37.

III. *Of all kinds* or *sorts*, without exc any. Mat. iv. 23. Luke xi. 42. xv Acts vii. 22. x. 12. 1 Tim. ii. 1.

IV. *All*, in a qualified sense, i. e. general, though not each individual *a great many*. Mat. iv. 8, 24. Mark i. 37. Luke vii. 29. xv. 1. xii. 32. Phil. ii. 21. Comp. Mat. xxiii. 3. Luke xx. 45. xxi. 35. iv. 21. viii. 1. 1 Cor. x. 33. *Every (other) sin that a man d without* (εκτος, *external*, *to*) *the b* i. e. most, by far the greater num other sins *are without the body*; f certain that in gluttony, drunkenne *a man sinneth also against his own*

V. *Any*, *any one*, *any whatsoever*. xiii. 19. xviii. 19. Acts x. 14. LXX often use it in this sense, a ing to the Heb. כל. See inter al. xx. 4. Lev. iv. 2. Num. xxxv. 2 cxliii. 2. Ezek. xv. 3. Dan. xi. 37 ii. 19.

Joined with a negative particle, *N nunc at all*. See Mat. xxiv. 22. 37. xiv. 33. Rom. iii. 20. Eph. v. 3, 5. Heb. xii. 11. 1 John

Blackwall, Sacred Classics, vol. ii. p. 6, proves from *Theognis*, lin. 177, 8, that this is not a *mere hebraical* phrase.

VI. *Every*, quivis, quilibet. Mat. xix. 3, Κατα πασαν αιτιαν, *For* every *cause*, however *slight* and *trifling*. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce for *trifling* causes, ΚΑΘ' ΟΤΙΟΥΝ ΑΙΤΙΑΣ· πολλαι δ' αν τοις ανθρωποις τοιαυται γινοιντο, *for any causes whatsoever*, and to men many such happen"—as *Josephus* explains the Law, Ant. lib. iv. cap. 8, § 22. And how far they in practice carried this doctrine we may judge from the instance of *Josephus* himself, a zealous Pharisee, who in his *Life*, § 76, tells us, that "he put away his wife, though the mother of three children, *because he was not pleased with her manners*, καθ' ὁν δε καιρον και την γυναικα, μη αρεσκομενος αυτης τοις ηθεσιν, απεπεμψαμην, τριων παιδων γενομενην μητερα. See *Whitby*'s Note on Mat. xix. 3, and *Wetstein*'s on Mat. v. 32. *Polybius*, cited by *Raphelius*, uses πας in the same sense as St. Matthew in the above text: Και τους προτερον κατα των μηδεν αδικουντων, ΠΑΣΑΝ ικανην ποιουμενος προφασιν εις το πολεμειν, δια την πλεονεξιαν. Those who formerly out of covetousness made *every* pretense *(however slight)* sufficient for engaging in war against those who had in no respect injured them." So *Josephus*, speaking of *Herod the Great*, when in that horrid state of mind into which he fell after the murder of *Mariamne*, says, "He was grievously afflicted both in body and mind through vexation and remorse, και ΠΑΣΑΙΣ ΤΑΙΣ ΑΙΤΙΑΙΣ ετοιμωτερως εις τιμωριαν των υποπεσοντων εχρητο, and very readily made use of *all causes* (i. e. *however slight)* to punish those who fell under his displeasure." Ant. lib. xv. cap. 7, § 8.

VII. *The greatest*, *the highest*, summus. Acts iv. 29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2. Tit. ii. 10. 1 Tim. v. 2. i. 16, Την πασαν μακροθυμιαν, *The* greatest *long-suffering*, or highest *clemency*. "Great, says *Raphelius*, is the emphasis of the article prefixed to πας, as appears from this very place." He afterwards produces a similar passage from *Polybius*: Το γαρ τοις ανθρωποις οριζομενον εις τους Θεους ασεβειν, ΤΗΣ ΠΑΣΗΣ αλογιστιας εστι σημειον. For that one who is angry with men should be impious against the Gods is a sign of *the highest* madness." So *Herodotus*, lib. i. cap. 111, cited by *Raphelius*, ΠΑΣΑ αναγκη, the *highest* necessity, *absolutely* necessary, which phrase *Arrian* likewise uses, Epictet. lib. i. cap. 19, twice. *Herodian* also frequently applies πας for *the highest*, or *greatest*. Thus, for instance, lib. i. cap. 19, edit. *Oxon.* "For a few years *Commodus* τιμην ΠΑΣΑΝ επενεμε τοις πατρωοις φιλοις, shewed the *highest* respect for his father's friends." So cap. 31. "When these things were told to *Commodus*, μετα ΠΑΣΗΣ οργης και απειλης επεστελλε τοις των εθνων ηγουμενοις, he writes with the *greatest* anger and threats to the governours of those nations—"

VIII. *Mere*, *pure*, *unmixt*. Thus *Raphelius* understands it Jam. i. 2, 17, and produces some passages from *Arrian* which he interprets to the same sense; but in the former of these verses πασαν may signify *the highest*, *greatest*, and in the latter πασα and παν may, I think, with *Wolfius* be better rendered *every*, especially as τελειον *perfect* is added to παν δωρημα.

ΠΑΣΧΑ, το. Undeclined. It is plainly from the Heb. פסח *the passover*, so called from the V. פסח *to pass* or *leap over*, according to that of Exod. xii. 13, *And the blood* (of the paschal lamb namely) *shall be to you for a sign upon the house where ye are; and when I see the blood* ופסחתי עליכם *then I will* pass over *you*.

In general, *The passover*.

I. *The paschal lamb*. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use πασχα for the Heb. פסח.

II. *The paschal feast*, or *feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the *peace-offerings* which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards *etc.* occ. John xix. 14. xviii. 28; where we find the Jews, in the morning

after the paschal lamb was eaten, apprehensive, that their being defiled would *prevent* their eating *το πασχα*. Comp. under Παρασκευη I.

IV. It is spoken of Christ, *The true paschal lamb, the great reality of all the typical ones.* occ. 1 Cor. v. 7.

ΠΑΣΧΩ, perhaps from Heb. פצע *a bruise, wound, hurt.*

To suffer, be affected with some hurt or *suffering*, "*to undergo pain, inconvenience*, or *punishment*." *Johnson*. Mat. xvii. 12. 1 Cor. xii. 26. 2 Cor. i. 6. 1 Pet. iv. 15, & al.

On Gal. iii. 4, see *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*.

On 1 Pet. iv. 1, see *Macknight*. Κακως πασχειν, *To suffer grievously*. Mat. xvii. 15. *Polybius*, as cited by *Raphelius*, applies the phrase in the same sense.

ΠΑΤΑΣΣΩ, from the Heb. פטש *to smite*; whence the N. פטיש *a large kind of hammer.*

I. *To smite*, as with the hand, occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15.

II. *To smite to death, to kill.* occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. יך *he smote*, from the V. נכה, which often (as in this passage) denotes *a mortal stroke.* And as some persons may doubt whether Moses acted right in thus *killing* the Egyptian, I would observe, that the *smiting* of the Hebrews in the immediately preceding verse (Exod. ii. 11.) is expressed by מכה a participle of the same V. נכה, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life.* Now it was the general law of God to Noah, Gen. ix. 6, *Whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by *Diodorus Siculus*, that by the particular law of Egypt, "He who saw a man *killed* or *violently assaulted* on the highway, and did not endeavour to rescue him, if he could, was punished with death*." Moses, therefore, in *smiting* the Egyptian even *to death*, acted agreeably to the divine law; nor violate the law of Egypt: He acte a truly good and brave man; esp if it be considered, that at this time was but little probability of obt *publick justice* on the *Egyptian mu Wolfius* and *Wetstein* cite from *Pl* Alcib. p. 205. ΠΑΤΑΞΑΝΤΟΣ *διω και διαφθειρανΐος*, *Striking* dagger and killing."

III. *To smite, afflict*, as Christ was s and afflicted. occ. Mat. xxvi. 31. xiv. 27.

IV. *To smite, afflict*, as with a diseas Acts xii. 23.—with a plague or da occ. Rev. xi. 6.

Πατεω, ω, q. βατεω, from βαινω or *go, walk*, or rather perhaps from *a path, a beaten-way*; which m either from Heb. פתח *to open*, transposition from תף *to beat*; also Eng. *to put.*

I. *To tread, trample*, occ. Luke x. 1

II. *To tread*, as a wine-press. occ xiv. 20. xix. 15. So *Anacreon*, C lin. 5, Αρσενες ΠΑΤΟΥΣΙ σταφυλ men *tread* the grapes." Comp. *H Eng.* Lexicon in דרך V.

III. *To tread, trample upon, have in tion.* occ. Luke xxi. 24. Rev. xi. 1 Mac. iv. 60, *Lest the Gentiles* ΚΑΤΑΠΑΤΗΣΩΣΙΝ *αυτα*, shoul *them* down, i. e. Mount Sion and tifications.

ΠΑΤΗΡ, πατερος, and by syncope ὁ. The Greek Lexicons derive it from σπειρω *to sow*, q. σπατηρ, from παω *to acquire, get*, or *feed*, a father *acquires* or *feeds* his c others from παιδας τηρειν, *keeping serving his children.* But as this found not only in Greek and Lat with little variation in the * A languages, and even in the † P would rather with *Pasor* and ot duce it from the Heb. אב by transp and adding the termination τηρ. Μητηρ, and observe that *Æschyl* men. lin. 899, has the word βα, the Scholiast there explains by Π In general, *A father.*

* *Ancient Universal History*, vol. i. p. 464, 8vo. The original Greek of *Diodorus* runs thus: Εαν δε τις εν δεω κατα την χωραν ιδων ΦΟΝΕΥΟΜΕΝΟΝ ανθρωπον, η ΤΟ ΚΑΘΟΛΟΥ ΒΙΑΙΟΝ ΤΙ ΠΑΣΧΟΝΤΑ μη βοηθησαι, δυνατος ων, θανατῳ περιπεσειν ωφειλεν. Lib. i. § 77, edit. *Wesseling.*

* "*Father*, *Anglosaxon* ꝼæðep, *Al.* fater and *Danish* fader, *Belg.* vader." *Junius* Ang.

† See under Θυγατηρ.

father, properly so called. Mat. 21, 22, & al. freq.
, plur. is used for *Both parents*, 23. Thus *Parthenius*, Erot. 10, *n.* "Cuanippus falling in love cone, and παρα των ΠΑΤΕ-ησαμενος, asking her of her arried her;" and so the Latin used for *both parents* in two tal inscriptions produced from *Jortin*, Tracts, vol. ii. p. 157,). Comp. Γονευς.
te progenitor. Mat. iii. 9. xxiii. uke i. 32. xi. 47, & al. freq.
n respectable for his *age* or *dig-* vii. 2. xxii. 1.
al father, i. e. one who converts o the Christian faith, and is nstrument of his *spiritual birth*, ecoming *a child of God*, 1 Cor. lut when Christ forbids his dis- at. xxiii. 9, to call any man *er* upon earth, the meaning be, that they should not, with matters of religion, have that *ith* in any *mere* man which *ldren* are apt to have in their id which the Jews gave to their and Rabbis, whom they also with the title of *Fathers*. See Mat. xxiii. 8.
n another resembles in disposi- actions, as *children* usually do *nts*. So the murderous Jews John viii. 44, to be of their devil, not of God, ver. 42. at. xxiii. 30, 31, 32.
author or *beginner* of any thing, 44, where the devil is called *of lying*.
poken of *God*.
r. It denotes *the Divine Essence*, , considered as the *Creator* and the *lights* of heaven, Jam. i. 17, nder Φως IV.); and as the *Men* by *creation* (comp. Isa. al. i. 6. ii. 10. Luke iii. 38.), called *the Father of Spirits* or b. xii. 9. (comp. Isa. lvii. 16. ii. 6. Zech. xii. 1. Isa. lxiii. d by *redemption*, Mat. vi. 8, . x. 29. xiii. 43. Luke xi. viii. 15. 2 Cor. vi. 18, & al. eut. xxxii. 6. Isa. lxiii. 16. form of the Lord's Prayer in Luke xi. 2, &c. see *Wetstein* and *Griesbach*, who, on the authority of two or three MSS, and of *Origen* and the Vulg. are for omitting the clauses ημων ὁ εν τοις ουρανοις—γενηθητω το θελημα σου, ὡς εν ουρανῳ, και επι της γης—and—αλλα ῥυσαι ἡμας απο του πονηρου; comp. also *Mill* and *Campbell's* Translation and Note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS, so especially in the *Alexandrian*, and in the ancient Syriac version. Should they not therefore be retained?
2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.
3. Personally. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* [*God-man* *] and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v 7, see Note on that text under Λογος XVI.

Πατραλωας, ου, ὁ, Att. for πατραλοιας, which from πατηρ, —τρος, *a father*, and αλοιαω *to smite*, which from αλοαω *to thresh*.
A parricide, i. e. *murderer of his father*, or rather *a striker of his father*. occ. 1 Tim. i. 9. Comp. under Μητραλωας.

Πατρια, ας, ἡ, from πατηρ, —τρος, *a father*.
A family descended from a common *father*. occ. Luke ii. 4. (comp. Οικος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7.

Πατριαρχης, ου, ὁ, q. πατριας αρχη, *the head of a family*.
A patriarch. It is applied to Abraham, as being *the head of the family* of the Israelites, and of Christ, occ. Heb. vii. 4. —to David, as being *a head of* Christ's *family*, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve Sons of Jacob, as being *heads* of the twelve Israelitish *Tribes*. occ. Acts vii. 8, 9.
The LXX use this word for ראש אבות

* See an ingenious and learned Pamphlet, printed for *White* in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.

a head, or *chief of the fathers*. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικος, η, ον, from πατηρ,—τρος, *a father*. *Paternal, of* or *belonging to one's fathers* or *ancestors*. occ. Gal. i. 14. So *Josephus*, Ant. lib. xiii. cap. 16, § 2, mentions the institutions which the Pharisees introduced κατα την ΠΑΤΡΩΙΑΝ ΠΑΡΑΔΟΣΙΝ, according to the *traditium of the fathers*." Comp. under Παραδοσις.

Πατρις, ιδος, ἡ, from πατηρ,—τρος, ἡ.

I. *One's own country, the place where one's father* or *ancestors lived*, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the *town* of Nazareth. Thus in *Josephus* πατρις is often applied to a single *town* or *city*, as De Bel. lib. ii. cap. 21, § 2, where *John* of *Gischalæ* persuades *Josephus* to intrust him with the building of the walls της ΠΑΤΡΙΔΟΣ αυτου, of his *native city*. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in *Polybius*, lib. iv. p. 342, edit. *Paris*, 1616, πατριδος is twice used for *a native city*. On John iv. 44, *Kypke* remarks that πατρις is never used for *a native country* either in the N. T. or in the LXX (but comp. Jer. xlvi. 16, in Heb. and LXX), and adds other examples of it's signifying *a native city* from the Greek writers, particularly *Josephus*.

II. It denotes *heaven, the proper country of holy and devout men*, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

Πατροπαραδοτος, ε, ὁ, ἡ, from πατηρ,—τρος, *a father, ancestor*, and παραδιδωμι *to deliver*.

Delivered down from one's fathers or *ancestors, received by tradition from one's fathers*. occ. 1 Pet. i. 18.

This word is used by the Greek writers. Thus *Wetstein* cites from *Diodorus Siculus*, ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ ευνοιαν; and from *Dionysius Halicarn.* ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ ευσεβειαν.

Πατρωος, or πατρῳος, α, ον, from πατηρ, —τρος, *a father*.

Paternal, of or *belonging to one's fathers* or *ancestors*. occ. Acts xxii. 3. xxiv. 14, xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ is used by *Thucydides*, *Xenophon*, and *Josephus*, Ant. lib. xviii. cap. 7 § 7, for *the gods worshipped by one's fathers*. See more in *Elsner*, *Alberti*, *Wetstein*, and *Kypke*.

ΠΑΥΩ. It may be derived from the Heb. פאה, which denotes *an angular extremity* or *termination*.

In general it signifies *to put an end* or *termination* to a thing.

I. *To cause to cease, refrain, restrain*. occ. 1 Pet. iii. 10.

II. Παυομαι, Pass. and Mid. *To cease, leave off*. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8.—with a participle following, as Luke v. 4. Acts v. 42, & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers—with a genitive following, as 1 Pet. iv. 1, πεπαυται ἁμαρτιας, hath ceased *from sin*. So *Homer*, Il. iii. lin. 150, ΠΟΛΕΜΟΙΟ ΠΕΠΑΤΜΕΝΟΙ *Having ceased from war*," (comp. Il. xviii. lin. 125.); and *Socrates* in *Plato*, speaking of the soul recollected in herself, says, ΠΕΠΑΥΤΑΙ ΤΟΥ ΠΛΑΝΟΥ, *she ceases*, or *hath ceased from errour*." Phædon. § 27. p. 213. edit. *Forster*. But *Kypke*, after *Bengelius*, prefers rendering the words in 1 Pet. by *is freed from sin*, in which sense he shews, that the particip. πεπαυμενος is used by *Plutarch*, and the V. παυσασθαι by *Diodorus Siculus*, *Diogenes Laert.* and *Hippocrates*.

Παχυνω, from παχυς *thick, gross, crass*, which from επαγην 2 aor. pass. of the old V. πηγνυω *to fix, incrassate*, which see.

To make gross, incrassate. occ. Mat. xiii. 15. Acts xxviii. 27. So *Ælian* has ΠΑΧΥΣ ΤΗΝ ΔΙΑΝΟΙΑΝ, and *Herodian*, Ανθρωποι ΤΑΣ ΔΙΑΝΟΙΑΣ ΠΑΧΕΙΣ. See more in *Elsner*, *Alberti*, and *Wetstein* on Mat.

The correspondent Heb. word to παχυνθη of the LXX in Isa. vi. 10, is השמן *to be made fat*.

Πεδη, ης, ἡ, from πους, ποδος, *the foot*; so the Latin pes, pedis, pedica, &c. from πους, ποδος: Or else with the Etymologist we may derive πεδη from πους *the foot*, and δεω *to bind*.

A fetter, a chain or *shackle for the feet*, pedica, compes. occ. Mark v. 4. Luke viii. 29. See *Wetstein* on Mark.

Πεδινος, η, ον, from πεδιον *a field, a plain*, which from πεδον *the ground*, q. ποδιον, from πους, ποδος, *the foot*. This derivation is intimated by the Etymologist, when

when he says, πεδον εστι εφ' ὃ βεβηκαμεν τοις ποσι, πεδον is that upon which we go with our *feet*. Comp. under Πεδη. *Champaign, flat, plain*, as opposed to a hill. occ. Luke vi. 17. So *Diodorus Siculus*, cited by *Wetstein*, απαλαλειν το στρατοπεδον εκ των ΠΕΔΙΝΩΝ ΤΟΠΩΝ εις την ΟΡΕΙΝΗΝ, to lead his army from the *plain* to the *hilly country*."

Πεζευω, from πεζος, which see under Πεζη. *To go* or *travel on foot* or *by land*, as opposed to going by sea. occ. Acts xx. 13. So *Libanius*, cited by *Wetstein*, on Mat. xiv. 13, opposes πεζευειν to πλεειν *sailing*.

Πεζη, Adv. It is properly the dative case fem. of the adjective πεζος, η, ον, *performed on foot*, pedestris, from πεζα *the sole of the foot*, which from πους *the foot*, or according to the Etymologist παρα το εν ΠΕΔΩι ΕΖΕΣΘΑΙ, from *being set on the ground*. So πεζη, is q. πεζη οδῳ, *by a journey on foot*.

On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts πεζη is used in opposition not to *riding* on beasts, or in carriages, but to *going by sea*; so it denotes no more than *by land*. The word is applied in the same sense by the profane writers. Thus in *Plato*, *Thucydides*, and *Xenophon*, πεζη is opposed to κατα θαλασσαν *by sea*; and in *Homer* the Nom. πεζος, to *coming on ship-board*. Odyss. i. lin. 173. Πεζος moreover plainly includes *riding in a carriage*. Odyss. iii. lin. 324, where *Nestor*, after telling *Telamachus*, that he might depart in his own ship, and with his own companions, adds,

Ει δ' ιθιλεις ΠΕΖΟΣ, πομπα τοι διφρος τε και ιπποι——

But if you rather choose to go *by land*, a *chariot and horses* are ready.

Josephus also, speaking of *Vespasian*, De Bel. lib. iii. cap. i. § 3, Περασας δε αυτος τον Ἑλλησποντιον, ΠΕΖΟΣ εις Συριαν αφικνειται. But he himself, passing the Hellespont, comes *by land* into Syria." Comp. lib. iv. cap. xi. § 1 and § 5. See *Pole* Synops. on Mark vi. 33, and *Scott*, *Wetstein*, and *Kypke* on Mat. xiv. 13, and *Blackwall*'s Sacred Classics, vol. ii. p. 204.

Πειθαρχεω, ω, from πειθομαι *to obey*, and αρχων *a ruler*, or αρχη *authority*.

I. *To obey*, God or man. occ. Acts v. 29, 32. particularly magistrates, occ. Tit. iii. 1. where see *Macknight*.

II. *To obey* or *conform to* advice. occ. Acts xxvii. 21.

Πειθος, η, ον, from πειθω *to persuade*. *Suasive, suasory, persuasive, persuasory*. occ. 1 Cor. ii. 4. Comp. ver. 13, and see *Wolfius*, *Wetstein*, Bp. *Pearce*, *Bowyer*, and *Kypke*.

ΠΕΙΘΩ, from the Heb. פתה *to entice, persuade*, as Jer. xx. 7; whence also the Eng. *faith* (comp. Πιστις), and Latin *peto* to ask, whence Eng. *petition*, &c.

I. *To persuade*, i. e. *use persuasions*, suadere. It is in this sense followed by an accusative both of the person and of the thing. Acts xiii. 43. xix. 8. xxviii. 23.

II. *To seek to persuade*, or *ingratiate oneself with, to solicit the favour of*. occ. Gal. i. 10. Comp. Mat. xxviii. 14, where see *Wetstein*, *Kypke*, *Elsner*, *Wolfius*; and *Doddridge* and *Macknight* on Gal.

III. *To persuade*, i. e. *prevail by persuasion*, persuadere. Mat. xxviii. 14. Acts xiv. 19.

IV. *To conciliate, gain the favour of*, Acts xii. 20. *Xenophon* uses the participle πεισας with an accus. for *having conciliated*. Cyri Expedit. lib. iii. p. 186, edit. *Hutchinson*, 8vo. So the V. πειθειν *to conciliate*, p. 187. *Kypke* cites other instances of the like application from *Josephus*, *Thucydides*, and *Xenophon*.

V. Πειθομαι, Pass. *To be persuaded, assent, believe*. Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14, so with a dative, Acts xxvii. 11. On Heb. xi. 13, observe that the words και πεισθεντες are omitted in very many MSS, three of which ancient, in the Vulgate, both the Syriac, and several other old versions, by almost all the ancient Commentators, and are accordingly marked by *Wetstein* as what ought to be expunged, and by *Griesbach* are ejected from the text.

VI. Πειθομαι, with a dative, *To obey, comply with*. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Gal. iii. 1, & al.

VII. Πειθω, *To assure, make confident, to free from fear* or *doubt*, pacatum & quietum reddo. occ. 1 John iii. 19.

VIII. Perf. Mid. Πεποιθα, *To be persuaded, trust*. Rom. ii. 19. Heb. xiii. 18. With an accusative following, *To be persuaded* or *confident of*. Phil. i. 6, 25. But πεποιθα with a dative following, *To depend*

upon, trust in, have confidence in. 2 Cor. x. 7. So πεποιθα, and pluperf. επεποιθειν, with the prep. επι, and a dative or accusative following. Mat. xxvii. 43. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. So with εν and a dative. Phil. ii. 24. iii. 3, 4. Particip. Πεποιθως, *Confident, emboldened.* Phil. i. 14, Πεποιθοτας τοις δεσμοις μου, Being emboldened *by my bonds;* δεσμοις is here a dative of the *means* or *instrument.*

Πειναω, ω, from πεινα, ης, ἡ, *hunger,* which from πενομαι *to labour, prepare,* particularly *food,* also *to be poor.* See under Πενης.

1. *To hunger, be hungry,* in a natural sense. Mat. iv. 2. xii. 1, & al freq.

II. *To hunger,* in a spiritual sense, *to desire earnestly.* Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35. Rev. vii. 16. *Xenophon* in like manner applies this word to the *mind* as well as to the body. Thus in Œcon. xiii. 9. ΠΕΙΝΩΣΙ τε επαινω ουχ ἡττον ενιαι των φυσεων η αλλαι των σιτων τε και ποτων. Some tempers *hunger* after praise no less than others after meat and drink." In which and other passages of *Xenophon,* cited by *Raphelius* on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by ἑνεκα *on account of* understood, as the accusative δικαιοσυνην in Mat. by the preposition δια *on account of, after.* In *Plutarch,* De Irâ Cohib. tom. ii. p. 46c, cited by *Grotius, Elsner,* and *Wetstein,* πειναν and διψαν are used together, as in Mat. Ὁ μη ΠΕΙΝΩΝ μηδε ΔΙΨΩΝ αυτης (τιμωριας namely), He who neither *hungers* nor *thirsts* after revenge." Comp. under Διψαω II. and see more in *Wetstein* and *Kypke.*

To the Greek πειναω is related our Eng. *to pine.*

ΠΕΙΡΑ, ας, ἡ, from πειρω *to perforate, pierce through,* by doing which we *make trial* of the internal constitution of things, or simply *to pass through.* See Πειρω. *Experience, trial.* It is used in the phrase πειραν λαμβανειν, which signifies both *to make a trial* or *attempt,* periculum facere, occ. Heb. xi. 29; and *to have trial* or *experience* of evil, *to experience* evil or suffering. occ. Heb. xi. 36. *Raphelius* observes, that *Polybius* very frequently uses the phrase in both these senses, as we may remark *Xenophon* does in the former. Memor. Socrat. lib. i. cap. 4, § 18, edit. *Simpson:* Των Θεων ΠΕΙΡΑΝ ΛΑΜΒΑΝΗΙΣ. You may *make trial* of the Gods." See also *Wetstein* and *Kypke* on Heb. xi. 29.

Πειραζω, from πειρα.

In general, *To make trial.*

I. *To make trial, try, attempt.* Acts xvi. 7. xxiv. 6.

II. *To make trial of, try, prove,* whether in a good sense, as Heb. xi. 17. John vi. 6. 2 Cor. xiii. 5.—or in a bad one, Mat. xvi. 1. xxii. 18, 35. 1 Cor. x. 9.

III. *To tempt, prove by soliciting to sin.* Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. Ὁ πειραζων used as a N. *The tempter,* i. e. *the devil.* Mat. iv. 3. 1 Thess. iii. 5. In Heb. xi. 37, επειρασθησαν *they were tempted,* may particularly allude to the *temptation of present ease and prosperity* offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer if they persevered in their duty. See Dan. iii. 14, &c. vi. 10, &c. 2 Mac. vi. 21, &c. vii. 24. But I must further observe, that in Heb xi. 37, the word επειρασθησαν is omitted in two Greek MSS, and in the ancient Syriac version, and this omission is approved by *Erasmus, Beza, Grotius, Hammond, Whitby* (whom see), and other learned men. See *Wetstein* and *Griesbach.*

IV. *To tempt effectually, to overcome by temptation.* 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. *Bull's* Harmon. Apostol. Dissert. Post. cap. xv. § 20, p. 501, edit. *Grabe.*

Πειρασμος, ου, ὁ, from πεπειρασμαι perf. pass. of πειραζω.

I. *A trial, trying, proving.* i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12, & al.

II. *A tempting* or *temptation* to sin. Luke iv. 13. Comp. Mat. vi. 13. xxvi. 41.

III. *A proving* or *tempting,* as of God by wicked men. Heb iii. 8.

Πειραω, ω, from πειρα.

To try, attempt. occ. Acts ix. 26. xxvi. 21.

ΠΕΙΡΩ, either from the Heb. עבר *to pass,* (the ע being dropped or transposed, and the *media* ב changed into the *tenuis* π)

or

ת פרץ *to break through*, or פר *to*

tively, *To pierce, pierce through*, as
a weapon, a spear, a spit. Thus
y *Homer*. Il. xvi. lin. 405. Il. xx.
9, 80. Il. vii. lin. 317, & al.
sitively, *To pass through*. In this
also *Homer* applies it Odyss. ii.
14. This simple V. occurs not in
. T. but is inserted on account of
mpounds and derivatives.
, ης, ἡ, from πεπεισμαι perf. pass.
w to persuade.
uasion. occ. Gal. v. 8.
ΟΣ, εος, ους, το, from the Heb. פלג
de, distribute, whence as a N. פלג
es a distribution, stream, or *river, of*

· *A sea*. occ. Acts xxvii. 5.
ελαγος της θαλασσης, *The depth of*
, or *the main sea*. *Raphelius* shews
ελαγος is used by *Arrian* and *Poly-*
or the *open* or *main sea*. See also
rin, and *Kypke* who cites from *Pin-*
Plutarch. Sympos. p. 705, Εν
ΓΟΥ ΠΕΛΑΓΕΙ, In the *midst of*
." occ. Mat. xviii. 6.
ω, from πελεκυς *an axe*, which from
eb. פלח *to cleave, cut*.
t with an axe, i. e. *to behead with*
e. The Greek writers apply the
the same sense. See *Wetstein*. So
atins use securi percutere *to strike*
n axe, for *beheading*. occ. Rev. xx.

, η, ον, An ordinal N of number,
πενῆε, Æol. πεμπε, *five*.
fth. occ. Rev. vi. 9. ix. 1. xvi. 10.
0.
Ω. The learned *Damm*, in his
. Nov. Græc. deduces it from πη
o follow or *accompany any where*, μ
inserted, as usual, before π.
lomer it sometimes signifies to *con-*
deduco, deducendum curo. See
lin. 390. Comp. lin. 184, and see
mi Lexicon.
send. See Mat. xi. 2. John i. 33.
. v. 23, 24, 30. xiv. 26. xvi. 7.
iv. 6. On Mat. xi. 2, *Wetstein* cites
Xenophon, ΠΕΜΠΕΙ—ΕΠΠΩΝ,
ΠΕΜΨΑΣ—ΕΠΠΕΝ. On Mat.
10, I observe, that we have a very
ar expression in *Herodian*, lib. i.
28. edit. *Oxon*. Ὁ Κομμοδος ΠΕΜ-
ΨΑΣ, ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΗΝ. Commodus *sends, and cuts off his head*." Comp. Mark vi. 27.

III. *To dismiss, permit to go*. Mark v. 12. The profane writers, *Herodotus* and *Homer*, apply the verb in the same sense, as *Raphelius* has shewn.

IV. *To put forth*, as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems an *hellenistical* sense of the word, taken from the similar use of the Heb. שלח. Comp. Αποστελλω III. and *Heb.* and *Eng.* Lexicon under שלח IV.

Πενης, ητος, ὁ, from πενομαι *to labour, take care, prepare*, particularly food (thus generally used in *Homer*), also *to be poor*, from Heb. פנה *to take care, provide, prepare*.

Poor, a poor man, properly such an one as gets his living by his *labour*, in which it differs from πτωχος. So *Ammonius*, Πενης και Πτωχος διαφερει· Πενης μεν γαρ ὁ απο τε εργαζεσθαι και πονειν πορι-ζομενος τον βιον, Πτωχος δε ὁ επαιτης, ὁ τε εχειν εκπεπτωχως, η απο τε πτωσσειν. Πενης and Πτωχος differ; Πενης is one who *gets his living by work and labour*, but Πτωχος *a beggar*, one εκπεπτωχως who has *lost* his goods; or it may be derived from πτωσσειν *to fear, shrink for fear*." This distinction is authorized by *Aristophanes*, Plut. lin. 551—3,

ΠΤΩΧΟΥ μεν γαρ βιος, ὁν συ λεγεις, ζην ουδε μηδεν εχοντα,
Τω δε ΠΕΝΗΤΟΣ, ζην φειδομενον, και τοις εργοις προσεχοντα,
Περιγινεσθαι δ' αυτω μηδεν, μη μενοι μηδ' επιλειπειν.

The life of a πτωχος, which you speak of, is *to live without having any thing*; but the life of a πενης is *to live sparingly, and employed in labour*, to abound indeed in nothing, but neither to want any thing. occ. 2 Cor. ix. 9.

Πενθερα, ας, ἡ, from πενθερος, ὁ, which see. *A wife's* or *husband's mother*, in this sense *a mother-in-law*. Mat. viii. 14. x. 35.

ΠΕΝΘΕΡΟΣ, ου, ὁ. As *Martinius* deduces the Latin socer *a wife's father* from Chald. זוג *the marriage-yoke* or *union*, conjugium, so he proposes the derivation of the Greek πενθερος from Chald. בוז *a yoke*; for by marriage a new *connection* or relation commences between the father and son-in-law.

A wife's father, in this sense, *a father-in-law*. occ. John xviii. 13.

Πενθεω, ω, from πενθος.

I. *To mourn, grieve*, properly upon the death of a friend. See Mark xvi. 10. 1 Cor. v. 2. Jam. iv. 9. Transitively, with an accus. *To bewail, mourn over* or *for*. 2 Cor. xii. 21.

II. From this V. may most rationally be deduced πεπονθα *I have suffered*, which in the Grammars supplies πασχω with a perf. mid Comp. Πενθος. occ Heb. ii. 18.

Πενθος, εος, ους, το. The Etymologist deduces it from παθος *suffering*, as βενθος *depth* from βαθος the same. But may it not be as well derived from Heb חת denoting * *great distress*, compounded perhaps with חת (Greek θεω) *to place, put*?

Mourning, sorrow, grief. occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4.

Πενιχρος, α, ον, from πενης *poor*.

Poor, miserably poor, poor and mean, pauperculus. occ. Luke xxi. 2. This word is thus used also by the Greek writers, as may be seen in *Wetstein*. To the instances he has produced we may add *Theognis*, Γνωμ. lin. 165, 181.

Πενλαχις, Adv. from πενλε *five*, and χις *a numeral termination*, which see.

Five times. occ. 2 Cor. xi. 24.

Πενλαχισχιλιοι, αι, α, from πενλαχις *five times*, and χιλιοι *a thousand*.

Five thousand. Mat. xiv. 21. xvi. 9, & al.

Πενλαχοσιοι, αι, α, from πενλε *five*, and εκατον *a hundred*.

Five hundred. occ. Luke vii. 41. 1 Cor. xv. 6.

Πενλε, οι, αι, τα. Undeclined.

A cardinal N. of number, *Five*, Mat. xiv. 17, 19, & al freq. "Nature, says the learned Mons. *Goguet*†, has provided us with a kind of arithmetical instrument, more generally used than is commonly imagined; I mean our *fingers*. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of *numeration*. We may observe in *Homer* ‡, that *Proteus* counts his sea-calves by *five* and *five*, that is, by his *fingers*." May we not, therefore, with *Martinius* probably derive the Greek πενλε *five*, from πας, παντος, *all*, q. πανλε, as this number is equal to that of *all* the fingers on each hand? "The *Tousoupinambos* (certain *American Indians*), says Mr. Locke‖, had no names for numbers above *five*; any number beyond that they made out by shewing their *fingers*, and the *fingers* of others who were present."

It may perhaps be worth adding, that our Eng. *five*, and the Saxon ꝼyꝼ are from the Germ. funf or Gothic fimf, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armoric *pemp*, have a manifest resemblance to the Æolic πεμπε *five*.

Πενλεκαιδεκατος, η, ον, from πενλε *five*, και *and*, and δεκατος *tenth*.

Fifteenth. occ. Luke iii. 1.

Πενληκονλα, οι, αι, τα, Undeclined, from πενλε *five*, and ηκονλα the *decimal* termination, which see under Ἑξδομηκονλα.

Fifty. Mark vi. 40. John viii. 57, & al.

Πενληκοστος, η, ον, from πενληκονλα *fifty*.

I. *Fiftieth*.

II. Πενληκοστη, ης, ἡ, *The feast of Pentecost*. so called because it began on the *fiftieth* day, reckoned from the first day of unleavened bread (i. e. the day after the *Passover* was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11, and 7.) occ. 1 Cor. xvi. 8. Ἡμερα της Πενληκοστης is this very *fiftieth* day, *The first day of the feast of Pentecost*. occ. Acts ii. 1. xx. 16. See *Doddridge*'s Note on Acts ii. 1.

The *hellenistical* Jews, before our Saviour's time, used Πενληκοστη for *the feast of Pentecost*, as appears from Tobit ii. 1. 2 Mac. xii. 32. So likewise *Josephus*, De Bel. lib. ii. cap. 3. § 1, where he also explains the reason of the name: Ενστασης δε ΠΕΝΤΗΚΟΣΤΗΣ· Ὀνομα καλεσι τινα ἑορλην Ιουδαιοι παρ' ἑαλα γινομενην ἑβδομαδας, καλα τον αριθμον των ἡμερων προσηγορλαν εχουσαν.—But *Pentecost* coming on, so the *Jews call* a certain feast which is celebrated seven weeks after

* See *Heb.* and *Eng.* Lexicon, under חמשׁ VIII.

† *Origin of Laws, &c.* vol. i. book 3, ch. 2, p. 216. edit. *Edinburgh*.

‡ "Odyss iv. ver. 412. *Homer* uses the word πεμπαζειν, which signifies *to assemble by five and five*. *Plutarch* and several Lexicographers tell us, that in the infancy of the Greek language they had no other word for *calculating*. It then signified what is now expressed by the term αριθμειν."

‖ Essay on the Human Understanding, book ii. chap. 16, § 6.

he Passover namely) and has it's
om the *number of the days*,—"
ς, ιος, att. εως, ἡ, from πεποιθα
id. of Πειθω, which see.
confidence. occ. 2 Cor. i. 15,
see *Wetstein.)* iii. 4. viii. 22. x. 2.
. 12.
ject of trust or *confidence, that on*
he trusteth. occ. Phil. iii. 4.
n *emphatic* particle, perhaps from
ΠΕΡ *glorious*. It is frequently sub-
to other words so as to make one
vith them, but is not used sepa-
n the N. T. It denotes,
er, as in ὁστερ *whosoever*. Mark

as in σαντερ, εικτερ, καθαπερ, &c.
see.
a Adv. governing a genitive, from
'ω *pass over*, which from πειρω the
which see.
l, over, on the other side, Mat.
John vi. 1. With the neut. article
a N. Περαν, το, *The other* or *fur-*
le. Mat. viii. 18, 28. Mark v. 21.
περαν, *By the further side*. Mark

', *near*, Mat. iv. 15. "That περαν
nes has this signification will ap-
y comparing Josh. xii. 1, 7, and
xxii. 19, in the LXX." *Dod-*
Comp. Mat. xix. 1, and Bp.
on this text, and on Mat. iv. 15.
alος, το, perhaps from the Heb.
press, press upon; so the Latin
to press signifies also *to confine* or
in.
ud, limit, end. occ. Mat. xii. 42.
xi. 31. Rom. x. 18, Περαῖα της
he ends or *extremities of the earth*,
expression frequently used in the
or the Heb. אפסי ארץ, Ps. ii. 8.
y. lxvii. 7. lxxii. 8. & al. and for
ρ, *the end of the earth*, Ps. xlvi. 9.
and denotes *the most*, or *very*, *dis-*
rts of it; not that the phrase is
hebraical or *hellenistical*, for *Ho-*
dyss. iv. lin. 563, and *Hesiod*, Oper.
7, in like manner use ΠΕΙΡΑΤΑ
:, and *Thucydides*, I. 69. ΕΚ ΠΕ-
Ν ΓΗΣ. See more instances from
eek writers in *Wetstein* and *Kypke*
t. xii. 42.
t, finishing, as of controversy, occ.
i. 16.

ΠΕΡΙ. A preposition. It may be derived from the Heb. עבר *to pass*, and as a particle, *over*, &c.

I. Governing a genitive.

1. *For, on the behalf*, or *for the sake, of*. pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. בעבור (see Amos ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect (see *Heb.* and *Eng.* Lexicon in עבר XIV.) though I do not find it ever used by the LXX for that Heb. preposition.
2. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בעבור, Gen. iii. 17, & al.
3. *Concerning, about*, de. Mat. ii 8. iv. 6. vi. 28. Luke i. 1, & al Comp. Mat. xx. 24. John vi. 41. 3 John ver 2. In the two former of which texts some interpret it *against*. On Acts xix. 40, see *Markland* in *Bowyer's* Conject. Τα (πραγματα namely) περι τινος, *The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where *Wetstein* cites from *Zenophon*, Hellen. i. εφρασαν ΤΑ ΠΕΡΙ ΕΤΕΩΝΙΚΟΥ.
4. *For, towards*, erga. Mat. ix. 36.
5. *Over*, in respect of power. 1 Cor. vii. 37.

III. Governing an accusative,

1. *Over, about*, circum. Mat. iii. 4.
2. *In, as to*. Tit. ii. 7.
3. *About*, of time. Mat. xx. 3, 5, 6, 9. It is thus frequently used in the Greek writers, see *Vigerus* De Idiotism. cap. ix. sect. 7, reg. 9.—of place, Mark iii. 8, 33, 34. ix. 42.
4. Οι περι—*Those about* or *with*, i. e. *the companions*, including the *person mentioned* himself. Thus, Οι περι τον Παυλον, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. *Polybius*, cited by *Raphelius*, likewise plainly uses it in this sense—ΤΟΥΣ δε ΠΕΡΙ ΤΟΝ ΓΕΣΚΩΝΑ λαβοντες, ουλας εις εκλεκτους—Taking *those that were with Gescon*, to the number of seven hundred." But what is more remarkable οι or αι περι frequently in the best Greek writers mean only *one* person, namely, *him* or *her* who is expressly mentioned. Thus οι περι Πλατωνα is *Plato*,

οι

τὸν περὶ Ἀριστοτέλην, *Aristotle;* and so in John xi. 19, τὰς περὶ Μαρθαν καὶ Μαριαν means only *Martha* and *Mary;* on which text see *Raphelius* and *Wetstein.*

III. In composition it denotes,

1. *About, round about,* as in περιαγω *to go about,* περιβλεπω *to look round about.*
2. *Acquisition,* as in περιποιεω.
3. *For, on account of,* as in περιμενω *to wait for.* In this sense περι out of composition is often used by the profane writers.
4. *Above, beyond,* as in περισσος *abundant, excellent.* The profane writers often use it in this sense also, both in and out of composition.
5. *Intenseness,* as in περιεργος *a busy body:* But in this sense περι seems the Adv. which denotes *very much, exceedingly,* and may also be derived from עבר *to pass, surpass, exceed.*

Περιαγω, from περι *about,* and αγω *to lead, carry, go.*

I. *To lead* or *carry about.* occ. 1 Cor. ix. 5.

II. *To go about,* used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii 15. Mark vi. 6.

Περιαιρεω, ω, from περι *round, about,* and αιρεω *to take.*

I. *To take away on all sides, to take entirely away.* occ. Acts xxvii. 20. Comp. 2 Cor. iii. 16. Heb. x. 11.

II. *To cut off.* occ. Acts xxvii. 40; "*and* having cut off *the anchors, they let them fall into the sea,* as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had *cut off her anchors.*—*Hesych.* Περιελαι, κοψαν—αφελε," *cut, take away. Markland* in *Bowyer.* So *Wetstein,* "absciderunt funes, *anchoris in mari relictis.*"

Περιαστραπτω, from περι *about, around,* and αστραπτω *to shine like lightening.*
To shine like lightening round, to lighten around. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβαλλω, from περι *about, round about,* and βαλλω *to cast, put.*

I. Transitively, *To put* or *cast round.* occ. Luke xix. 43. The LXX have the same phrase περιβαλειν χαρακα, Ezek. iv. 2, for the Heb. שפך סללה *to pour out,* i. e *raise, a bank, mount,* or *rampart;* not that this expression is peculiar to the *hellenistical* style; for, as *Raphelius* shews, on Luke, both *Polybius* and *Arrian* have used the very same. See also *Wetstein.*

II. Transitively, with an accusative both of the person and of the thing, *To put about, put on,* as a garment on a person. Luke xxiii. 11. John xix. 2. So with an accusative of the thing, Περιβαλλομαι, mid. *To put on, be clothed with.* Acts xii. 8. Rev. xix. 8. and Περιβεβλημενος, particip. perf. pass. *Having on.* Mark xiv. 51. xvi. 5, & al. But Rev. xvii. 4, this participle is construed with a dative of the thing. So the V. active in *Herodian* cited by *Wetstein* on Mat. vi. 29, ΧΛΑΜΥΔΙ ΠΟΡΦΥΡΑι ΠΕΡΙΒΑΛΛΟΥΣΙΝ.

III. Transitively, with an accusative of the person, *To clothe.* Mat. xxv. 36, 43. Περιβαλλομαι, mid. *To be clothed.* Mat. vi. 29, 31. Luke xii. 27.

Περιβλεπω, from περι *round about,* and βλεπω *to look.*
To look round; hence Περιβλεπομαι, mid. *To look round about,* or *round about on;* for it is used either absolutely, as Mark ix. 8. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11.

Περιβολαιον, ου, το, from περιβαλη *clothing,* which from περιβεβολα, perf. mid. of περιβαλλω *to put round, clothe,* which see.
A covering, a vesture. occ. 1 Cor. xi. 15 Heb. i. 12.

Περιδρεμω, from περι *about,* and obsol. δρεμω *to run.*
To run about or *over.* An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. περιδραμοντες, occ. Mark vi. 55.

Περιδεω, ω, from περι *about,* and δεω *to bind.*
To bind about. occ. John xi. 44.

Περιελευθω, from περι *about,* and ελευθω *to go.*
To go about. An obsolete V. whence in the N. T. we have by syncope 2 aor. περιηλθον, particip. περιελθων. See under Περιερχομαι.

Περιεργαζομαι, from περι *very much,* and εργαζομαι *to work.*
To be a busy-body, impertinently meddling with what does not concern one. occ. 2 Thess. iii. 11; where observe the paronomasia.

Περιεργος,

ῖος, ᾱ, ὁ, ἡ, from περι *intensive*, and
ν *work, business.*
an active sense, *Curious*, or *impertinently meddling in other people's affairs, busy-body.* occ. 1 Tim. v. 13.
rious, in a neuter sense. occ. Acts 19. Περιεργα, τα, *Curious*, i. e. *magical, arts.* In the old Latin version of *rnæus*, lib. i. cap. 20, the word is used his sense, concerning *Simon Magus*, † *Origen* applies the particip. περιεργμενοι in the same view, to which he ses απεριεργον ηθος, a life *free from curiosities.* The Greek writers also d by *Wolfius* and *Wetstein* on Acts 19, use the adjective περιεργος in an e sense for *one who uses curious* or *ical* arts; and from *Plato*, Apol. rat. § 3, edit. *Forster*, we learn, that accusers of *Socrates* alleged that Σωκρης αδικει, και ΠΕΡΙΕΡΓΑΖΕΤΑΙ ν τα τε υπο γην και τα επεραν. Socrates does wrong, and is *over-curious* by ching what is under the earth and it is in heaven." "*Philostratus, Chrysm*, and a variety of *more ancient authors*, quoted by many, and particularly Mr. *Biscoe* (at *Boyle's* Lect. ch. viii. p. 290—293.), have mentioned *the esian letters* (Εφεσια γραμματα); ning by them the *charms* and other *of a magical kind*, which the inhabis of that city professed: And as these ties were in so much reputation e, it is no wonder that the *books* that ght them, how contemptible soever might be in themselves, should bear *nsiderable price.*" *Doddridge.* See *Wetstein*, who cites a number of the ek writers who have mentioned the σια γραμματα.

χομαι, from περι *about*, and ερχομαι o.
go *about* or *round, to coast round.* occ. s xxviii. 13.
ansitively, with an accusative, *To go t*, or *from one place to another.* occ. m. v. 13.
o *go* or *wander about*, occ. Acts 13. Heb. xi. 37.
ω, from περι *about*, and εχω *to have*,

matoria quoque & agogima, & qui dicuntur & oniropompi, & quæcunque sunt alia perierga *studiosè excercentur.*"
Whitby's Note.

I. *To contain*, as a writing. occ. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So *Josephus*, Ant. lib. xiv. cap. 12, § 2. Διαταγμα ΠΕΡΙΕΙΧΟΝ ταυτα, A decree *containing* these things or orders;" and lib. xi. cap. 4, § 9, Η μεν ΕΠΙΣΤΟΛΗ ταυτα ΠΕΡΙΕΙΧΕΝ.

In 1 Pet. ii. 6, seven MSS, one of which ancient, for εν τη γραφη have η γραφη, so Vulg. Scriptura. But *Er. Schmidius*, retaining the common reading, supplies Θεος as the Nom. case to περιεχει, *Wherefore (God)* saith summarily *in the Scripture.* But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement or of altering the received reading. *Raphelius* has observed, that the simple V. εχειν is very frequently used for *being, subsisting*, particularly by *Herodotus*; and *Kypke* cites *Josephus*, Ant. lib. xi. cap. 4. [§ 7, edit. *Hudson*] applying the compound V. act. περιεχει for the pass. περιεχεται *is contained.* "I send to you a copy of the letter, which I found among the records of *Cyrus*, και βουλομαι γενεσθαι παντα καθως ΕΝ ΑΥΤΗι ΠΕΡΙΕΧΕΙ, and I will that all things be done, as *it is contained in it*, [quemadmodum in eis prescriptum est. *Hudson*]" The ancient Syriac version in 1 Pet. ii. 6, has אמיר הוא גיר בכתובא, *For it is said in the Scripture.*

II. *To seize, possess, surround*, as astonishment. occ. Luke v. 9, Θαμβος γαρ περιεσχεν αυτον, *For astonishment* possessed or surrounded *him. Grotius* observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See *Homer*, Il. iii. 342. and Il. iv. lin. 79.

Περιζωννυμι, from περι *about*, and ζωννυμι *to gird.*

I. *To gird round* or *about*, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Αναζωννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence

II. *The loins girded*, Luke xii. 35, denote figuratively and spiritually *readiness* to receive, and, as servants, to attend upon

ou

our heavenly Master. See *Grotius* on the place. And Eph. vi. 14, the Christian soldiers are directed to have *their loins girded about* with truth, i. e. with uprightness and sincerity of heart, in allusion to the "*military girdle*, which was not only an ornament, but a defence, as it hid the gaping *joints of the armour*, and kept them close and steady, as well as fortified the *loins* of those that wore it, and rendered them more vigorous and fit for action." See *Doddridge* and *Wetstein* on the place. Comp. Οσφυς III. *Homer* mentions the ζωστηρ or *girdle* among the *defensive armour* of the ancient Greeks, Il. iv. lin. 186, 215. Comp. Il. ii. lin. 479.

Περιθεσις, ιος, att. εως, ἡ, from περιτιθημι *to put about, put on.* Comp. Περιβαλλω. *A putting on.* occ. 1 Pet iii. 3.

Περιϊστημι, from περι *about*, and ιστημι *to stand.*

I. *To stand round about.* occ. John xi. 42. Acts xxv. 7.

II. Περιϊσταμαι, Pass. *To stand round about*, and hence *to restrain, repress. Raphelius* shews it is thus used by *Polybius;* and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that περιϊσταμαι signifies *to avoid, decline, stand aloof*, as it were, or *at a distance.* Thus *Josephus*, Ant. lib. i. cap. 1, § 4, says, that "God asked *Adam*, after his transgression, why he, who formerly delighted in his company, νυν φευγει ταυτην και ΠΕΡΙΙΣΤΑΤΑΙ, now flies from and *avoids* or *shuns* it." So *Lucian*, Hermotimus, tom. i. p. 619. "But if at any time hereafter I should happen, against my will, to meet a philosopher in my way, ἁτως εκτραπησομαι και ΠΕΡΙΣΤΗΣΟΜΑΙ, ὡσπερ τες λυτλωνίας των κυνων, I will turn out of the way and *avoid* him, as people do mad dogs." See other instances in *Wetstein.* And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of παραιτου, 1 Tim. iv. 7. 2 Tim. ii. 23, and of εκλεπομενος, 1 Tim. vi. 20. (comp. 1 Tim. i. 4. Tit. i. 14.) occ. 2 Tim. ii. 16. Tit. iii. 9. See also *Hammond* on 2 Tim. ii. 16, and *Suicer* Thesaur. in Περιϊσταμαι.

Περικαθαρμα, ατος, το, from περικαθαιρω, *to purge* or *cleanse all around*, or *thoroughly*, (used by the LXX, Deut. xviii. 10. Jos. v. 4, and by *Josephus*, De Bel. lib. v. cap. 1. § 3.) which from περι *around* intens. and καθαιρω *to cleanse, purge Filth*, or else, *an human expiatory* occ. 1 Cor. iv. 13, *We are made* περικαθαρματα, as the filth *of the (and are)* the off-scouring *of all things this day.* Thus our Translators. must be confessed, that the expre of the Apostle in this passage seem similar to those of the Prophet Jere Lam. iii. 45, *Thou hast made us* (a off-scouring (Heb. סחי) *and* refuse (מאוס) *in the midst of the people:* B terms περικαθαρματα and περιψημα also refer to the *human expiatory fices* which were offered among the G and Romans, or, to borrow the wo *Doddridge*, may signify those "wr who, being taken from the dregs people, were offered as *expiatory sac* to the infernal deities among the Ge and loaded with curses, affronts, a juries, in the way to the altars at they were to bleed. *Suidas* says, that wretched victims were called καθαρ as their death was esteemed an *expi* And when their ashes were throw the sea, the very words Γινε Περι Γινε Καθαρμα, *Be thou a propiti* were used in the ceremony." Com ριψημα. I do not, however, find these *human victims* are in any of th fane Greek writers called by the pound name περικαθαρματα; and fore instead of ὡς περικαθαρματα in iv. 13, I would rather, with the College MS cited by *Mill* and *We* read ὡσπερ καθαρματα, or with *Leicester* and the edition of *Er. Schm* ὡσπερει καθαρματα. See *Wetstein's* Var. on the place, and comp. xv. 8. In defense, however, of the mon reading, it may be observed the LXX use περικαθαρμα for the כפר *a ransom, expiation*, Prov. xi and if this reading be embraced, θαρματα will be best explained same sense as καθαρματα, conc which the reader may not be disp to see some further account.

The Scholiast then on *Aristophanes* lin. 453, speaks thus: ΚΑΘΑΡΙ ελεγον οι επι ΚΑΘΑΡΣΕΙ λιμω τι τινος ἑτερας νοσε θυομενοι τοις Τελι δε το εθος και παρα Ῥωμαιοι

πε Λεῖαι δε και ΚΑΘΑΡΙΣΜΟΣ. who were sacrificed to the Gods for ation or *purification* of some famine, other calamity, were called ΚΑ-ΙΑΤΑ PURIFIERS. This custom se prevailed among the Romans. s also called ΚΑΘΑΡΙΣΜΟΣ A FICATION." Id. in Equites, lin. Ετρεφον γαρ τινας Αθηναιοι λιαν και αχρηστους, και εν καιρῳ συμ-τινος επελθοντος τῃ πολει, λοιμοῦ ἡ τοιουτου τινος, εξουν ταῦτας ἑνεκα ΦΑΡΜΑΚΟΝ τῳ μιασμαῖος, ὡς και καλουν ΚΑΘΑΡΜΑΤΑ. For the *ians* kept some very mean and use-rsons, and in the time of any cala-such as a plague or the like, com-the city, they, in order to *purify* elves from the pollution, sacrificed whom also they called ΚΑΘΑΡ-A PURIFIERS."

people of *Marseilles*, originally a m Colony, had a like custom; for rn from *Servius* on the 3d Æneid, s often as they were afflicted with stilence, they took a poor person, *ffered himself willingly*, and kept whole year on the choicest food at blic expense. This man was after-dressed up with vervain, and in the vestments, and led through the where he was loaded with execra-that all the misfortunes of the State rest on him, and was then thrown e sea.

Mexicans had a similar custom of g a man a year, and even *wor-g* him during that time, and then cing him. See *Picart's* Ceremonies eligious Customs of all Nations.

ese customs many reflections must to the intelligent and Christian . And I further remark with the d *Spearman*, in his Letters on the gint, p. 411, Note, that such sa-s as these, being called by the s ΚΑΘΑΡΜΑΤΑ PURIFIERS, ely answer to the ברית, or *purifica-crifice* of the Hebrews; to which be proper to add, that as Christ he O. T. called ברית, Isa. xlii. 6. ; so in the New, *His blood* is said ΛΡΙΖΕΙΝ to cleanse *us from all sin*, 1 i. 7; and it is declared, Heb. i. 3, *le made* ΚΑΘΑΡΙΣΜΟΝ a purify-ing or cleansing *of our sins*. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. ברית a *feminine* N. it is no more impropriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the *neut.* N. καθαρμα for their supposed *purification-sacrifices* of *men*; especially if it be considered that feminine nouns in Heb. often answer to neuter ones in Greek.

Περικαλυπτω, from περι *about*, and καλυπτω *to cover*.

I. *To cover round about, overlay on every side*, as with gold. occ. Heb. ix. 4.

II. Transitively, *To cover*, as the face. occ. Mark xiv. 65.

III. Transitively, *To blindfold a person*. occ. Luke xxii. 64. This seems to have been an usual practice with regard to *condemned criminals*. See Esth. vii. 8, and *Heb.* and *Eng.* Lexicon in חפה I.

Περικειμαι, from περι *about*, and κειμαι *to lie, be put*.

I. *To be put about* or *round*. occ. Mark ix. 42. Luke xvii. 2.

II. *To surround*. occ. Heb. xii. 1.

III. With an accusative following, *To be encompassed* or *surrounded with*. occ. Acts xxviii. 20. Heb. v. 2. The profane writers use the same construction. See *Wetstein* on Heb. and *Kypke* on Acts and Heb.

Περικεφαλαια, ας, ἡ, from περι *about*, and κεφαλη *the head*.

A head-piece, a helmet, a defensive armour of the head. occ. Eph. vi. 17. 1 Thess. v. 8.

Περικρατης, εος, ες, ὁ, ἡ, from περι intens. and κρατεω *to lay hold of*.

That hath obtained his desire or *purpose*, compos, *a master of*, occ. Acts xxvii. 16.

Περικρυπτω, from περι *about*, and κρυπτω *to hide*.

To hide, conceal. occ. Luke i. 24, where *Campbell*, "*lived in retirement*."

Περικυκλοω, ω, from περι, *about*, and κυκλοω *to surround*.

To surround on all sides, to compass round. occ. Luke xix. 43.

Περιλαμπω, from περι *about*, and λαμπω *to shine*.

To shine round about. occ. Luke ii. 9. Acts xxvi 13.

Περιλειπω, from περι intens. and λειπω *to leave*.

To leave comparatively few. Περιλειπομαι, *To be left*, i. e. alive, *when many others*

others are dead. occ. 1 Thess. iv. 15, 17. So *Wetstein* cites from *Herodian*, II. i. 16, (or lib. ii. § 4. edit. *Oxon.*) Μονος τε των πατρωων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φιλων ετι. And being the only one of his father's friends who was still *left*."

Περιλυπος, ε, ὁ, ἡ, from περι intens. or *about*, and λυπη *sorrow*.

Exceedingly sorrowful, or *surrounded with sorrow on all sides.* Mat. xxvi. 38, & al. This word is often used by the Greek writers, as may be seen in *Wetstein*.

Περιμενω, from περι *for*, and μενω *to remain, wait*.

Transitively, with an accusative, *To wait for.* occ. Acts i. 4.

It is used in the same manner by the Greek writers. See *Wetstein*.

Περιξ, Adv. from περι *about, round about*.

Round about. With the prepositive article used as an adjective, *Circumjacent.* occ. Acts v. 16. Thus *Josephus*, De Bel. lib. ii. cap. 19. § 1. and § 4. ΤΑΣ ΠΕΡΙΞ κωμας, *The circumjacent* villages." So lib. iii. cap. 7. § 1.

Περιοικεω, ω, from περι *about*, and οικεω *to dwell*.

To dwell round about. occ. Luke i. 65.

Περιοικος, ε, ὁ, ἡ. See Περιοικεω.

Περιοικοι, οι, Plur. *Persons dwelling round about, neighbours,* accolæ, vicini. occ. Luke i. 58.

Περιουσιος, ε, ὁ, ἡ, from περιουσια *abundance*, from περι *beyond*, and ουσια *being*.

Abundant, excellent, peculiar. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it, in order to express the Heb. סגלה *a peculium, a peculiar treasure* or *property*, for which Heb. word they use the adjective περιουσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περιουσιασμος *a peculium*, Ps. cxxxv. 4. Eccles. ii. 8. Λαος περιουσιος, "*A supernumerary people*, a people wherein God had a *superlative propriety* and *interest above* and *besides* his common interest to [in] all the nations of the world," says the learned *Jos. Mede*, p. 125, fol. See also *Wolfius*, and *Suicer* Thesaur. on the word. occ. Tit. ii. 14.

Περιοχη, ης, ἡ, from περιοχα perf. mid. (if used) of περιεχω *to contain*.

A passage, or *portion*, of Scripture namely. occ. Acts viii. 32. The profan ters use it in like manner for a *pe sentence* in a writing or book. Se stein on Acts.

Περιπατεω, ω, from περι *about*, and *to walk*.

I. *To walk, walk about.* See Mat. ix. 5. xi. 5. Mark viii. 24. xii. 38. v. 8. Rev. ii. 1. On Luke xi. 4 *Bowyer*. Acts iii. 12, πεποιηκοσι ριπατειν αυτον. "The constructio seem unusual, I believe πεποιηκοσι i resolved into, and is the same as if been written, ποιηταις ουσι, that is, ουσι: and then TOT περιπατειν is So Ps. xxvii. 13, πιστευω του ιδειν, f πιστιν του ιδειν. Acts xxvii. 1. Ὡς δ θη του αποπλειν ἡμας, i. e ὡς εξενετ του αποπλειν, which may be ex by that in ch. xx. 3, εξενετο γνω ὑποστρεφειν. Several other like ins may be brought. So in Latin, *illu ticipavit sui consilii*, i. e. *illum fecit cipem sui consilii*." *Markland* in *B* Conject.

II. *To walk*, in a figurative sense, *t verse, have one's conversation.* John vi. 66, Ουκετι μετ' αυτου περιεπατ *longer* walked with or accompanie

III. *To converse, behave, live.* Rom. viii. 1, 4. 2 Cor. x. 2. Eph. v. 2 v. 16. 1 John i. 7. ii. 6, & al. The use it in this last sense, 2 K. xx. cles. xi. 9, for the Heb. התהלך *to walk*; not that this applicati περιπατεω is peculiar to the *helle* style; for *Blackwall*, Sacred C vol. ii. p. 18, cites *Isocrates* appl in the same manner: Ατοπον γ μεν ουσιαν εν ταις οικιαις, την δε φανεραν εχοντα ΠΕΡΙΠΑΤΕΙΝ. absurd for a man *to live in the* having his goods secured at hom his mind exposed." Ad Demon. edit. *Fletcher*. So *Arrian*, Epictet. cap. 19. Τι ουν—περιτιθεμενοι σχημα τριον, ΠΕΡΙΠΑΤΕΙΤΕ κλεπται κ ποδυται των ενδεν προσηκοντ μαιων και πραγματων; Why the assume a strange character, an *about* or *live* like thieves and r usurping names and things which at all belong to you?"

Περιπειρω, from περι *round abo* πειρω *to pierce through*.

To pierce or *stab through*, properly *on all sides*, or *all over*, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In *Homer* also the particip. perf. pass. of the simple V. περάω is in like manner joined with ὀδύνῃσι, Ionic for ὀδύναις, Il. v. lin. 399, ΟΔΥΝΗΣΙ ΠΕΠΑΡΜΕΝΟΣ, *With sorrows pierced.* But *Josephus* uses the compound V. περιπείρω in it's proper sense, De Bel. lib. iv. cap. 7, § 4, speaking of the *Gadarenes*, ΠΕΡΙΕΠΕΙΡΟΝΤΟ δὲ τοῖς ἐκείνων βέλεσιν, They were *pierced through on all sides* (undique transfigebantur, *Hudson.*) with the Roman darts." And for other instances of the Greek writers applying it both in a proper and a figurative sense, see *Wetstein*, and *Kypke*.

Περιπεσεῖν, from περὶ *about*, and obsol. πεσεῖν *to fall.*

To fall into or *among*. An obsolete and irregular V. whence in the N. T. we have 2 aor. περιέπεσον, &c. See under Περιπίπτω.

Περιπίπτω, from περὶ *round about*, and πίπτω *to fall.*

I. With a dative following, *To fall into* or *among* properly, says *Mintert*; so *to fall into* any thing, as *to be overwhelmed*, and covered with it *on all sides* and *all around.* occ. Luke x. 20. Jam. i. 2. *Raphelius* and *Wetstein* on these two texts shew that the best Greek writers apply this V. in the same manner. I add from *Josephus*, De Bel. lib. iii. cap. 9. § 5. Τοῖς πολεμίοις ΠΕΡΙΠΙΠΤΕΙΝ, *To fall among the enemies*; and lib. vii. cap. 7, § 1. Μεγάλαις συμφοραῖς—ΠΕΡΙΠΕΣΕΙΝ, *To fall into* great *misfortunes.*"

II. As a term of *navigation*. *To fall into, be driven into.* occ. Acts xxvii. 41. "Ships, says *Raphelius*, are said περιπίπτειν when they are *driven* any where by the violence of a tempest;" and he cites *Herodotus*, lib. vii. cap. 108. Αἱ δὲ περὶ αὐτὴν τὴν Σηπιάδα ΠΕΡΙΕΠΙΠΤΟΝ, αἱ δὲ εἰς Μελιβοίαν πολιν, αἱ δὲ εἰς Κασθαναίην ἐξεβράσσοντο· Ην τε τὴ χειμωνος χῆμα ἀρρηκτον· Some of the ships *were driven* or *dashed* (illidebantur, *Raphelius*) on Sepias itself, others were hurried to the city of Melibœa, others to Casthanea; for the violence of the tempest was irresistible." *Wetstein* produces from *Arrian* an expression still more similar to that in Acts, ΠΕΡΙΠΙΠΤΕΙΝ ΕΙΣ ΤΟΠΟΥΣ πετρωδεις.

Περιποιεω, ω, from περι denoting *acquisition*, and ποιεω *to make.*

To acquire, gain. Περιποιεομαι, ωμαι, Mid. *To acquire, gain, purchase*, "acquiro, meum facio, emereor," *Mintert.* occ. Acts xx. 28. 1 Tim iii. 13.

Περιποιησις, ιος, att. εως, ἡ, from περιποιεω.

I. *An acquiring, obtaining, purchasing*, occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9, where λαος εις περιποιησιν, *a people for an* acquisition or purchase, means *a people* acquired or purchased *to himself in a peculiar manner.* So the LXX in Mal. iii. 17, Εσονται μοι, λεγει Κυριος Παντοκρατωρ—ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ, *They shall be to me, saith the Lord Almighty*—for an acquisition; where περιποιησιν answers to the Heb. סגלה *a peculium, a peculiar property*; and in this view περιποιησεως alone without λαος, Eph. i. 14, means, I think, *the people* acquired or purchased, *the Church which* περιεποιησαῖο he hath purchased *with his own blood*, Acts xx. 28. See *Wolfius* and *Doddridge* on Eph.

II. *A saving* or *preserving*. occ. Heb. x. 39. Thus the word is used by the profane writers; and in the LXX, 2 Chron. xiv. 13, for the Heb. מחיה *a preserving*, or *preserving alive*, in which sense the V. περιποιεω is very frequently applied in that version. The purest Greek writers, cited by *Wetstein* on Acts xx. 28, and by *Raphelius* on Heb. x. 39, use the V. in the same manner.

Περιρήγνυμι, or περιρρήσσω, from περὶ *about*, and ῥήγνυμι or ῥήσσω *to break, tear. To tear off, strip off by tearing.* occ. Acts xvi. 22. It was agreeable to the Roman custom for the officers to *tear off* the clothes of criminals before they scourged them, as may be seen in *Grotius*, *Whitby*, and *Doddridge* on the place; and in Mr. *Biscoe*. *Boyle's* Lecture, ch. ix. § 4. p. 347. So *Wetstein*, among other instances, cites from *Plutarch* in Public. p. 99. F. Οἱ δὲ [ὑπηρεται] εὐθυς συλλαβοντες τας νεανισκας, ΠΕΡΙΕΡΡΗΓΝΥΟΝ ΤΑ ΙΜΑΤΙΑ—ῥαπίσμις ἐξαινον τα σωματα. But the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs." See also *Wolfius* on Acts.

Περισσως,

Περισπαω, ω, from περι about, around, and σπαω to draw.
Properly, *To draw different ways at the same time;* hence, *To distract with different cares and employments at the same time,* one *drawing,* as it were, one way, and another, another. Comp. Μεριμνα. occ. Luke x. 40. In Ecclus. xli. 2, we have the phrase ΠΕΡΙΣΠΩΜΕΝΩι ΠΕΡΙ ψυχων, and in *Diodorus Sic.* lib. i. ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΥΣ. See more in *Wolfius* and *Wetstein.*

Περισσεια, ας, ἡ, from περισσευω.

I. *Abundance.* occ. Rom. v. 17. 2 Cor. viii. 2. x. 15, Εις περισσειαν. "*So as to abound* yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else providence may lead us." *Doddridge.*

II. *Superfluity.* occ. Jam. i. 21. Comp. under Κακια I.

Περισσευμα, ατος, το, from πεπερισσευμαι perf. pass. of περισσευω.

I. *Abundance, exuberance, overflowing.* occ. Mat. xii. 34. Luke vi. 45. 2 Cor. viii. 14, twice.

II. *Somewhat remaining over and above.* occ. Mark viii. 8.

Περισσευω, from περισσος.

I. In a neuter sense, *To abound, be abundant.* See Mat. v. 20. Mark xii. 44. Luke xii. 15. xxi. 4. 2 Cor. i. 5.

II. *To remain over and above.* Mat. xiv. 20. xv. 37. Luke ix. 17.

III. *To increase, be increased.* Acts xvi. 5. Comp. 1 Thess. iv. 10.

IV. With a genitive following, *To abound in, have abundance of, to have enough and to spare,* Luke xii. 15. Comp. Rom. xv. 13.

V. In a transitive sense, governing an accusative, *To cause* or *make to abound.* 2 Cor. ix. 8. 1 Thess. iii. 12. So περισσευομαι, pass. *To be caused* or *made to abound.* Mat. xiii. 12. xxv. 29.

VI. *To be better,* i. e. than others in the sight of God. 1 Cor. viii. 8, where, says Bp. *Pearce,* "I read with the Alex. and some other Gr. MSS [*Wetstein* and *Griesbach* cite but *one* more οτε γαρ εαν μη φαγωμεν, περισσευομεν, οτε εαν φαγωμεν υστερουμεθα; and render it, *for neither if we eat not, are we the better; nor if we eat, are we the worse:* and the Copt. version agrees with this, as do the Lat. MSS in general. Undoubtedly the particle μη belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols.

Περισσος, η, ον. The Greek Etymologists derive it from περι denoting *very much, exceedingly.* (See under Περι III. 5.) The reader will consider for himself, whether it may not, with equal probability at least, be derived from the Heb. פרץ *to spread abroad,* or from פרץ *to spread abroad, increase abundantly.*

I. *Abundant.* occ. John x. 10, where περισσον may be the accus. fem. attic. agreeing with ζωην. Εκ περισσου, *Abundantly,* q. d. *of abundance.* So *Lucian,* Pro. Merc. Cond. tom. i. p. 514. ΕΚ ΠΕΡΙΤΤΟΥ, occ. Mark vi. 51. Eph. iii. 20. 1 Thess. iii. 10. v. 13. In which three latter texts the phrase ὑπερ εκ περισσου, or, as some editions read in the two last, ὑπερεκπερισσου, is very emphatical, denoting *very exceedingly,* q. d. *above the greatest abundance, superabundantly.* The language of the Apostle seems to labour for an expression sufficiently strong. The compound adv. ὑπερεκπερισσως is used by *Clement,* 1 Cor. § 20, in the same sense.

II. *Over and above, more, exceeding,* occ. Mat. v. 37. Εκ περισσου, *Moreover.* occ. Mark xiv. 31.

III. *Excellent, extraordinary,* eximius. occ. Mat. v. 47. Thus frequently used in the profane writers.

IV. *Superfluous.* occ. 2 Cor. ix. 1.

V. Περισσον, το, *Advantage, prerogative, privilege, "pre-eminence," Macknight.* occ. Rom. iii. 1, where *Wetstein* shews, that το περιττον is applied in the like sense by *Galen,* De Usu Partium. III.

Περισσοτερος, α, ον, Comparative from περισσος.

I. *More abundant, greater, more,* occ. Mat. xxiii. 14. Luke xii. 4. 48. xx. 47. 1 Cor. xii. 23, 24. 2 Cor. ii. 7. In this last text it denotes *too* much, *over* much, a sense in which the learned reader needs

informed, that comparatives are
quently used both in Greek and
Περισσοτέρον neut. adverbially.
bundantly, more. occ. Mark vii.
'or. xv. 10. 2 Cor. x. 8. Heb. vi.
15.
xcellent, greater, more. occ. Mat.
.uke vii. 26.
ως, A comparat. adv. from περι-
ος.
bundantly. Mark xv. 14. 2 Cor.
al.
uperlative sense, as comparatives
en used, *Very much, especially.*
may be understood, 1 Thess. ii.
b. ii. 1. xiii. 19.
Adv. from περισσος.
ntly, exceedingly. occ. Acts xxvi.
k x. 26. The correspondent word
xix. 25, is σφοδρα *very much.*
the more. occ. Mat. xxvii. 23.
ας, ή.
, *a pigeon.* Mat. iii. 16. x. 16.
, & al. The Greek Etymologists
usly derive it from περισσως * εραν,
exceedingly, on account of this
scitiousness, say they; whence it
iently sacred to *Venus*: but why
dmit this etymology, should we
ıer say, on account of it's *remark-*
njugal love and fidelity to it's
o which the ancients have borne
nt witness (as may be seen in
t, vol. iii. 23.) and which is even
to in Scripture, Cant. ii. 14.
i. 9? But perhaps we may with
more probably derive περιστερα
ερισσως τρεειν, *trembling exceed-*
for this is a very *fearful* bird, as
ırked not only in the S. S. Hos.
† Ezek. vii. 16, but frequently in
fane writers. Thus in *Ovid* the
Arethusa, speaking of herself, and
hcus pursuing her, Metam. lib. v.
, lin. 604, &c.

urrebam, sic me fera ille premebat,
re accipitre pennâ trepidante columba,
accipiter trepidas [illegible] columbas.
I flee, and so did he pursue,
the fearful dove with trembling wing,
the falcon rapidly pursues.

, by the way, from the Heb. חרח *to be hot.*
e observe the Heb. כלם הכנית are by the
ndered *omnes* trepidi, all of them *trem-*
y *Junius*, trepidantes *omnes*.

Aud *Homer*, Il. xxii. lin. 139,—142,

Ηύτε κίρκος ὀρεσφιν ἑλαφρότατος πετεηνῶν,
Ῥηΐτην οἰμήσῃ μετὰ ΤΡΗΡΩΝΑ φῶτα αἰεί·
Ἠὲ δ' ΤΠΑΙΘΑΦΟΒΕΙΤΑΙ, ὁδ' ἀγχιθορὼν ὀλίγησιν
Ταρφὺ' ἐπαΐσσει, ὀτρύνει τε ἑ θυμὸς ἀνωγεῖν.
Thus at the *panting dove* a falcon flies,
(The swiftest racer of the liquid skies,)
Just when he holds or thinks he holds his prey,
Obliquely wheeling thro' th' aerial way;
With open beak and shrilling cries he springs,
And aims his claws, and shoots upon his wings.
POPE.

I add further with the learned *Bochart*, that τρηρων, which *Homer* not only in the above lines, but in other ‡ passages, uses for *a dove* or *pigeon*, is by *Athenæus*, *Eustathius*, *Hesychius*, &c. derived from τρεειν *to tremble*, and thus corresponds to the compound name περιστερα, which also in this view agrees with the Heb. name of *a dove*, יונה, from יגה *to oppress*. See more of this bird, and what the Scriptures say of it, in *Bochart*, vol. iii. 8, &c. and in *Suicer* Thesaur. under Περιστερα.

Περιτεμνω, from περι *round about*, and τεμνω *to cut, cut off*.

To cut off round, i. e. the prepuce, *to circumcise*. Luke i. 59. ii. 21. John vii. 22, & al. freq.

In this sense it is not only very frequently used by the LXX for the Heb. מל or מול *to circumcise*, but is thus applied by *Herodotus*, lib. ii. cap. 104, and *Diodorus Siculus*, lib. i. See *Grotius* De Verit. Relig. Christ. lib. i. § 16. Not. 70, 71, and *Herm. Witsii* Ægyptiaca, lib. i. cap. 7, § 1. Comp. iib. iii. cap. 6, § 2, 8, 9, 10.

II. It denotes, spiritually, *the mortification of the sins of the flesh*. Col. ii. 11.

Περιτιθημι, from περι *about*, and τιθημι *to put*.

To put about or *round*. See Mat. xxi. 33. xxvii. 28, 48. Mark xv. 17. (comp. Ecclus. vi. 31, or 33.) 1 Cor. xii. 23, where *Raphelius* observes, that "τιμην περιτιθεναι signifies in general *to shew* or *give honour*, honorem exhibere: But in this passage, by a metonymy, *to cover over with a garment* those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour*. Properly

‡ See *Dammi* Lexic. in Τρηρων, col. 2351.

περιτιθεναι is spoken of raiment, Mat. xxvii. 28, but is very often in *Polybius* applied metaphorically, as p 478, lin. 13. ΠΕΡΙΘΕΝΤΑΣ εκεινῳ ΤΗΝ ΒΑΣΙΛΕΙΑΝ, *investing* him with the *kingdom*; p. 572, lin. 5. Την ὁλης της Ασιας ΑΡΧΗΝ Σελευκῳ ΠΕΡΙΘΕΙΝΑΙ, to *invest* Seleucus with the *government* of all Asia, &c." *Wetstein* shews, that the very phrase τιμην περιτιθεναι is used by *Dionysius Halicarn.* and *Sextus Empiricus*. Comp. also *Kypke*.

The LXX use περιθησουσι τιμην for the Heb. יתנו יקר *shall give honour*. Esth. i. 20.

Περιτομη, ης, ἡ, from περιτετομα perf. mid. of περιτεμνω *to circumcise*.

I. *Circumcision, cutting off the prepuce*. John vii. 22, 23, & al. freq. Οἱ εκ περιτομης, *They of the circumcision*, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Εκ I. 2.

II. The abstract being put for the concrete. *Persons circumcised*, i. e. the Jews, as opposed to the *uncircumcised* Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and *Bowyer* there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16 xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called *the circumcision made without hands*, and *the circumcision of Christ*, as being what he both requires and performs. See *Macknight*.

IV. *The persons* thus *spiritually circumcised*. Phil. iii. 3. Comp. Sense II.

Περιτρεπω, from περι *about*, and τρεπω *to turn*.

Transitively, *To turn about, turn, drive*. occ. Acts xxvi. 24.

Περιφερω, from περι *about*, and φερω *to carry*.

To carry or *bear about* or *hither* and *thither*, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. Eph. iv 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παραφερω.

Περιφρονεω, ω, from περιφρων *very wise*, (which from περι intens. and φρην *mind, wisdom*). Also, *a despiser, contemner*; thus used by *Josephus*, De Maccab. § 9. Ησαν γαρ ΠΕΡΙΦΡΟΝΕΣ των παθων. For they were *despisers of*, i. e. they *despised*, sufferings."

To despise, contemn, as persons, who think themselves *very wise*, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 12, where we have καταφρονειτω; and the Scholiast on *Aristophanes*, Nub. lin. 225, says of Περιφρονω, ισον τῳ καταφρονω, it is equivalent to καταφρονω *to despise*." So *Plutarch*, cited by *Scapula* and *Wetstein*, has ΠΕΡΙΦΡΟΝΗΣΑΙ των Λακεδαιμονιων, *to despise* the Lacedemonians."

Περιχωρος, ου, ὁ, ἡ, from περι *about, round about*, and χωρα *a country*.

A neighbouring, or more strictly *a circumjacent, country*, γη being understood, *a country round about, the environs*. Mat. iii. 5. xiv. 35.

Περιψημα, ατος, το, from περιψαω *to scour* or *scrape off all around*, "circumcirca abstergo vel defrico," *Scapula*, from περι *about*, and ψαω *to scour* or *scrape off*, which may be considered either as a word formed from the sound, or as a derivative from the Heb. מעך *to scrape*. Comp. Ξεω.

I. Properly, *Off-scouring, filth scoured off*. Hence

II. It was by the Heathen applied to those wretched men who, after suffering all kind of indignities, were offered as **expiatory sacrifices* to their Gods; and St. Paul applies the word to the Apostles of Christ. occ. 1 Cor. iv 13; as *Ignatius* doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περικαθαρμα.

Περπερευομαι, from περπερος, which *Hesychius* explains ὁ μετα βλακειας εταιρομενος, *he who sets up himself, and is at the same time indolent and contemptible*; and περπερος may with great probability be deduced from a reduplication of the Heb. נאד, which as a V. signifies *to glorify*,

* *Suidas* in the word Περιψημα— Ουτως ελεγετο παρ' αναυτοις συνηθως των κακων. ΠΕΡΙΨΗΜΑ ἡμων γενου, ητοι σωτηρια και απολυτρωσις. Και ανεκαλει τῃ Θαλασσῃ, ωσανει τῳ Ποσειδωνι Θυσιαν αποτινων. They said thus to him who was every year devoted for the averting of calamities, 'Be thou our περιψημα, i. e. *our salvation and redemption*,' and then they threw him into the sea, as a *sacrifice* to *Neptune*. Comp. *Photii* Amphiloch. in *Wolfius* Cur. Philol. vol. v. p. 742.

make

make glorious, and in Hith. *to glorify oneself, glory, boast.*

To vaunt, or *boast oneself. Hesychius* explains περπερευεται by καταιρεται, sese effert, *sets up itself*, and *Œcumenius* by αλαζονευεται, *boasteth* or *vaunteth itself*. *Casaubon*, however (p. 183. Casaubonian. cited by *Wolfius*), observes, that περπερευεσθαι has not exactly the same sense as αλαζονευεσθαι, the latter signifying *to boast falsely of excellencies which one has not*, the former, *to make too great an ostentation of those one really has. Wolfius* further remarks, that περπερευεται implies *boasting* or *vaunting oneself in words*, and that it is different from φυσιουται, which denotes *pride* or *elation of mind*. The Vulg. renders περπερευεται by perperàm *agit*, which seems to have led some persons into the mistake (for such I think it is), that περπερευεσθαι was formed from the Latin perperàm. It seems rather a pure Greek word. The adjective περπερος is found both in *Polybius* and *Arrian*, the former of whom applies it in such a * connection as determines it's meaning to be *boasting, a boaster, bragger*, or the like; and *Wetstein* has produced the verb itself from *Marcus Antoninus*, V. 5. Αρεσκευεσθαι και ΠΕΡΙΠΕΡΕΤΕΣΘΑΙ και τοσαυτα φιλαζεσθαι τη ψυχη; and long before the time of this emperour, who lived in the second century, *Cicero* had used the compound verb εμπερπερευεσθαι in his 14th Epist. to *Atticus*, lib. i. (edit. *Gruter* and *Olivet*) "*Ego autem ipse, Dii boni! quomodo* ενεπερπερευσαμην *novo auditori Pompeio?* Where, according to Dr. † *Middleton*, ενεπερπερευσαμην signifies, that *he exerted himself with all the pride of his eloquence* before his new hearer, *Pompey*; or, as *Suicer* more particularly explains it, that ‡ *he set himself off, and vaunted in a juvenile kind of manner; that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor.* occ. 1 Cor. xiii. 4, where see *Wolfius* and *Wetstein*.

Περυσι, An Adv. of time, from περαω *to pass, pass through.*

The past year, last year. So *Demosthenes*, ΠΕΡΥΣΙ επιδημων, residing *last year*;" and *Philostratus*, ειδον αυτον ΠΕΡΥΣΙ, I saw him *last year*." See more in *Mintert*'s Lexicon and *Wetstein*'s Note on 2 Cor. viii. 10.

In the N. T. it is used only with απο preceding, Απο περυσι, *From last year, a year ago.* occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑΩ, ω, from the Heb. פתח *to open.*

I. *To open, expand, stretch out.* Thus used in the profane writers. See *Scapula*'s and *Hederic*'s Lexicons.

II. Πεταομαι, ωμαι, mid. or pass. *To fly*, properly *to be expanded, to expand himself* or *his wings in flying.* occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17.

Πετεινον, ε, το, from πεταομαι *to fly.*

A bird, a fowl, which Eng. word is in like manner from the Saxon fleon *to fly.* Mat. vi. 26, & al. freq.

Πετομαι, the same as πεταομαι; see under Πεταω.

To fly. occ. Rev. xii. 14.

Πετρα, ας, ἡ, from πετρος.

A rock. See it's different applications in Mat. vii. 24. xvi. 18, (where see *Whitby* and *Doddridge.*) Mat. xxvii 51, 60. Luke viii. 6. Rom. ix. 33. 1 Cor. x. 4. Rev. vi. 15.

ΠΕΤΡΟΣ, ε, ὁ.

I. *Homer* uses it, constantly I believe, for *a large stone*, i. e. *a piece* or *fragment of a rock*, but such as a strong man might throw. See Il. vii. lin. 270. Il. xvi. lin. 411, 734, and Il. xx. lin 288. Hence Πετρος may not improbably be derived from the Heb. בהר *to divide, separate*, or *be craggy.*

II. *Peter*, the surname of Simon translated into Greek from the oriental Κηφας, which see. John i. 43, & al. freq. On Mat. xvi. 18, we may observe, that as our Lord himself probably used the same original word כיפא in both parts of the sentence (see under Κηφας), so the French translation well expresses both Πετρος and πετραν by the same word *Pierre*; but *Diodati*,

* He is drawing the character of a certain person in his Exc. Leg. 122. and says that he was τοτε δε ιδιαι φυσιν σφοδρα λιλος, και ΠΕΡΠΕΡΟΣ διαρρηδην, in his own nature remarkably noisy, talkative, and *boasting.*

† Life of *Cicero*, vol. i. p. 265, 4to.

‡ "Me ostentavi & quasi juveniliter jactavi, omnibus adhibitis fucis, & ornamentis orationi meæ, quasi exultavi, & placere illi studui." Thesaurus in Περιπερομαι. See also the Note in *Olivet*'s edition of *Cicero.*

Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro*, and πέτραν by *pietra*.

Πέτρωδης, εος, ες, ὁ, ἡ, και το—ες, from πέτρος *a stone*, or perhaps *a rock*. (Comp. Luke viii. 6.)

Stony, rocky. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωριον *place*, or χωρια *places*, are understood.

ΠΕΤΩ, from the Heb. פּחה *to withdraw, decline*; whence also the Latin peto *to tend, incline*.

To fall. An obsolete V. whence in the N. T. we have 1 aor. επεσα, Rev. i. 17. 2 aor. επεσον (* which with *peculiar irregularity* takes the characteristic of the 1 fut.) Rev. v. 8. subj. πεσω, Rev. vii. 16. infin. πεσειν, Luke xvi. 17. particip. πεσων, John xii. 24. 2 fut. mid. πεσουμαι. See under Πιπτω.

ΠΕΤΘΟΜΑΙ, perhaps from Heb. פּתח *to open*.

To ask, enquire. An obsolete V. whence in the N. T. we have 2 aor. επυθομην, infinit. πυθεσθαι, particip. πυθομενος. See under Πυνθανομαι.

Πήγανον, ου, το, from πήγνυμι or πήγω *to fix*. The name of an herb, *Rue*, which Dr. *Quincey* observes is replete with a fat *viscous* juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its *viscidity bridles* those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42.

ΠΗΓΗ, ης, ἡ. The Greek Lexicographers deduce it from πηδαω *to leap up*, because πηδα εκ γης, it *leaps* or *springs* out of the earth, (see John iv. 14.): But it may with much greater probability be derived from the Heb. פּך *to pour out, be diffused*, as waters.

A fountain, or *spring*. See Jam. iii. 11, 12. Mark v. 29. John iv. 14. Rev. vii. 17. 2 Pet. ii. 17.

ΠΗΓΩ, πήγνυμι, either from the Heb. פּגע *to meet, meet with*, or rather by transposition from קפא *to condense, coagulate*, in which senses the Greek πήγω is sometimes used by the profane writers (see *Scapula*), and in the LXX answers to the Heb. קפא, Exod. xv. 8.

To fix, pitch, as a tent. So the word is often applied by the LXX for the Heb. נטה *to expand, stretch out*, and twice for the Heb. נטע *to plant, fix, pitch*; and the phrase σκηνην or σκηνας πηξαι is very common in the purest Greek writers. See *Wetstein*. occ. Heb. viii. 2.

Πηδάλιον, ου, το, from πηδον *an oar*, which from πηδαω *to leap*, as an *oar* is made to do in the water; and this V. may be from the Heb. פּחד *to be agitated*.

A rudder of a ship. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently *two rudders* may be seen abundantly proved in *Bochart*, vol. iii. col. 453, in *Elsner*, and especially in *Wetstein* on Acts xxvii. 40. These *rudders* were a kind of very large and broad *oars* on each side of the hinder part of the ship. See *Scheuchzer*, Phys. Sacr. tab. cclvii. where several such *two-ruddered* vessels are represented to the eye. On Acts xxvii. 40, says the learned *Markland* in *Bowyer's* Conject. "They likewise unloosed the *rudders* (i. e. as well as *cut off the anchors*) and let them too drop. The *rudders*, πηδαλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had *two rudders*."

ΠΗΘΩ, perhaps from the Heb. צעץ *a bruise, wound, hurt*, ץ being changed into ט or ת after the Chaldee and Syriac manner †.

To suffer. An obsolete V. whence in the N. T. we have 2 aor. επαθον, infin. παθειν, particip. παθων. See under Πασχω.

Πηλικος, η, ον, from πη *how?* (which see under Ποιος), and ηλικος *how great*.

How great, of quantity or size. occ. Gal. vi. 11.—of dignity. occ. Heb. vii. 4.

ΠΗΛΟΣ, ου, ὁ, from Heb. פּלשׁ *to roll oneself in dust*; whence also πελασσω *to defile*, from which V. *Eustathius* deduces πηλος.

Mire, mud, clay. John ix. 6. Rom. ix. 21.

ΠΗΡΑ, ας, ἡ, either from φερω *to carry*, or rather perhaps from Heb. פּער *to open*, or פּרע *loose*.

* "Quod peculiare est, & nescio an simile exemplum occurrat in ullo verbo Græco," says the learned *Dupert* on *Theophrast*. Eth. Char. p. 321.

† See my Chaldee Grammar, p. 2, and *Masclef's* Grammatica Chaldaica, p. 4, and—Syriaca, p. 122.

A scrip,

A scrip, a satchel, a little bag to carry provisions in. Mat. x. 10. Mark vi. 8. & al The word is used in the same sense by the Greek writers. Thus *Homer*, Odyss. xvii. lin. 410, Πλησαν δ' αρα ΠΗΡΗΝ σιτε και κρειων, They filled his *scrip* with bread and meat;" and *Plutarch*, De Profect. in Virtut. tom. ii. p. 79, E. Διογενης δε τον πινοντα ταις χερσιν θεασαμενος εξεβαλε της ΠΗΡΑΣ το ποτηριον. Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his *scrip*." See more in *Wetstein*.

Πηχυς, εος, ὁ. It may, I think, be best derived from πηγω *to fix*, as denoting that part of the arm which, being *fixed*, or leaning upon some support, *sustains* or *keeps steady* a man's head and body in reclining. So the Heb. אמה of the same import as πηχυς implies *support*, and the Latin cubitus is from cubo *to lie down, recline*.

I. Properly, *The lower part of the human arm from the elbow*. Thus used in *Homer*, Il. v. lin. 314,

Αμφι δ' ἑῳ φιλον υἱον ιαχησατο ΠΗΧΕΙ λευκω.
About her much-lov'd son her *arms* she throws.
POPE.

So Odyss. xxiv. lin. 346,

Αμφι δε παιδι φιλῳ βαλε ΠΗΧΕΕ.——

II. *A cubit-measure*, equal to the length of a man's arm from the elbow to the end of his middle finger, i. e. about 17½ inches. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. אמה Deut. iii. 11, and the Latin cubitus, signify both *the lower part of the arm*, and *a cubit-measure*.

III. It denotes *a short time*, as the Heb. טפחות *a hand-breadth* does Ps. xxxix. 5. or 6. So the English *span* is used for "*any short duration*." *Johnson*. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26, where our Saviour speaks of προσθεινα επι την ηλικιαν αυτε ΠΗΧΥΝ ἑνα, as being ελαχιστον *a very small thing*, whereas adding *a cubit to a man's stature* would indeed be a *great one*. For this remark I am indebted to *Wetstein* on Mat. vi. 27. The adjective πηχυιος is in like manner applied to *time* by *Mimnermus*, Περι Βιε, where, speaking of the *shortness* of human life, and comparing men to leaves, he adds,

Τοις ισικελοι, ΠΗΧΥΪΟΝ επι χρονον ανθεσιν ἡβης
Τερπομενοις,——
Like these, for a *short* time the spring of youth
We taste.——

See *Hammond* on Mat. vi. 27.

Παιζω, from παιξω.

I. *To press by laying one's hand upon*. So *Scapula*, injectâ manu premo.

II. *To take hold on another*, as by the hand, in a friendly manner. Acts iii. 7.

III. *To lay hold* or *hands on, to catch, apprehend*, in a violent and hostile manner. John vii. 30, 32, & al.

IV. *To take, catch*, as fish. occ. John xxi. 3, 10.

ΠΙΕΖΩ, from the Heb. פז denoting *compactness*.

To press, press or *squeeze down*. occ. Luke vi. 38.

Πιθανολογια, ας, ἡ, from πιθανος *persuasory, persuasive* (which from πειθω *to persuade*), and λογος *a word, speech*.

Persuasive speech, plausible or *enticing words* or *discourse*. occ. Col. ii. 4.

Πικραινω, from πικρος *bitter*.

I. *To make bitter, imbitter*. occ. Rev. x. 9. Πικραινομαι, Pass. *To be made bitter, to be imbittered*. occ. Rev. viii. 11. x. 10.

II. Πικραινομαι, Pass. *To be bitter, bitterly severe* or *angry*. occ. Col. iii. 19. So in the LXX it denotes *to be bitterly angry*, answering to the Heb. קצף *to foam with anger*, Exod. xvi. 20. Jer. xxxvii. 15. *Philo* likewise, cited by *Wetstein* on Col. several times uses it in the same sense; and *Kypke* (whom see) produces the like application of it from *Dio Cassius*.

Πικρια, ας, ἡ, from πικρος.

I. *Bitterness*. occ. Acts viii. 23, where χολην πικριας, *gall of bitterness*, denotes extreme wickedness, which in this present time is *highly offensive* to God and all good men, and is likely to be hurtful and destructive to others, and to which *bitter* suffering is reserved in the world to come. Comp. Deut. xxxii. 32, 33. Ριζα πικριας, *A root of bitterness*, Heb. xii. 15, means a wicked person, whose life and conversation is now *offensive* to God, and *noxious* to men. Comp. Deut. xxix. 18.

II. *Bitterness, bitter anger*. occ. Eph. iv. 31. So the LXX use it, Jer. xv. 17, for the

Heb. זעם *foam, indignation;* and the best Greek writers apply it in the same sense, as may be seen in *Wetstein* on Rom. iii. 14.

III. *Bitterness, bitter and reproachful language.* occ. Rom. iii. 14. So *Plutarch* in *Wetstein,* ΠΙΚΡΙΑ *των λοιδων, Bitterness* of speech;" and *Menander,* p. 338, lin. 327, edit. *Cleric.* Τοις λοιδοις ΠΙΚΡΟΣ, *Bitter* in words."

ΠΙΚΡΟΣ, α, ον, from the Heb. מקץ, which as a N. fem. plur. מקעת is used for *the fruits of the wild vine* or *bitter gourd,* which are so *excessively bitter* and *acrid* as to be a kind of *poison.* See 2 K. iv. 39, and *Heb.* and *Eng.* Lexicon in מקץ; from which Heb. word may also be derived French *piquer,* and Eng. *to pique.*

I. *Bitter* to the taste, *brackish,* as water. occ. Jam. iii. 11, where see *Wetstein.* I add that γλυκυς and πικρος are opposed in the same view by the Greek writers. Thus *Herodotus,* lib. iv. cap. 52, mentions the Scythian river *Hypanis,* which for some distance from it's source is ΓΛΥΚΥΣ *sweet,* but afterwards becomes ΠΙΚΡΟΣ δεινως excessively *bitter,* εκδιδοι γαρ εις αυτην κρηνη ΠΙΚΡΗ, for a *bitter* spring runs into it;" and *Josephus,* De Bel. lib. vii. cap. 6, § 3, speaking of the springs of *water* near the castle of *Machærus,* says, ΠΙΚΡΑΙ—αυτων τινες εισιν, αι δε ΓΛΥΚΥΤΗΤΟΣ οθεν απολειπεσθαι. Some of them are *bitter,* others by no means deficient in *sweetness.*"

II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and it's derivatives are applied figuratively as well in the profane as in the sacred writers. Thus *Aristotle,* Eth. iv. cap. 5, cited by *Scapula,* Οι ΠΙΚΡΟΙ δυσδιαλυτοι, και πολυν χρονον οργιζονται. Men of a *bitter* disposition are hardly placable, and retain their anger a long time."

Πικρως, Adv. from πικρος.

Bitterly. In the N. T. it is applied only figuratively to *weeping.* occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρως κλαιειν for the Heb. בכה מר *to weep bitterly,* Isa. xxxiii. 7, and for מרר בבך *to be bitter in weeping,* Isa. xxii. 4.

Πιμπρημι, from the obsolete V. πραω *to burn* (which see under Εμπιπρημι), by prefixing the reduplicate syllable πι, and inserting μ before π, as in πιμπλημι from πλαω.

To burn, inflame. Πιμπραμαι. Pass. *To be inflamed,* or *to be swollen from inflammation. Bochart* shews, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ Acts xxviii. 6, where comp. *Wolfius, Wetstein,* and *Scheuchzer,* Phys. Sacra.

Πινακιδιον, ε, το. A diminutive of Πιναξ. See Πιναξ II.

A little writing-board or *table, a writing-tablet.* occ. Luke i. 63. *Arrian* uses this word, Epictet. lib. iii. cap. 22, p. 318. Dr. *Shaw,* Travels, p. 194, informs us, that the *Moorish* and *Turkish* boys in *Barbary* are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, adds he, for the *Jewish* children use the same, was the *little board* or *writing-table* (as we render it, Luke i. 63.) that was called for by Zacharias."

Πιναξ, ακος, ὁ, q. from πινος, ἡ, *a pine-tree,* which perhaps from Heb. פנה *to turn,* as the *pine-tree,* on account of it's height and form, easily doth with the wind, according to that of *Horace,* lib. ii. ode 10. lin. 9, 10,

Sæpius ventis agitatur *ingens*
Pinus.
The lofty *pine* by storms is often *tost.*

I. *A board,* or *plank,* properly made of *pine.* Thus it is used by *Homer,* Odyss. xii. lin. 67, for the *planks* of a ship,

Αλλα δ' ὁμω ΠΙΝΑΚΑΣ τε νηος και σωματα φωτων
Κυμαθ' αλος φορεωσι.——

But both the *planks* of ships and limbs of men
The fierce waves dash.

II. *A board,* or *small plank of wood,* which the ancients used to smear with wax, and then write on it, *a writing-table,* or *tablet.* Thus applied by *Homer,* Il. vi. lin. 169. Comp. under Γραφω II. and Πινακιδιον.

III. *A large dish, a platter, a charger,* in which meat is brought to the table. So *Homer,* Odyss. i. lin 14., Od. iv. lin. 57. Od. xvi. lin. 49, speaks of ΠΙΝΑΚΑΣ κρειων, *dishes* of flesh-meats, which were set on the table. It is highly probable, that,

that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. occ. Mat. xiv. 8, 11. Mark vi. 25, 28. Luke xi. 39. And to illustrate the horrid history in Mat. xiv. and shew that others have been guilty of like barbarities, I add from *Bayle*'s Dictionary in FULVIA, Note (E), that "*Mark Antony* caused the *heads* of those he had proscribed to be brought to him [even] *while he was at table*, and entertained his eyes a long while with that sad spectacle. *Cicero*'s head being one of those that was brought to him, he ordered it to be put on the very pulpit where *Cicero* had made speeches against him. But before this was put in execution, *Fulvia* [*Antony*'s wife] took that *head*, spit upon it, and putting it in her lap, she drew it's tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero." See also *Wetstein* on Mat. xiv. 11.

ΠΙΝΩ and ΠΙΩ, from the Heb. פי *the mouth*.

To drink. For the various applications of this word see Mat. vi. 25. xi. 18. xx. 22. xxiv. 49. Luke xvii. 27. John iv. 14. vi. 53, 54. Rev. xviii. 3. and comp. under Εσθιω I. On Heb. vi. 7, *Wetstein* (whom see) cites *Herodotus* several times using the expression Η ΓΗ ΠΙΝΟΤΣΑ ΤΟ ΥΔΩΡ.

Observe πιεσαι in Luke xvii. 8, is the 2 fut. mid. 2 pers. sing. according to the Ionic, or rather the ancient, dialect, from πιω, as φαγεσαι in the same verse from φαγω. So Πιεσθε plur. Mat. xx. 23. See *Wetstein* on both texts.

Πιοτης, ητος, ἡ, from Πιος, εος, ους, το, *the fat*, which from Heb. פּוּשׁ *to spread*, for the fat of most animals is *spread* all over the body (comp. under Λιπαρος); or else πιοτης may be deduced from the adjective πιων, ονος, ὁ, ἡ, *fat*, and this from a corruption of the oriental פּימ; whence the Heb. N. פּימה and Greek πιμελη signify *fat, suet*.

Fatness, as of the olive tree, to which also it is applied in the LXX, Jud. ix. 9. for the Heb. דשן *fatness*. occ. Rom. xi. 17.

Πιπρασκω, from περαω (from πειρω, which see), with the reduplicate syllable πι prefixed. But as סחר in Hebrew denotes both *to go about* and *to traffick*, and εμπορος both *a passenger in a ship* and *a merchant*, so περαω signifies not only *to pass through*, but also *to sell*. Thus in *Homer*, Od. xiv. lin. 297,

Κηθι δε μ' ὡς ΠΕΡΑΣΗΣΙ.——
That he might *sell* me there.

Where observe, that in the text of *Schrevelius*'s edition, with *Didymus*'s Scholia, it is πρασησι, as if from πραω, which comes still nearer to πιπρασκω.

To sell, for money or a price. Mat. xiii. 46. Acts ii. 45. iv. 34. Rom. vii. 14, where the phrase πεπραμενος ὑπο την ἁμαρτιαν means *sold*, as it were, *into the power of sin*, as a slave into that of his master. On Mat. xviii. 25, comp. Exod. xxii. 3. Lev. xxv. 39, 48. 2 K. iv. 1. Neh. v. 5, 8. Isa. l. 1.

Πιπτω, from the obsolete πετω or πλοω, with the reduplicate syllable πι prefixed.

I. *To fall*. See Mat. xiii. 4. xv. 14, 27.

II. *To fall down*. See Mat. ii. 11. iv. 9. xxvi. 39. Mark ix. 20. John xviii. 6. Acts v. 10.—as a house, Mat. vii. 25, 27. —a tower, Luke xiii. 4.—or walls, Heb. xi. 30. On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of πιπτω to a city or community is a *mere Hebraism*, for *Kypke* on Rev. xiv. 8, cites from *Euripides*, Τροιαν ΠΕΣΟΥΣΑΝ, Troy *fallen*, and from *Plutarch*, Σπαρτη ΠΕΣΟΥΣΗι, *falling* Sparta.

III. With επι following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

IV. *To fall, perish, be destroyed*. See Mat. x. 29. Luke xxi. 24. 1 Cor. x. 8. Heb. iii. 17. Comp. Rom. xi. 11.

V. *To fail*. Luke xvi. 17, where see *Wetstein*.

VI. *To fall into sin and a state of disfavour with God*. Rom. xi. 22. 1 Cor. x. 12.

VII. *To fall* in judgement, *to be condemned and punished*. Rom. xiv. 4.

Πιστευω, from πιστις *faith, belief*.

I. Transitively, with a dative following, *To believe, give credit to*. Mat. xxi. 25, 32. xxvii. 42. John v. 46. xii. 38.

II. Intransitively, *To believe, have a mental*

persuasion. Mat. viii. 13. ix. 28. Jam. ii. 19.

III. *To believe, be of opinion.* Rom. xiv. 2, Ὁς μεν πιστευει φαγειν παντα, *One* believeth *that he* may *eat all things.*

IV. Πιστευειν ἑαυτον, with a dative, *To trust oneself to.* John ii. 24.

V. Πιστευομαι, Pass. with an accusative. *To be intrusted with.* Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. The profane writers apply it in the same manner. See *Wetstein* on Rom. iii. 2, and *Kypke* on 1 Cor. ix. 17.

VI. Πιστευειν εις, *To believe in* or *on* Christ implies *knowledge of, assent to,* and *confidence in* him. John iii. 15, 16, 18. xii. 11. xiv. 1. So Πιστευειν επι, *To believe on,* either with an accusative, Rom. iv. 5. 24; or dative following, Rom. ix. 33. x. 11. Πιστευειν εν, *To believe in, give credit to,* Mark i. 15. These three phrases are taken from the similar Heb. one—האמין ב *to believe in,* to which the last answers in the LXX of Ps. lxxviii. 22, and 32, (according to some copies). Πιστευειν εν *(Alexand.)* or Πιστευειν επ' *(Complut.)* occurs also in the LXX of Isa. xxviii. 16.

VII. Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence *believing* is often put absolutely for *believing in Christ.* See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. xiii. 12. xix. 2. & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS, and in the ancient Syriac version, and is accordingly marked by *Wetstein* as what ought to be expunged, and is thrown out of the text by *Griesbach.* I own it sounds to me of a later age than the Apostolic.

Πιστικος, η, ον, from πιστις *fidelity.* *Genuine, unadulterated, pure.* occ. Mark xiv. 3. John xii. 3. Thus *Theophylact* says, that by Ναρδον πιστικην is meant την αδολον ναρδον και μετα ΠΙΣΤΕΩΣ κατασκευασθεισαν, Nard unadulterated and *faithfully* prepared." So *Jerome,* veram & absque dolo. See this interpretation further confirmed in *Suicer,* Thesaur. under Ναρδος, and by *Kypke.* I add from *Menander* Fragment p. 218, lin. 142, edit. *Cleric.* ΠΙΣΤΙΚΟΝ λογος, His discourse *is genuine,* or *commands belief.*"

Πιστις, ιος, Att. εως, ἡ, from πεπεισται, 3 pers. perf. pass. of πειθω *to persuade,* and in pass. *to be persuaded, believe.*

I. *A being persuaded, faith, belief.* Rom. xiv. 22, 23, where see *Macknight;* and *Campbell's* Prelim. Dissertat. p. 112. It generally implies such a *knowledge of, assent to,* and *confidence in* certain divine truths, especially those of the gospel, as produces *good works.* See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, *25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of* and *assent to* religious truths, such an one namely as *may* be *without good works.* See Jam. ii. ‡ 14, 17, 18, 24, 26.

II. *Miraculous faith,* or *that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles,* Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15, (where see *Macknight).* Mark xvi. 17.

III. *The doctrine of faith,* or of the gospel, promising justification and salvation to a live *faith* in Christ. Acts vi. 7. xiv. 27—Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp—Gal. iii. 23, 25.

IV. *The Christian religion.* See Gal. vi. 10—Col. ii. 7. 1 Tim. iv. 1. Jude ver. 3.

V. *Fidelity, faithfulness.* Rom. iii. 3. Tit—ii. 10. 1 Tim. v. 12, where see *Macknight.*

On 2 Tim. iv. 7, comp. under Τηρεω IV—

VI. *Assurance, proof.* Acts xvii. 31. *Josephus* uses πιστις for *proof* or *evidence,* De Bel. lib. iv. cap. 5, § 4. So cap. 8, § 4, at the end, Τα μεν δε περι την Σοδομιτιν μυθευομενα τοιαυτην εχει ΠΙΣΤΙΝ απο της οψεως. What is related concerning the country about Sodom has such sort of *proof* from a view of it." Thus likewise *Plato,* Phædon, § 14, p. 188. edit. *Forster:* Τυτο δε ισως αν ολιγης δεηται παραμυθιας και ΠΙΣΤΕΩΣ——But this perhaps wants no little discourse and *proof*—" Comp. under Παρεχω VIII.

VII. *Belief,* or *persuasion, of the lawfulness of an action.* Rom. xiv. 23.

* See *Wetstein, Griesbach* and *Bowyer.*
† See *Randolph's* Sermon on this text.
‡ See *Doddridge's* Paraphrase and Note on this verse.

ον.
ul, certain, worthy to be believed, Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. Thus in the profane writers it ly signifies *worthy of belief, credi-* *phelius* shews it is in this sense with λοσος by *Polybius*, and *Arrian*. *Wetstein* on 1 Tim. i. 15.
ul, true, just, observant of and sted- *one's trust, word,* or *promises.* See xv. 21, 23. Luke xii. 42. xvi. 10. i. 9. iv. 2. 2 Cor. i. 18. Eph. Rev. i. 5. ii. 10. On Heb. iii. ip. 1 Mac. xiv. 41, and see Bp. r's Defence of Christianity, p. 38, edit.
ving or *giving credit to another.* x. 27, where see *Campbell*'s Note, mp. Gal. iii. 9. *Plato*, according *oula*, uses it in this sense. But lence
:ho believeth in the Gospel of Christ, *rer, a Christian.* Acts x. 45. xvi. 1. vi. 15. Eph. i. 1. 1 Tim. vi. 2. 5, & al.
, from πιστος.
firm, establish, ascertain, q. d. *to faithful,* or *certain.* Πιστομαι, ass. spoken of a person, *To be con-* *n, assured of.* occ. 2 Tim. iii. 14. *'etstein* on the place, and *Suicer* r. in Πιστοω.
m Heb. פ *the mouth.*
k. An obsolete V. whence in the ve have ι aor. επιον, imperat. πιε, πιειν, particip. πιων, 2 fut. πιω, xii. 18. 2 fut. mid. 2 pers. Ionic Luke xvii. 8. See under Πινω.
ω, from πλανη.
y, *To lead out of the way, cause to* r *wander.* It occurs not, however, in this sense as a V. active in the

ιομαι, ωμαι, Pass. *To err, stray,* as). Mat. xviii. 12, 13. 1 Pet. ii. 25. αομαι, ωμαι, Pass. *To wander,* as Heb. xi. 38, where see *Harmer*'s ations, vol. iv p 518.
igurative sense, *To seduce, deceive.* xiv. 5, 11, 24. John vii. 12. Πλα- , ωμαι, Pass. *To be seduced, de-* Luke xxi. 8. John vii. 47.
ιομαι, ωμαι, *To err, be mistaken.* xii. 29. Mark xii. 24, 27.
ης, ή, perhaps from the Heb. תלה *ate.*

I. Properly, *A wandering out of the right way.* See Jam. v. 20.
II. *Errour, a wandering from the way of truth and virtue.* occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11.
III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3.
IV. *Seduction, deceiving.,* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1, 2, 3.
The above cited are all the passages of the N. T. wherein the word occurs.

Πλανητης, ου, ὁ, from πλανομαι *to wander.* *A wanderer, wandering.* occ. Jude ver. 13, where, I think, ασ-ερες πλανηται can mean nothing but those five *wandering* stars which we call *planets,* namely, *Mercury, Venus, Mars, Jupiter,* and *Saturn.* (Of which see *Cicero*, De Nat. Deor lib. ii. cap. 30.) Thus the words are used by *Philo Byblius* in *Eusebius*, Præp. Evang. lib. i cap 9, p 33. A. speaking of the Egyptians and Phenicians; Φυσικοι δε ηλιον και σελην και τους λοιπους ΠΛΑΝΗΤΑΣ ΑΣΤΕΡΑΣ, και τα στοιχεια. και τα τουτοις συναφη, Θεους μονον ε ινωσκον. The natural Philosophers acknowledged only the sun, the moon, and the other *planets* or *wandering stars,* and the elements, and what was connected with them, for Gods." Comp. p. 28. A. *Plato*, cited in the same work, lib. xi cap. 30, p 558. C. after mentioning the sun and moon, speaks of πενιε αλλα ασ-ρα επικλην εχοντα ΠΛΑΝΗΤΕΣ, the five other stars called *planets.*" And the learned *Dutens*, in his Enquiry into the Origin of Discoveries, &c. p. 165, Note *(a)*, Eng. edit. cites *Diodorus Siculus*, lib. i. p. 73, mentioning τας τε των ΠΛΑΝΗΤΩΝ ΑΣΤΕΡΩΝ κινησεις και περιοδους και σ-οιχειωσεις, the motions, periods, and stations of the *planets*" as well known to the ancient Egyptians. "The Jews, says *Doddridge* on Jude ver. 13, are said to have called their teachers *stars;* and they are represented under that emblem Rev. i. 16. ii. 1. And as the *planets* seem to have a very *irregular* motion, being sometimes *stationary,* and sometimes *retrograde,* they are proper emblems of persons so *unsettled* in their principles, and so *irregular* in their behaviour, as these men were."

Πλανος,

Πλανος, ὁ, και ἡ, και το—ον, from πλανη *errour, deceit.*
Deceiving, deceitful, seducing. It is properly an adjective. occ. 1 Tim. iv. 1, (where however fourteen MSS and several printed editions read πλανης. so Vulg. *erroris.)* But hence πλανος, ε, ὁ, is used as a substantive, *a deceiver, impostor.* occ. Mat. xxvii. 63. 2 Cor. vi. 8. 2 John ver. 7, twice.

ΠΛΑΞ, πλακος, ἡ. The Greek Etymologists deduce it from πλατυς *broad,* q. πλαταξ. It may, I think, be better derived from πλασσω *to form, fashion;* but best of all from the Heb. פלח *to cleave,* and as a N. *A fragment,* or *piece broken off,* see Jud. ix. 53, in Heb. whence also the Eng. *flake.*
A table or *slab* of stone. occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3.
In the LXX it is used as in the N. T. for the Heb. לוח *a smooth plank.* See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλασμα, ατος, το, from πεπλασμαι, perf. pass. of πλασσω *to form, fashion.*
Somewhat formed or *fashioned,* figmentum. occ. Rom. ix. 20.

ΠΛΑΣΣΩ. The Greek Lexicographers deduce it from πηλος *clay:* But it may be better derived from the Heb. פלס *to adjust, adapt, contrive.*
I. *To form, fashion,* as a statuary, or the like. So *Plutarch,* as cited by *Scapula,* speaks, Φειδιᾶ ΠΛΑΤΤΟΝΤΟΣ, of *Phidias* (an eminent statuary's) *fashioning* or *carving.* Comp. LXX in Hab. ii. 18, with the Heb. or with the Eng. Translation.
II. *To form, fashion, model,* as a potter doth his clay; though I know not that it hath any peculiar relation to the *potter's* business more than to the *statuary's,* or &c. Comp. next Sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX.
III. *To form,* as *Adam* of the dust of the ground, and *Eve* of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of *Adam's* body, by the LXX, Gen. ii. 7, 8, for the Heb. יצר *to form, fashion.*

Πλαστος, η, ον, from πλασσω *to form,* also *to feign, devise.*
Artificial, artful, occ. 2 Pet. ii. 3. *Plato* uses the phrase ΠΛΑΤΤΕΙΝ Α(for *making an artificial laboured di* Apol. Socrat. § 1.

Πλατεια, ας, ἡ. See under Πλατ

Πλατος, εος, ες, το, from πλατυς *br* *Breadth.* occ. Rev. xx. 9. xxi. 16, Eph. iii. 18, where observe, that t *Architecture* were familiar, and mu been peculiarly striking, to the Eph on account of their famous ten Diana. Comp. Eph. ii. 19—2 under Αρτεμις.

Πλατυνω, from πλατυς *broad.*
I. *To make broad, widen.* occ. Mat. 2
II. Πλατυνομαι, Pass. *To be dilat* *larged,* as the heart in tender lc benevolence. I cannot forbear (ing, that the expression καρδια τυνται is strictly and philosophicall *the heart* of man *is* really *dilated* l and zealous affection, and in conseq while he is under the influence o *joyful* passions, his pulse becomes and *full.* occ. 2 Cor. vi. 11, 13. Isa. lx. 5, and *Heb.* and *Eng.* I. under רחב I.

ΠΛΑΤΤΣ, εια, υ. The most proba rivation of it seems to be from th פלט *to set free, deliver,* q. d. *to large,* according to Ps. xxxi. 8.
I. *Broad, wide.* occ. Mat. vii. 13.
II. Πλατεια, ας, ἡ, *A broad place* being understood) of a city, (*street* or *open place,* platea. Ma Luke xiv. 21. Acts v. 15.

ΠΛΑΩ, from the Heb. מלא *to fill,* changed into it's sister labial π, ε *gratia,* for the sake of a *more q sound,* as it is also in the old Lat vative pleo *to fill;* whence plen pleo, compleo, &c.
To fill. An obsolete V. whence deduced 1 fut. πλησω, 1 aor. ((see Mat. xxvii. 48. John xix. 2 the latter of which often answer LXX to the Heb. מלא. See under

Πλεγμα, ατος, το, from πεπλεγμ pass. of πλεκω *to plait.*
A being plaited or *braided, a pla* *braiding.* occ. 1 Tim. ii. 9.

Πλειστος, η, ον. An irregular sup from πολυς *many,* q. πολιστος, (πλεος or πλειος *full,* used by Il. x. lin. 579. Il. xi. lin. 636, & *Very many, very great* in numl

)cc. Mat. xi. 20. xxi. 8. Πλειστον, eut. used adverbially, κατα and being understood, *At the most*, occ. . xiv. 27.

ονος, ὁ, ἡ, και το—ον. An irre- comparative, from πολυς *many*, q. ν, or from πλεος or πλειος. Comp. Πλειστος.

in number. Mat. xxi. 36. xxvi. 53. ix. 13. Οἱ πλειους, *The more, the r part* or *number*. Acts xix. 32. xv. 6. Also, Πλειονες, plur. , *a great many*. Luke xi. 53. Acts ι. xxi. 10. xxvii. 20. xxviii. 23. e in quantity. Mark xii. 43. Luke John xv. 2. Πλειον, neut. used ›ially, *More*, of two, Mat. v. 20; we commonly express it, *Most*, vii. 42. Επι πλειον, *Longer, in* or *e words*. Acts xxiv. 4. Thus used *Polybius*. See *Raphelius*.

re, greater, more excellent. Mat. . xii. 41, 42. Mark xii. 33.

time, *Longer*. Acts xviii. 20.

ἡ, perhaps from Heb. פלך *a distaff*, n spinning or *twisting* flax *together*. *ait*, plico. occ. Mat. xxvii. 29. xv. 17. John xix. 2.

ω, from πλεων *more*.

ave more, than enough namely, *to l, superabound*. occ. 2 Cor. viii. 15. *ause* or *make to abound*. 1 Thess. iii. omp. 2 Cor. ix. 8.

abound, be abundant. Rom. vi. 1. v. 17, & al. On Rom. v. 20, comp. . 20. vii. 7, 8, 9.

λεω, ω, from πλεον *more*, and εχω e.

neral, *To have more* than others, or ne ought, *to have the advantage of*, a genitive of the thing following, *ve more* or *a greater share than* , whether of good, as *Thucydides*, . Των ωφελιμων ε ΠΛΕΟΝΕΚΤΕΙ *Hath* not only *the greatest share* of enefits,"—or of evil, as *Xenophon*, æd. lib. i. ΠΛΕΟΝΕΚΤΕΙΝ τα και πονων, *To have the greatest of*, or *to endure the most*, cold and r."

he N. T. it is used only in a bad Transitively, with an accusative person, *To make a gain* or *prey of*, *raud*, aliquem quæstui habere. occ. vii. 2. xii. 17, 18. 1 Thess. iv. 6. In which last text *Theodoret*, *Chrysostom*, *Theophylact*, and others of the Greek commentators, explain πλεονεκτειν of *defrauding* or *injuring* our brother by *adultery*; so likewise do many of the moderns, as *Erasmus*, *Heinsius*, *Whitby*, &c. and indeed the context, both preceding and following, clearly proves that it relates to *this* sort of *injustice*. See more in *Suicer* Thesaur. under Πλεονεκτεω, and in *Whitby* and *Kypke* on the text.

III. *To get the better*, as an enemy, whether by force, conduct, or fraud. *Elsner* produces several passages where it is so applied by the Greek writers, who likewise use the passive πλεονεκτεομαι, ημαι, for *being worsted*. Thus *Plutarch*, ΠΛΕΟΝΕΚΤΟΥΜΕΝΟΣ ὑπο των πολεμιων, Being *worsted* by the enemies." So 2 Cor. ii. 11, Ἱνα μη πλεονεκτηθωμεν ὑπο τε Σατανα, *Lest we should be* overcome *by Satan*, i. e. *Lest Satan should* get an advantage of *us*, as it is well rendered in our translation. See *Wetstein*.

Πλεονεκτης, ου, ὁ, from πλεονεκτεω.

I. *Covetous, avaricious*, q ΠΛΕΟΝ ΕΧΕΙΝ βουλομενος, *desirous of having more*, than his due namely. occ. 1 Cor. v. 10, 11. vi. 10.

I. *A person exorbitantly addicted to carnal lusts*, "*a lewd, lascivious libertine*." *Locke*. occ. Eph v. 5.

Πλεονεξια, ας, ἡ, from πλεων, ονος, *more*, and εχω *to have*.

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches*. Luke xii. 15. Mark vii. 22, where *Campbell*, whom see, "*Insatiable desires*." Comp. 2 Pet. ii. 14.

II. *A defraudation, extortion, a gift* or *kindness extorted by importunity and force*, as it were, *and conferred with grudging*. occ. 2 Cor. ix. 5, where see *Macknight*.

III. *Inordinate lust*, or "*exorbitant desire in venereal matters*." *Locke*. Eph. v. 3. Col. iii. 5. Eph. iv. 19, Εις εργασιαν ακαθαρσιας πασης εν πλεονεξια, "*To the committing of all uncleanness*, even beyond the bounds of natural desires." *Locke*'s Paraphrase. See also his Note here, and on Eph. v. 3. It may be worth adding, with *Whitby* on 1 Thess. iv. 6, that *Plato* uses πλεονεξια in a like view, where *Socrates* tells *Callicles*, when pleading for those pleasures, that men ought not to be

be επιθυμιας ακολαστους, *of unbounded lusts*, συ δε ΠΛΕΟΝΕΞΙΑΝ οιει δειν ασκειν, but thou, says he, thinkest that a man may *exceed* in these matters." The same *Plato*, De Repub. lib. ix. speaks of men given to sensual pleasures, ἑνεκα της των ΠΛΕΟΝΕΞΙΑΣ κυριτιονιες και λακτιζονιες αλληλους, on account of their *inordinate lust* after these things butting and kicking one another." See *Blackwall*'s Sacred Classics, vol. ii. p. 211.

Πλευρα, ας, ἡ, q. from πελω *to be*, and ευρυς *broad*, as *being the breadth*, as it were, of the body, or of whatever it is spoken of. *The side* of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. Hence the Eng. *pleurisy, pleuritic.*

ΠΛΕΩ, from the Heb. פלח *to cut, cleave*; whence also the Eng. *plough.*

To sail in a ship, q. d. *to cut* the sea *in sailing*. Thus τεμνειν *to cut* is applied in Greek, as the words seco, sulco, &c. often are in Latin, and *cut, plough* in Eng. So *Homer*, Odyss. iii. lin. 174, 5,

————Και ηνωγει πελαγος μεσον εις Ευβοιαν TEMNEIN.————

————And ordered us to *plough* the deep Straight to Eubœa.————

And *Virgil*, Æn. v. lin. 2,

————*Fluctusque atros Aquilone* secabat.
————*Cuts* his wat'ry way.
DRYDEN.

Æn. x. lin. 166,

Massicus æratâ princeps secat *æquora Tigri.*
Brave Massicus i' th' Tiger *cuts* the seas.

————lin. 197,

————*Et longâ* sulcat *maria alta carinâ.*
And with a length of keel he *ploughs* the deep.

So *Dryden* renders Æn. i. lin. 39,

————Et spumas salis ære ruebant.
And *ploughing* frothy *furrows* in the main.

occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24.

Πλειων, ονος, ὁ, ἡ, και το πλεον, the same as πλειων, which see.

More. occ. Luke iii. 13.

Πληγη, ης, ἡ, from perf. mid. πεπληγα of πλησσω *to strike.*

I. *A stroke, a stripe, a wound.* See Luke x. 30. xii. 48. Acts xvi. 23, 33.

II. *A plague, calamity, affliction.* Rev. xi. 6. xv. 1, 6. It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλαια for πληγη: But I must confess, when I * find that the Islandic *plaaga* denotes *a calamity*, the Swedish Plaga and Irish plagam *to plague*, the Welsh *pla*, and Dutch plaag *a plague*, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga*. and Greek πληγη, not from the V. πλησσω, but from the Heb. פלח *to cleave, cut* or *break in pieces.*

Πληθος, εος, ους, το, from πληθω *to fill.*

A multitude, a great number. Mark iii. 7, 8. Luke i. 10. ii. 13. Jam. v. 20. 1 Pet. iv. 8, & al. freq. On Luke v. 6, see *Herodotus*, lib. i. cap. 141, cited in *Wetstein.* Φρυγανων πληθος, *A number* of sticks. occ. Acts xxviii. 3. *Pricæus* in *Pole* Synops. shews that πληθος is in the best Greek writers likewise applied to *inanimate things.*

Πληθυνω, from πληθυς *a multitude*, which from πληθος the same.

Transitively, *To multiply, increase, cause to multiply* or *increase.* 2 Cor. ix. 10. Heb. vi. 14. Also, Intransitively, *To multiply, be multiplied.* Acts vi. 1. Πληθυνομαι, pass. *To be multiplied* or *increased, to abound.* Mat. xxiv. 12. Acts vi. 7. xii. 24; where it is applied to the word of God, considered as a *divine seed* bringing forth *abundant increase.* See *Doddridge* on the place, and comp. Αυξανω III.

Πληθω, from the obsolete V. πλαω *to fill*, which see; whence the reduplicate verbs πιμπλαω and πιμπλημι the same.

I. *To fill, make full*, as a spunge with vinegar, Mat. xxvii. 48. John xix. 29.—a marriage feast with guests, Mat. xxii. 10.

II. *To fill*, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67, & al.—with fear, Luke v. 26.—with madness, Luke vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17, xiii. 45.—with confusion, Acts xix. 29.

* " PLAGUE, pestis, C. B. *pla*, B. *plaag*, Gr. πληγη, Dor. πλαια, Islandis *plaaga*, est calamitas, Succis Plaga *to plague*, Hibernii *plagam*, L." *Lye's Junius* Etymol. Anglican.

III. In

he Pass. *To be fulfilled, completed,* of time. Luke i. 23, 57. ii. 21, the meaning certainly is not that *ht days were ended,* but that the *day was come.* See Gen. xvii. 12. i. 3, and comp. Συμπληροω III.
ε, ὁ, from πλησσω *to strike.*
er (so *Plutarch* in Marcell. p. 298. χειρι πληκίης); or, *a reviler, one reproachful and upbraiding* lan- *wounds the conscience of his bre-*
Thus the Greek commentators, *ret, Chrysostom,* and *Œcumenius,* tand it: But *Theophylact,* joining he proper and figurative sense of ord together, explains it, μητε δια πληττονία, μητε δια πικρων λοσων τοτομων ακαιρως, neither *smiting he hands,* nor unseasonably *with and severe words.*" occ. 1 Tim. (where it is opposed to αμαχον.) 7. See *Suicer* Thesaur. and *Elsner ypke* on 1 Tim. the latter of whom is the word by vehemens, impetu- itigator, *vehement, impetuous, quar-*
:α, ας, ἡ, from πλημμι *the flow* of a, as opposed to the ebb (which πλημι or πλαω *to fill)* and μυρω :, which from the oriental מור the
low of the sea, full or *high tide.* sometimes used in the profane s.
ıl, overflowing inundation, whether ver, a lake, or the sea. occ. Luke . The LXX have used this word, l. 18, or 23, Εαν γενηται πλημ- *If there be* a flood, for the Heb. יצף, *Behold* the stream *may press; tarch* and *Philo* cited by *Wetstein* it to rivers, and *Dionysius Halicarn. ıpke* to a lake.
An adverb or conjunction, from *more.*
dverb.
ning a genitive, *Besides,* q. d. *more* Mark xii. 32. John viii. 10. Acts . xxvii. 22.
a genitive. *Besides, except.* Acts . So with ὁτι and a verb following, *t that,* q. d. *more than that.* Acts .
njunction,
over, but moreover, q. d. *what is more.* Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. Luke xii. 31. Hence
2. Adversative, *But.* Luke xxiii. 28.
3. *But, yet, nevertheless.* Mat. xviii. 7. xxvi. 39. Luke x. 20, et al.

Πληρης, ες, ης, ὁ, ἡ, και το—ες, from πλαω or πλημι *to fill,* compounded perhaps with ῥεω *to flow.*

I. *Full,* in a passive sense, *filled.* Mat. xiv. 20. xv. 37, & al. Comp. Luke iv. 1. Acts vi. 3, 5, 8. xix. 28. Πληρης λεπρας, Full *of leprosy,* Luke v. 12, means *overrun* with that disease.
II. *Abounding* or *abundant in.* John i. 14. Acts ix. 36.
III. *Abundant, copious, ample.* 2 John ver. 8.
IV. *Full, complete, perfect.* Mark iv. 28. So the LXX apply it to σταχυες *ears of corn* for the Heb. מלא *full,* Gen. xli. 7, 22.

Πληροφορεω, ω, from πληρης *full,* and φορεω or φερω *to carry.*

I. *To fulfil, thoroughly accomplish.* occ. 2 Tim. iv. 5, where *Chrysostom* and *Theophylact* explain it by πληρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. Πληροφορεομαι, ουμαι, pass. *To be fulfilled.* occ. 2 Tim. iv. 17. So the Vulg. impleatur, *Chrysostom* πληρωθη, and *Theophylact* βεβαιωθη, η εις περας ελθη και πληρωθη, *might be established,* or *might be brought to an end and completed.*" And in this sense of *being accomplished,* I think *Campbell,* whom see, has proved that it ought to be understood, Luke i. 1. Comp. also *Millii* Proleg. p. v.
II. Πληροφορεομαι, ουμαι, Pass. *To be fully persuaded,* or *convinced.* occ. Rom. iv. 21, xiv. 5. See *Wolfius* and *Whitby* on this latter text, and *Suicer*'s Thesaur. in Πληροφορεω. *Clement* in 1 Cor. § 42, and *Ignatius* Magnes. § 8, 11, & al. use the word in this sense.

Πληροφορια, ας, ἡ, from the same as πληροφορεω.
Full conviction or *assurance.* occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. Comp. Πληροφορεω II.

Πληροω, ω, from πληρης *full.*

I. *To fill,* as a net with fish, Mat. viii. 48.— as a house with a perfumed smell, John xii. 3. Comp Acts ii. 2. Eph. i. 23, where πληρουμενα is for πληρωτικος. So *Xenophon,* as *Beza* hath observed, uses πληρουσθαι for πληρων, Hist. Græc. lib. vi.

On

On Acts ii. 28, we may remark that *Longinus*, De Sublim. sect. vii. has the similar expression, Ἡ ψυχὴ—ΠΛΗΡΟΤΤΑΙ ΧΑΡΑΣ, The soul is *filled with joy*."

II. *To fill up*, as a valley, Luke iii. 5.—or a measure. Mat. xxiii. 32.

III. *To fill up, supply*. Phil. iv. 19.

IV. *To fulfil, complete*, of time, Mark i. 15. Luke xxi. 24. John vii. 8. Acts xxiv. 27. —of number, Rev. vi. 11.

V. *To complete, perfect*. John xv. 11. Phil. ii. 2. Col. ii. 10.

VI. *To complete, finish, end*. Luke vii. 1.

VII. *To fulfil, complete, accomplish, perform fully*. Mat. iii. 15. Luke ix. 31, (where see *Kypke.)* Acts xii. 25. Rom. xiii. 8. Col. iv. 17, where see *Elsner* and *Wolfius*.

VIII. *To preach* or *explain fully*. Rom. xv. 19. Col. i. 25.

IX. *To fulfil, accomplish*, or *perform*, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, Τοτε επληρωθη, *Then was fulfilled*, Ὁπως and ἱνα πληρωθη, *That it might be*, or, *So that it was, fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17.

On Mat. ii. 15, observe that Hos. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St. Matthew tells us, was *fulfilled* by God's calling his son *Jesus* out of Egypt, comp ver. 19, 20. To account for this application let us turn to Exod. iv. 22, 23, where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD*, Israel (is) my son (even) my first-born. *And I say unto thee*, Let my son go, *that he may serve me*. In delivering which message to Pharaoh, Exod. v. 1, Moses and Aaron say, *Thus saith the LORD God* of Israel, *Let* my people go, *that they may hold a feast unto me in the wilderness*. Now under the Patriarchal dispensation, every *first-born son* in the holy line, reckoning from the *Father*, i. e. every one who had the *rights of primogeniture*, was a type of the *Great First-born**, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. *The people of Israel* then being thus solemnly declared by God himself to be his *Son*, even his *First-born*, must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, *in some respect*, an eminent *type* of the same exalted personage. And let it be particularly observed, that the LORD gave to *Israel* this high title, on occasion of his *calling him out of Egypt*. Believers therefore might naturally expect that something similar to the *calling of Israel out of Egypt*, would happen to Him whom Israel represented. If *Jesus* then was indeed the *Messiah the Son of God, the Great First-born*, St. Matthew very pertinently applied *Hosea's* words concerning *God's calling* Israel *when a child* (i. e. in a political sense, as not being yet formed into an independant nation) *out of Egypt*, to his calling *the anti-type of Israel*, even *his beloved child Jesus, out of the same country*.

As to Mat. ii. 17, 18, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of Israel as *historical types* of the Christian church and people, and what happened to those as *types* of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon* as the *emblem* of the more awful captivity of the latter in *death and the grave*, we shall see that the words of the prophet Jeremiah, ch. xxxi. 15, 16, 17, though in their primary, immediate and outward sense certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, *fulfilled* or *accomplished*, i. e. in their ultimate and highest view, by the *slaughter of the infants at Bethlehem, and it's neighbourhood*. Yea, the expression that Rachel would not be comforted, *because they were not*, is more properly applicable to a *natural*, than to a *political death*†. Comp. under Ειμι VIII. With regard to Mat. viii. 17, it is almost a literal

* See Πρωτοτοκος below, and *Heb.* and *Eng.* Lexicon under בכר I.

† See Mr. *Lowth's* Notes on Jer. xxxi. 15, and an excellent Sermon of Dr. *George Horne's* (late Lord Bishop of *Norwich*), vol. i. Disc. x.

nslation of the Heb. of Isa. liii. 4, ndoubtedly may, and, I think, ɔ, be rendered, *Surely he himself ay our infirmities, and* carried off *nesses* or *maladies*—an interpreta- ich the Greek in Mat viii. 17, ewise very well bear. Comp. Βα- II.

Christ says, Mat. v. 17, *I came destroy the law or the prophets,* πληρωσαι, *but to* fulfil, I appre- at, in order to make out the con- between this and the two follow- es of our Saviour s discourse, we ike πληρωσαι in it's most *exten-* se, as denoting that Christ came y to *fulfil the types and prophecies* ictions and sufferings, but also to *perfect obedience* to the law of his own person, and *fully to en-* d *explain it* by his doctrine. See

ην την καρδιαν, *To fill the heart.* 3. This is an *hebraical* or *helle-* expression signifying *to embolden,* rresponding to the Hebrew one, מלא, used Esth. vii. 5, Eccles. , and by the LXX in the former idered εἰθλιψησε *hath dared*, and in er ΕΠΛΗΡΟΦΟΡΗΘΗ Ἡ ΚΑΡ-

, ατος, το, from πληροω *to fill.*
y, *A filling*, or *filling up.*
s, or *being full*, occ. Mark viii. 20. σφυριδων πληρωματα κλασματων *How many baskets* full *of frag-* iterally, the fulnesses *of how many of fragments, did ye take up?* hat *put in to fill up.* occ. Mat. ix. rk ii. 21.
ess, *complete number.* occ Rom. xi. where see *Whitby* and *Doddridge.* texts it imports *a general con-* to Christianity. See *Macknight'.* ωμα της γης, *The fulness of the* . e. all the good things with which th is *filled* or plentifully stored. Cor x. 26, 28. Comp. Ps. xxiv. 1. e, that in 1 Cor x. 28, the words Κυριε ἡ γη και το πληρωμα αυτης nting in eleven MSS, seven of ancient, and in the Syriac and versions, that they are rejected by st eminent critics mentioned by s, to whom we may add Bp. *Pearce* (whom see), and omitted in *Griesbach's* text.

V. Πληρωμα νομε, *A fulfilling* of the law. occ. Rom. xiii. 10. Comp. ver. 8.

VI. Πληρωμα ευλογιας, *A fulness* of blessing, i. e. a *full* and *abundant* blessing. occ. Rom. xv. 29. Comp. under Ευλογια IV.

The Apostle prays, Eph. iii. 19, ἱνα πληρωθητιν εις παν το πληρωμα τε Θεε, *that they may be filled with all the* fulness *of God*, i. e. says *Theodoret*, ἱνα τελειως αυτον ενοικον δεχωνται, that they may *receive* him *entirely* for an inhabitant." See also *Doddridge* and *Macknight.*

Εις μετρον ἡλικιας τε πληρωματος τε Χριστε, Eph. iv. 13, *To the measure of the* full *stature of Christ*, i. e. to that *full* stature or growth in spiritual graces which becomes the body of Christ. See *Whitby* and *Wolfius* on the text.

VII. *The fulness of time* denotes *the completion of a particular period of time* before ordained and appointed. Eph. i. 10. Gal. iv. 4, where see *Raphelius* and *Wolfius.*

VIII. *Completion.* The church is called *the* πληρωμα *of Christ, who filled all in all.* Eph. i 23. Επληρωσε γαρ αυτην, says *Theodoret*, παντοδαπων χαρισματων και οικει εν αυτη, και εμπεριπατει κατα την προφητικην φωνην. Τουτο δε ακριβεστερον κατα τον μελλοντα βιον γενησεσθαι. For he hath *filled* it with all kinds of gifts, and dwelleth in it, as the Prophets express it. But this will be more perfectly in the life to come." *Locke* also takes the word here in a *passive* sense for *a thing to be filled and completed* But *Theophylact's* interpretation seems better, who says the Church is the Πληρωμα *Completion* of Christ, as the body and limbs are of the head. See his words in *Suicer's* Thesaurus. "Without the Church, which is his body, Christ would not be complete." *Macknight* on Rom. xi. 12.

IX. *The fulness* of divine graces and mercies in Christ. John i. 16, where "the expression Εκ τε πληρωματος αυτε is very observable. The *Gnosticks* in general, and the *Corinthians* in particular, were wont to talk much of the πληρωμα or *fulness*, by which they meant a *fictitious plenitude* of the Deity, in which the whole race of *Æons* was supposed to subsist,

sist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the *Valentinians* (and probably of the elder *Gnosticks* also), that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all Believers at large have received of the *plenitude* or fulness of the Divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned *Waterland*, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the *History of Heresy* in the primitive church, can hardly doubt but St. John alluded to *Cerinthus* and his followers in the above expression.

X. *The fulness* of the Godhead in Christ. Col. ii. 9, (where see *Macknight*) i 19. Comp. Ευδοκεω I. The word Πληρωμα in these expressions of St. Paul, as in that of St. John under Sense IX. seems likewise to glance at the fictitious Πληρωμα of *Cerinthus*, whom, as we learn from * *Jerome*, the Apostle *often lashes*, and who was so far from teaching the *Pleroma*, or *Fulness of the Godhead bodily in Christ*, that, according to *Irenæus*, a very early witness, he taught that † "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." *Ignatius* also seems to allude to the *Cerinthian* Heretics when, in his salutation to the Church of *Ephesus*, he calls it Ευλογημενη εν μεγεθει Θεου Πατρος, ΠΛΗΡΩΜΑΤΙ. Blessed in the greatness of God the Father, *The Pleroma* or *Fulness*; and when he salutes the Church of the *Trallians*, Εν ΤΩι ΠΛΗΡΩΜΑΤΙ, In *the Pleroma* or *Fulness*. The above cited are all the passages of the N. T. wherein πληρωμα occurs.

Πλησιον, An adv. governing a genitive, from πελας the same, and this perhaps from the Heb. פלס *to make level, even, smooth*; or from the same word in the sense of *weighing*, in order to which things must be brought *nigh* to each other.

I. *Near*. John iv. 5.

II. Πλησιον, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. Ὁ ων πλησιον, *One who is near, a neighbour, a friend*. This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x. teaches us to extend it to all mankind, as St. Paul also doth Rom. xiii. 8, 9, where, in explaining the command *of loving* our neighbour *as ourselves*, he uses ἑτερον *another*, i. e. *any other man*, as a synonymous term with τον πλησιον, *a neighbour*. *Raphelius* on Mat. v. 43, shews from *Polybius*, that the Heathen Greeks, in this preferable to the Pharisaical Jews, by ὁ πλησιον *a neighbour* meant *any man*, even εχθρος *an enemy*.

Πλησμονη, ης, ἡ, from πεπλησμαι perf. pass. of πληθω *to fill*, of the same form as πεισμονη from πεπεισμαι.

A repletion, satisfying. occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3, and often by the profane writers in the like view. See *Elsner* and *Wetstein*.

ΠΛΗΣΣΩ, or ΠΛΗΤΤΩ, from the Heb. פלץ *to shake*.

To smite, strike. occ. Rev. viii. 12, where it is applied to the *sun, moon*, and *stars*; and the learned *Daubuz* observes, that the *Rabbinical* Jews in like manner use the

* Speaking of the seeds of the *Cerinthian, Elionæan*, and other heresies, which denied that Christ was come in the flesh, he says, "*Quos & ipse (Johannes) in Epistolâ suâ Antichristos vocat, & Apostolus Paulus* frequenter percutit." Prolog. in Mat.

† "*Illi* (i. e. Cerinthus and the Nicolaitans) *dicunt alterum quidem Fabricatorem, alium autem Patrem Domini: Et alium quidem Fabricatoris Filium; alterum vero de superioribus, Christum, quem & impassibilem perseverasse, descendentem in Jesum Filium Fabricatoris, & iterum revolasse in suum* Pleroma." *Irenæus*, Advers. Hæres. lib. iii. cap. 11, p. 218, edit. *Grabe*.

hald. לקה, which in their style signi- *to strike*, and the N לקוי *smiting*, to s *an eclipse* of the sun or moon : ich sense also the Latins apply the ercutere and icere *to smite, strike*†. . *Vitringa* on Rev.

ν, ε, το. A diminutive of πλοιον.

le ship, or *vessel, a sailing-boat.* iii. 9 iv. 36.

ε, το, from πεπλοα perf. mid. of *to sail.*

ng-vessel, whether large or *small, a bark.* See Acts xxvii. 37. Jam. iii. 4.

ng-boat. See Luke v. 3, 7.

; ου, ε ; ὁ, also Πλεις, gen πλοος, . Νεις) from πεπλοα perf. mid. of *to sail.*

ς. *navigation.* occ. Acts xxvii. 9. *rippa* in *Josephus*, Ant. lib. xvi. § 1. ΤΟΝ - ΠΛΟΥΝ, επιξαινονλος μωνος. ΟΥΚ ενομιζεν ΑΣΦΑΛΗ, it that, as winter was approaching, *was not safe.*"

urse by sea, *a voyage.* occ. Acts xxvii. 10

ια, ιον, from πλεστος *riches.*

having, or *abounding in, riches.* xxvii. 57. Luke xii. 16. xiv. 12, req.

in a spiritual sense, i. e. in faith, s, and good works See Jam. ii. 5. . 9. iii. 17. Comp. Luke xii. 21.

, in glory and happiness, as Christ fore his incarnation. 2 Cor. viii. 9. John xvii. 5.

ἡ, *abounding*, as God in mercy. i. 4.

, An Adv. from πλεσιος.

, *abundantly.* occ. Col. iii. 16. . vi. 17. Tit. iii. 6. 2 Pet. i. 12.

ω, from πλεστος.

ɔr *grow rich.* 1 Tim. vi. 9.

rich, in a spiritual sense, and that er in imagination only, Luke i. 53. . Rev. iii. 17. Mat. ix. 13. Mark ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18 ; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. Πλεστειν εις Θεον, Luke xii. 21, is, *To be rich for God's glory and service* in works of piety and charity. So *Wetstein* and *Wolfius* cite from *Lucian*, Epist. Saturn. 24. (tom. ii. p. 830. B. edit. *Bened.*) ΕΣ το κοινον ΠΛΟΥΤΕΙΝ, *To be rich for (the benefit of)* the community ;" and from *Philo Byzant.* ΠΛΟΥΤΕΙΝ ΕΙΣ Θεων ΚΟΣΜΟΝ, *To be rich for the honour of* the Gods."

III. *To be rich, abundant*, as God in grace and mercy towards all men. Rom. x. 12.

Πλεστιζω, from πλεστος.

I. *To make rich, enrich*, both naturally and spiritually. occ. 2 Cor. ix. 11.

II. *To enrich* in a spiritual sense, as with the blessed truths and hopes of the Gospel. occ. 2 Cor. vi. 10. Πλεσιζομαι, pass. *To be enriched*, as with the gifts of the Holy Spirit, occ. 1 Cor. i 5.

Πλεστος, ε, ὁ. *Eustathius* says that πλεστον is thus denominated q. πολυετον—ὁτι εκ πολλων ετων εστι συνηγμενος, because it is *collected from many years*; or it may be so called because it will *suffice for many years*, as the rich fool said in the Gospel, Luke xii. 19, *Soul, thou hast much goods laid up* εις ετη πολλα for many years.

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17.

II. *Abundance, copiousness.* 2 Cor. viii. 2.

III. *Riches*, in a spiritual sense, *spiritual gain* or *advantage*, Rom. xi. 12. Heb. xi. 26.

Spiritual abundance, Rom. ii. 4. ix. 23. Col. ii. 2. Eph. i. 7. ii. 7. *Spiritual excellence*, Eph. i. 18. Comp. Eph. iii. 8, where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΛΥΝΩ.

To wash, properly as clothes, by ‡ *plunging* them in water (comp. Λεω) ; so it may, like the Eng. *plunge*, be derived from the Heb. בלע *to swallow, swallow*

in the *Talmudical* Tract, *Maccoth*, ואת nd behold these are *beaten*," & al. See saur. in Πλησσω, and *Castell*, Heptaglot. לקה.

Lucan, Pharsal. I. lin. 538, 9,

Lucæ, toto cum fratrem redderet orbe, rum subitâ percussa *expalluit umbrâ. milius*, Astron. lib. i.

ii plana foret tellus, simul icta *per omnes rit toto pariter miscrabilis orbe.*

‡ See *Homer*, Odyss. vi. lin. 85, & seqt.

up, as water does. See Ps. lxix. 16, in Heb. occ. Rev. vii. 14, where see *Wetstein.*

Πνευμα, ατος, το, from πεπνευμαι perf. pass. of πνεω, πνευσω, *to breathe.*

I. *The material spirit, wind,* or *air in motion.* So *Aristotle,* De Mundo, Ανεμος εδεν εστι πλην αηρ πολυς ῥεων, ὁς-ις ἁμα και πνευμα λεγεται, Wind is nothing else but *a large quantity of air flowing,* which is also called πνευμα." *Theophanes,* Homil. xlvii. p 325. Αυτος ὁ κινουμενος αηρ λεγεται πνευμα, *The air itself in motion,* is called πνευμα." occ. John iii. 8. Comp Cant. iv. 16. Baruch vi. 61, Το δε αυλο και ΠΝΕΥΜΑ εν πασῃ χωρᾳ ΠΝΕΙ. In this sense the word is applied not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7, or xi 6. xlviii. 7, & al. for the Heb. רוח, but frequently in the profane writers. See *Scapula.* To what he has observed I add, that *Josephus,* Ant. lib. i. cap. 1, § 1, speaks of ΠΝΕΥΜΑΤΟΣ αυτην (την γην namely) ανωθεν επ θεοντος, the *spirit* which came upon the earth from above," at the formation namely, Gen. i. 2; and that he uses ΠΝΕΥΜΑ βιαιον for a violent *wind,* Ant. lib. xiv cap. 2. § 2, and De Bel. lib. iii. cap. 8, § 3, as *Lucian* also does βιαιῳ ΠΝΕΥΜΑΤΙ, Ver. Hist. lib. 1. tom. i. p. 714. So *Plato,* Phædon, § 24, edit. *Forster,* has μεγαλῳ τινι ΠΝΕΥΜΑΤΙ for a high *wind.* In like manner spiritus, from spiro *to blow, breathe,* is applied in Latin, as by *Virgil,* Æn. xii. lin. 365,

———*Boreæ cum* Spiritus *alto*
Intonat Ægæo.———

———When the northern *Blast*
Roars in th' Ægean.———

Comp. Acts viii. 39, with 1 K. xviii. 12 And because the air is a most *powerful,* though *subtle* and *invisible,* agent (see John iii. 8, above), hence Πνευμα denotes

II. *The human soul* or *spirit breathed* into man immediately by God himself (see Gen. ii. 7. Rev. xi. 11.), and expressly distinguished both from his *body,* σωμα, and from his ψυχη, or *animal soul,* which he hath in common with the brutes. 1 Thess. v. 23. Comp. Heb. iv. 12. Eph. iv. 23. Mat. xxvi. 41. Luke i. 47. Acts vii. 59. Heb. xii. 23. 1 Pet. iii. 19. 1 Cor. ii. 11. It is applied to *Christ's human soul* or *spirit.* Mat. xxvii. 50. Luke xxiii. 46. John xiii. 21. xix. 30. Comp. Acts vii. 59.

On Luke xxiv. 37, 39, see *Wetstein.* and observe, that what is there called πνευμα is by *Ignatius,* ad Smyrn. § 3, styled δαιμονιον ασωματον, *an incorporeal demon* or *ghost.* Comp. Δαιμονιον II. And it may be worth remarking in this place, that the leading sense of the old Eng. word *ghost* is *breath* ("spiritus, anima," says *Junius*), whence it is applied not only to the *human soul,* but also to the *Holy Spirit*; that *ghost* is evidently of the same root with *gust* of wind; and that both these words are plain derivatives from the Heb. נעש *to move with violence;* whence also *gush,* &c. See *Heb.* and *Eng.* Lexicon under נעש.

III. *A temper,* or *disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *An evil spirit, a devil,* whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words *unclean, evil,* or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11, & al.

V. *A spiritual* or *incorporeal substance* or *being.* John iv. 24. Acts xxiii. 8.

VI. *The third Person of the ever-blessed Trinity,* as distinguished from the Father and the Son, whose agency in the *spiritual* world is described to us in Scripture by that of the *air* in the *natural* (see John iii. 8. xx. 22. Acts ii. 4.), and thus Πνευμα is applied.

1. Either absolutely, as Mat. iv. 1. Mark i. 10. Acts xi. 28. xxi. 4, where see *Bowyer.*

2. Or with epithets added;

So He is called the *Holy Spirit,* not only because He is the author of *sanctification* to man, but because *HE* is himself infinitely *separated from and superiour to* all creatures. Mat. i. 18, 20. iii. 11. xii. 32. xxviii. 19, & al. freq. Comp. Rom. i. 4, where see *Wetstein.*

—*The Eternal Spirit.* Heb. ix. 14, where see Bp. *Fell* and *Doddridge.*

—*The Spirit of God,* or of the Lord, as being himself *very God, a Person of Jehovah.* See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 19. Comp. 2 Cor. vi. 16. Wherefore also Christ, speaking

speaking to his Disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16.

—*The Spirit of Christ the Son of God*, since His gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, He is now sent by Christ. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33.

—*The Spirit of Adoption*, since he endues Believers with a *filial* loving confidence in God, as their reconciled *Father* in Christ. Rom. viii. 15, where He is opposed to the *Spirit of Servitude*, or that slavish fear of God, which the Mosaic law considered merely as the *law of a carnal commandment* had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7.

—*The Spirit of Grace*, from the miraculous gifts and powers, which He *graciously* vouchsafed to the primitive Believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11, and Χαρις V.

—*The Spirit of Truth*, John xiv. 17. xv. 26; because He bore witness to Christ by his miraculous operation, and led his Disciples into all the truth. John xvi. 13.

—*The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works He performed, agreeably to the *promise* of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

VII. Acts xix. 1, 2, *Paul finding certain Disciples at Ephesus said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him*, Αλλ' ουδε ει Πνευμα Αγιον εστιν, ηκουσαμεν, which we translate, *We have not so much as heard* whether there be any Holy Ghost, as if the words related to the *existence* of *that* Person in the Trinity. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism*, i. e. by John himself, having been in Judea during his ministry: And part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him*, i. e. Christ, *should baptize them with* the Holy Ghost. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. These *Ephesian* Disciples, therefore, could not be ignorant, that there *existed* such a Divine Person as the Holy Ghost; but they say, *We have not heard*, ει Πνευμα Αγιον εστι, *whether the Holy Ghost be*, that is, *in action*, or *actually sent* upon the Disciples of Christ. There is an exactly parallel expression, John vii. 39, Ουπω γαρ ην Πνευμα Αγιον, *For the Holy Ghost* was *not yet* given (say our Translators rightly,) *because that Jesus was not yet glorified. Ephesus* being at a great distance from Jerusalem, these Disciples had not heard of the *actual effusion* of the Holy Ghost on Christ's Disciples according to the Baptist's doctrine.

VIII. The Holy Spirit is symbolically represented, Rev. i. 4, by seven *Spirits*, "in regard of the *perfection* and *variety* of his *gifts* and *graces*," says Mr. *Clark*. Comp. Επτα II. and see *Vitringa*.

So Rev. iv. 5, *The* seven *lamps of fire burning before the throne, which are the* seven *Spirits of God*, denote *the perfection or sufficiency* of the Holy Spirit *co-operating with Christ* (comp. Rev. v. 6.) upon his Church, as the *material Spirit* does with the *material light:* They moreover refer to the *seven lamps* on the golden candlestick before the *Cherubic* throne in the Jewish Tabernacle and Temple. Comp. Exod. xxv. 37. xxxvii. 23, and see *Vitringa* on Rev. iv. 5. Πνευματα Προφητων, 1 Cor. xiv. 32, mean the *inspirations* of the Christian Prophets by the Holy Spirit (see *Whitby* and *Doddridge*); so ver. 12, πνευματων are *spiritual gifts*.

IX. It refers to *human nature* or *man*, considered as *regenerated* or *born again of the Holy Spirit*. John iii. 6. Comp. 1 Cor. vi. 17.

X. *A religious teacher who pretends to divine inspiration* or *authority*, whether truly or falsely. See 1 John iv. 1, 2, 3, 6. 1 Tim. iv. 1. Rev. xvi. 13.

XI. *The Spirit* of the Law, as opposed to the *Letter* of it, denotes it's *spiritual* and *evangelical meaning* and *import*, as opposed to it's *literal sense* and *mere outward ordinances*. See Rom. ii. 29. (comp. ver. 27, 28.) Rom. vii. 6. 2 Cor. iii. 6. comp. ver. 17, and see Mr. *Locke* on these passages. Our Lord says in a similar view, John vi. 63, *The words that I speak unto you they are* Spirit *and they are life*, i. e

They are to be taken in a *spiritual sense*, and being thus embraced will quicken you to a *spiritual*, and so bring you to eternal life." See *Doddridge* and Mr. *Clark* on the place.

Πνευματικος, η, ον, from πνευμα *spirit*. In general, *Spiritual*.

I. Of persons, *Spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1, and *Macknight* there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικος *an animal man*, 1 Cor. ii 15, (comp. Jude ver. 19.) and to σαρκικοι *carnal men*, 1 Cor. iii. 1.

II. Of things. It denotes *spiritual* things in general revealed by the *Spirit of God*, 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding*, Col. i. 9, is understanding in *spiritual* things bestowed by the *Holy Spirit*. *Spiritual* songs, Eph. v 19. Col. iii. 16, are songs relative to *spiritual* things, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to *be spiritual*, Rom. vii. 14, as requiring not merely outward but inward *spiritual* obedience. Comp. Rom. ii. 29. Christians are built up a *spiritual House* or *Temple*, as opposed to the *material* one which was made with hands, and are in another view an holy Priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see *Doddridge*'s Paraphrase.

IV. *Typical, emblematical, symbolical of spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. Πνευμα XI. and Πνευματικως II.

V. It is applied to the *glorified and spiritualized* bodies of the Blessed after the resurrection. 1 Cor. xv. 44.

VI. Τα πνευματικα της πονηριας, Eph. vi. 12, mean the *wicked spirits*. So *Theophylact* and *Œcumenius* explain the expression by *dæmons* or *devils*. Comp. Πνευμα IV. and Luke vii. 21. viii. 2, and see *Wolfius* on Eph. and *Suicer* Thesaur. in Πνευματικος II. 1.

Πνευματικως, Adv. from πνευματικος.

I. *Spiritually, by the assistance of the Holy Spirit*. occ. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7.

ΠΝΕΩ, 1 fut. πνευσω, from the Heb. נשׁם *to blow, breathe*, for which *Symmachus* and *Theodotion* use it, Gen. ii. 7, as the LXX do the compound διαπνεω, Cant. ii. 17. iv. 6, 16.

To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8.

Πνιγω, q. πνοην αγω, *to break, interrupt the breath*, or from Heb. נפח *to breathe*, and יגע *to labour*, or יגה *to afflict*.

I. *To choak, suffocate*, as by *drowning*. occ. Mark v. 13. Comp. *Josephus*, De Bel. lib. iv. cap. 7, § 5.

II. *To take* another *by the throat*, so as almost to *strangle* him, or rather *to twist* another's *neck behind him*, as *Wetstein* on Mat. shews merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28.

Πνικλος, η, ον, from πεπνιχλαι 3 pers. perf. pass. of πνιγω *to suffocate, strangle*. *Suffocated, strangled*. occ. Acts xv. 20, 29. xxi. 25.

Πνοη, ης, ἡ, from πεπνοα perf. mid. of πνεω *to breathe, blow*.

I. *A wind, a blast of wind*. occ. Acts ii. 2. So in *Homer*, Il. v. lin. 697, we have ΠΝΟΙΗ (for ΠΝΟΗ) Βορεαο, *the breath* or *blast* of Boreas, the north-wind.

II. *Breath*, or rather *the air considered as proper for breathing*. occ. Acts xvii. 25.

Ποδηρης, εος, ες, ὁ, ἡ. from πους, ποδος, *the foot*, and αρω *to fit*. *Reaching down to the feet* (thus it is used as an adjective by the profane writers, see *Wetstein* in Rev.), and εσθης being understood, *A garment* or *robe reaching down to the feet*. occ. Rev. i. 13, where Christ in *Glory* (comp. Exod. xxviii. 2.) is represented as clothed with such a *garment*, like the Jewish High Priest, whose outer robe, or, as it is sometimes called, *the robe of the Ephod*, is described by the same term ποδηρης in the LXX of Exod. xxviii. 4, answering to Heb. מעיל *the outer garment* or *robe*. Comp. *Heb.* and *Eng.* Lexicon in עלה XII.

Ποδος, ποδι, ποδα, &c. Gen. Dat. Accus. &c. of Πους, which see.

Ποθεν, Adv. either from που *where?* with the syllabic adjection θεν denoting *from* a place, or from που *where?* and ὁθεν *from whence*.

1. Por-

1. Properly of place, interrogative, *Whence?* Mat. xv. 33. Comp. Mat. xxi. 25. On Mark viii. 4, *Kypke* observes that the Greek writers likewise elegantly apply ποθεν and other adverbs of *place* to *food.*

2. The phrases Ποθεν εστι, *Whence he is;* and Ποθεν ει συ; *Whence art thou?* signify in the *hellenistical* Greek, *Who is his father,* or *Who is thy father?* John vii. 27, 28. xix. 9. comp. ver. 7, and see 2 Sam. i. 13. 1 Sam. xxx. 13, in LXX and Bp. *Chandler's* Defence of Christianity, p. 333, 4, 1st edit. who very justly observes, that John vii. 28, should be read interrogatively: *Then Jesus cried*— Do you *indeed know me,* and whence I am? See also *Doddridge* and *Campbell* on the Text.

3. *Whence? from what cause? by what means?* Mat. xiii. 27, 54. Jam. iv. 1.

4. *How? how comes it to pass that?* Luke i. 43. Mark xii. 37, where see *Kypke.*

Ποιεω, ω, from ποιος qualis, *of what sort* or *quality?* or *of a certain sort, endued with a certain quality.*

I. *To make, to endue a person* or *thing with a certain quality* or *qualities,* q. d. *to qualify.* See Mat. iii. 3. iv. 19, (comp. Mark i. 17.) Mat. v. 36, xxiii. 15. Luke xv. 19. John v. 11, 15.

II. *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. where see *Wetstein,* and comp. 1 Sam. xii. 6, in LXX; and on Mark iii. 14, see *Elsner* for similar applications of ποιεω in the Greek writers.

III. *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26.

IV. *To make,* as implying *creation.* Acts iv. 24. xiv. 15. xvii. 24. So in the LXX it frequently answers to the Heb. ברא *to create,* as Gen. i. 1, 27, & al.

V. *To make, prepare.* Mat. xxii. 2. Mark vi. 21. Luke v. 29, & al.

VI. *To make, acquire, gain.* Mat. xxv. 16. Luke xix. 18. *Plato* and *Aristotle* use the V. in the same sense. See *Wetstein* on Mat. So we say, *to make* money, a fortune, &c. and the Latins, facere *pecuniam,—rem.*

VII. *To keep, celebrate,* as a religious festival. Mat. xxvi. 18. Heb. xi. 28. Thus not only the LXX use ποιειν πασχα, *to celebrate the passover,* for the Heb. עשות פסח, Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2, & al. but *Xenophon* likewise, as cited by *Raphelius* and *Wetstein* on Mat. xxvi. 18, has ΠΟΙΕΙΝ ΤΑ ΟΛΥΜΠΙΑ, *to celebrate* the Olympics." So *Kypke* quotes from *Plutarch,* Quæst. Rom. p. 267, Τον Τερμινον ὡ ΤΑ ΤΕΡΜΙΝΑΛΙΑ ΠΟΙΟΥΣΙ, Θεον νομιζοντες, Reckoning Terminus, to whose honour they *celebrate the Terminalia,* for a god." See also *Blackwall's* Sacred Classics, vol. i. p. 32, 33.

VIII. *To bring forth, bear, produce,* as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression καρπον ποιειν, though applied by the LXX for the Heb. עשה פרי Gen. i. 11, 12. 2 K. xix. 30, yet it is not a mere *hebraical* or *hellenistical* phrase; for it is repeatedly used by *Aristotle,* cited by *Wetstein* on Mat. iii. 8.

IX. *To produce, send forth,* as a fountain does water. Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However in *Theophrastus,* Eth. Char. cap. 3, and in *Aristophanes,* Vesp. lin. 31, Ζευς, i. e. *the heavens,* or *air,* are said ποιειν ὑδωρ *to produce water,* i. e. *to rain.*

X. *To make,* i. e. *to treat* or *esteem as.* 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see *Kypke.*

XI. Ποιειν ἑαυτον, or ἀυτον, *To make himself,* i. e. *pretend* or *claim to be,* seipsum venditare. John v. 18. viii. 53. x. 33. xix. 7, 12.

XII. With words of time, *To spend, pass.* Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Jam. iv. 13. Comp. Acts xviii. 21. *Raphelius* on Acts xv. 33, shews that χρονον ποιειν is a pure Greek phrase; where see also *Wolfius, Wetstein,* and *Kypke.*

XIII. *To make, cause.* Mat. v. 32. Col. iv. 16.

XIV. *To do, perform,* in whatever manner, transitively or intransitively. See Mat. i. 24. v. 46, 47. vi. 1, 2. vii. 21, 22, 24, 26. John iv. 34, & al. freq. On John xiii. 27, see *Alberti, Wolfius* and *Wetstein* for similar expressions of such *seeming concession* in the Greek and Latin writers. On Rev. xiii. 5, observe that πολεμον is wanting in the *Alexandrian,* in another ancient and three later MSS, in the Syriac and Vulg. versions, and in several of the best editions, and is accordingly marked by *Wetstein* as spurious, and rejected

jected from the text by *Griesbach*; and indeed πολεμον seems to be an addition by some copyist who did not understand what was meant by ποιησαι alone, and that it signified absolutely *to practise, to perform exploits*, as the Heb. עשה, and it's Greek translation ποιειν is used Dan. viii. 12, 24. xi. 28, 32, & al. See *Vitringa* on Rev. xiii. 5, and Bp. *Newton* on Proph. vol. 3. p. 228, 8vo.

With a dative of the person, *To do to, act by, treat*, agere cum. Mat. vii. 12. xxi. 36, 40. xxv. 40, 45. Luke vi. 11. xviii. 41, where observe that we have the very same phrase in *Anacreon*, ode xii. lin. 1,

ΤΙ ΣΟΙ ΘΕΛΕΙΣ ΠΟΙΗΕΣΩ;

With two accusatives, one of the person, the other of the thing. Mat. xxvii. 22, Τι αν ποιησω τον Ιησαν; What *then shall I do* to Jesus? So *Scapula* cites from *Xenophon*, Ποιω σε κακον or αγαθον, *I do* (to) you harm or good. See *Vigerus* De Idiotism. cap. v. § 10. reg. 1.

XV. *To practise.* John viii. 34. 1 John iii. 7, 8, 9. Comp. John iii. 21.

XVI. Intransitively, *To work, labour.* occ Mat. xx. 12. The verb is used in the same sense by the LXX. Ruth ii. 19. 2 K. xii. 11, for the Heb. עשה; and Isa. xliii. 13, for the Heb. פעל *to work.*

XVII. Οδον ποιειν, Iter facere, *To go a journey*, or simply *to go.* occ. Mark ii. 23, where *Wetstein* cites *Herodotus*, lib. vii cap. 42, using this phrase for the *going* or *march* of an army; and *Kypke* produces the same expression from *Xenophon*, *Dionysius Halicarn. Josephus*, and *Dio Cassius.* It is not, therefore, to be reckoned a *Latinism.*

XVIII. Ποιειν φονον, *To commit murder.* Mark xv. 7. So *Polybius*, cited by *Raphelius*, ΠΟΙΕΙΝ αιμα και ΦΟΝΟΥΣ, *To commit* slaughter and *murders.*

XIX. Καλως ποιειν, construed with an accusative, *To do good to.* Mat. v. 44. This is a phrase common in the best Greek writers. Very many MSS however (five of which ancient) and some printed editions read in this text τοις μισουσιν in the dat. and this reading is embraced by *Wetstein* and *Griesbach.*—With a dative, according to the Latin or Syriac idiom, Luke vi. 27. See *Campbell's* Pref. to Luke, p. 183. But the purest Greek writers also use ποιειν with a dative in the same sense. See *Zeunius's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 16.—With a participle following, it denotes that the action expressed by such participle is *right* or *proper.* Acts x. 33. The best Greek authors frequently use the same phrase. See *Wolfius* and *Wetstein* on Acts, and *Vigerus* De Idiotism. cap. v. § 10. reg. 2.

XX. Εξω ποιειν, *To put out* or *aside.* Acts v. 34, where see *Elsner*, and *Hoogeveen's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 6.

XXI. Πορειαν ποιεισθαι, *To make*, or *take, a journey, to journey, travel.* Luke xiii. 22. So *Raphelius* cites from the *Life of Homer*, ascribed to *Herodotus*, Δια Λαρισσης την ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ, *Taking his journey* through Larissa;" and from *Xenophon*, Cyropæd. lib. vi. Και' εαυτους την ΠΟΡΕΙΑΝ ΠΟΙΕΙΝ, *To take their journey*, or *to travel*, by themselves." See also *Wetstein. Josephus* uses the phrase with επι following, as St. Luke with εις, Τιτος δε την προκειμενην ΠΟΙΟΥΜΕΝΟΣ ΠΟΡΕΙΑΝ επ' Αιγυπτον, Titus *taking the journey*, which he proposed, to Egypt." De Bel. lib. vii. cap. 5, § 3. Comp. cap. 2, § 1.

XXII. Αγαπολην ποιεισθαι, *To make delay.* Acts xxv. 17.

XXIII. Πασαν σπουδην ποιεισθαι, *To use the utmost diligence*, or *earnestness.* occ. Jude ver. 3. This phrase is used in the same sense by the best Greek writers, as may be seen in *Wetstein* and *Kypke* on Jude, and in *Wetstein* on 2 Cor. viii. 7. Comp. under Πας VII.

XXIV. Ποιειν πολεμον μετα, *To wage*, or, as we say, *make, war with.* Rev. xi. 7. xii. 17. xiii. 7. So *Thucydides*, cited by *Wetstein*, ΠΟΔΕΜΟΝ ΜΕΤ' αυτων ΠΟΙΕΙΣΘΑΙ.

XXV. Ποιειν ελεος μετα τινος, *To shew mercy, compassion*, or *kindness to any one.* occ. Luke i. 72. x. 37. Jam. ii. 13. This seems an *hellenistical* expression. It is used by the LXX, Gen. xxiv. 12. Jud. i. 24. viii. 35. Ruth i. 8, & al. for the correspondent Heb. phrase—עשה חסד עם.

XXVI. Ποιειν κρατος, Luke i. 51. See under Κρατος.

Ποιημα,

Ποιημα, ατος, το, from πεποιημαι perf. pass. of ποιεω *to make.*
Somewhat made, a work, workmanship. occ. Rom. i. 20. Eph. ii. 10. Comp Eccles viii. 17, in LXX.
Hence the Latin *poëma* and Eng. *poem*; in which sense the Greek ποιημα also is generally applied in the profane writers.

Ποιησις, ιος, Att. εως, ἡ, from ποιεω *to act, do.*
An acting, deed, performance. occ. Jam. i. 25. Hence the Latin *poësis* and Eng. *poesy*; so the Greek ποιησις is often used for *the making of poems.*

Ποιητης, ε, ὁ, from ποιεω *to do, make.*
I. *A doer, a performer.* occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11.
II. *A poet, a maker of poems.* occ. Acts xvii. 28.

ΠΟΙΚΙΛΟΣ, η, ον. It may be derived from the Heb. פוך denoting a species of *colour* (whence Latin and Eng. *fucus*), and כל *all*, q. d. *of all colours.*
I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. נקד *spotted*, Gen. xxx. 40. & al. פסים *pieces, stripes*, Gen. xxxvii. 3. & al. רקמה *embroidered*, 1 Chron. xxix. 2, & al. but also in the profane writers. See *Scapula.*
II. *Various, different, manifold.* Mat. iv. 24. Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. iv. 10, & al.

Ποιμαινω. The learned *Damm*, in his Lexicon, deduces it from πωϋ *a flock*, (used by *Homer*, Il. iii. lin. 198. Il. xi. lin. 695. Il. xv. lin. 323, & al.) and μαω *to care, mind*, curo, studeo; and πωϋ may be deduced from παω *to eat*, which from Heb. פה *the mouth*; for μαω see under Μαινομαι.
I. *To feed* or *tend a flock*, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7.
II. *To feed* or *tend*, in a spiritual sense. occ. John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. vii. 17. So Mat. ii. 6, it is spoken of Christ's *spiritual government* and *care* of his people. The correspondent Heb. word to ποιμανει in Mat. is מושל *ruling.* Thus *Homer* frequently styles *kings* or *rulers* ΠΟΙΜΕΝΕΣ ΛΑΩΝ, *Shepherds of the people*; and *Xenophon* observes, Cyropæd. lib. viii. p. 450, edit. *Hutchinson*, 8vo. Ὁτι παραπλησια ἐρϛα ἐϛι νομεως ἀϛαθε και βασιλεως ἀϛαθε, That the offices of a good *shepherd* and of a good *king* are very much alike." See *Hutchinson*'s Note there, *Camerarius* in *Pole* Synops. and *Raphelius*, *Wetstein* and *Kypke* on Mat. ii. 6, and comp. Ps. lxxviii. 70—72. But St. Jude, ver. 12, speaks of certain, ἑαυτους ποιμαινοντες, *who fed themselves*, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked *shepherds of Israel* are described as *feeding themselves*, εβοσκησαν—ἑαυτους, LXX, whilst they neglected the flock.
III. *To rule, govern, restrain.* occ. Rev. ii. 27. xii. 5. xix. 15. Comp. Ps. ii. 9, where the LXX render the Heb. תרעם by ποιμανεις αυτους, *thou shalt* feed or tend *them.*

Ποιμην, ενος, ὁ, from ποιμαινω, which see.
I. *A shepherd, "one who tends sheep in the pasture." Johnson.* Luke ii. 8, 15, 18, 20.
II. It is applied spiritually to *Christ.* Mat. xxvi. 31. John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and to the spiritual *pastors* of his flock. occ. Eph. iv. 11.

Ποιμνη, ης, ἡ, from ποιμην.
I. *A flock* of sheep. occ. Luke ii. 8. 1 Cor. ix. 7.
II. *A spiritual flock* of men. occ. Mat. xxvi. 31. John x. 16.

Ποιμνιον, ε, το. A diminutive of ποιμνη.
A flock, properly *a little flock.* In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32, *Wetstein* shews that the purest Greek writers likewise join the adjective σμικρος or μικρος with a *diminutive* noun.

Ποιος, α, ον, from πη *which way? where? how?* (which from Heb. איפה *where?* dropping the * interrogative א) and διος *such as, of which sort*, qualis.
What, which, of what sort, whether with an interrogation, Mat. xix. 18. xxi. 23. xxii. 36. Acts vii. 49; or without, Mat. xxiv. 42, 43. Luke xii. 39. John xii. 33. xxi. 19.

Πολεμεω, ω, from πολεμος.
I. *To war, wage*, or *make war.* Jam. iv. 2. Rev. ii. 16.

* See Note (*i*) in the *Jena* edition of *Noldius*'s particles on אית.

II. *To fight, engage.* Rev. xii. 7. So *Diodorus Siculus*, Καρχηδονιων ΠΟΛΕΜΗΣΑΝΤΩΝ και ηττηθεντων, The Carthaginians *engaging* and being beaten." See *Raphelius*, and comp. Πολεμος II.

Πολεμος, ου, ὁ, either from πολυς *much*, or *many*, and ολεω *to destroy*, q. πολολεμος, or, according to *Damm*, Lexic. from παλαμη *the hand*, which from παλλω *to shake, move*, and this from Heb. פלץ *to shake*.

I. *A war*, Mat. xxiv. 6. Mark xiii. 7. Ποιειν πολεμον, see under Ποιεω XXIV.

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. It is used in the same sense by *Arrian* and *Diodorus Siculus*. See *Raphelius* on 1 Cor. xiv. 8. Rev. xii. 7, and *Wetstein* on Luke xiv. 31.

Πολις, ιος, Att. εως, ἡ, from πολυς *many*, as containing or consisting of *many* inhabitants.

I. *A city*, or *town*, urbs. Mat. ii. 23. iv. 5, (where see *Wetstein*.) v. 14. xi. 20, & al. freq.

II. *The inhabitants of a city* or *town*. Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40.

III. Spiritually, it denotes *Heaven*. Heb. xi. 10, 16. xiii. 14.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi.

Πολιταρχης, ου, ὁ, q. d. ὁ των πολιτων αρχη or αρχων, *the head* or *ruler of the citizens. A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεια, ας, ἡ, from πολιτευω.

I. *A political society, state*, or *commonwealth*, civitas. occ. Eph. ii. 12, where, however, the following sense is also applied.

II. *Citizenship, the rights of a citizen, freedom of a city* or *state*, jus civitatis. occ. Acts xxii. 28. *Josephus*, Ant. lib. xii. cap. 3, § 1, cited by *Wetstein* on Eph. ii. 12, several times uses the word in this sense. See also *Wetstein* on Acts.

Πολιτευμα, ατος, το, from πεπολιτευμαι perf. pass. of πολιτευω.

A state, community, or *political society* (as it were) to which one belongs. occ. Phil. iii. 20. See *Raphelius* and *Wolfius* on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26.

Πολιτευω, from πολιτης.

I. *To manage* or *govern a city* or *state.*

II. *To live in a state* or *society according to it's laws and customs, to converse.* In this view it is applied in the passive voice, Acts xxiii 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοις του Θεου νομοις μη ΠΟΛΙΤΕΤΕΣΘΑΙ, *Not to* live *after the laws of God* Eng. Translat. And *Josephus* in like manner says of himself, in his *Life*, § 2, Ηρξαμην τε ΠΟΛΙΤΕΤΕΣΘΑΙ τη Φαρισαιων αιρεσει, *κατακολουθων*, I began to *live* in conformity to the sect of the Pharisees;" and § 49, Πυθεσθε—ει μετα πασης σεμνοτητος και πασης δε αρετης ενθαδε ΠΕΠΟΛΙΤΕΤΜΑΙ, Enquire whether I have not *(annon*, Hudson) *lived* or *conversed* here with the greatest gravity and even virtue."

Πολιτης, ου, ὁ, from πολις *a city.*

I. *A citizen*, properly so called, *one who has the right of citizenship, a freeman.* occ. Acts xxi. 39.

II. *A citizen, an inhabitant of a city* or *town.* occ. Luke xv. 15. xix. 14.

Πολλακις, An Adv. from πολυς (neut. plur. πολλα) *many*, and κις a numeral termination (which see) denoting *times.*

Many times, often, frequently, multoties, sæpe. Mat. xvii. 15. Mark v. 4, & al. freq.

Πολλαπλασιων, ονος, ὁ, ἡ, και το—ον, from πολυς *many*, and πλασιον *fold*, which see under Εκατονταπλασιων.

Many fold, manifold more, multiplex. occ. Luke xviii. 30.

Πολλος, &c. See under Πολυς.

Πολυλογια, ας, ἡ, from πολυς *much*, and λογος *speech.*

Much speaking. occ. Mat. vi. 7; where *Wetstein* cites *Aristotle, Galen*, and *Plutarch* using this word.

Πολυμερως, Adv. from πολυμερης, ες, ους, ὁ, ἡ, *consisting of many parts*, which from πολυς *many*, and μερος *a part.*

By or *in many parts* or *parcels.* occ. Heb. i. 1. *Wetstein* cites *Josephus* applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the *various parts* of Solomon's magnificent temple. See also *Kypke.*

Πολυποικιλος, ου, ὁ, ἡ, from πολυς *much*, and ποικιλος *various.*

Manifold, multifarious, greatly diversified, abounding in variety. occ. Eph. iii. 10.

πολλη, πολυ, gen. πολλης, &c. ; from the Heb. מלא *to fill*, and *full*, π being substituted for it's ibial ם, and the Greek termination lded. Comp. under Πλαω.

liscrete quantity, *Many*. Luke iv. , & al. freq. On Acts i. 5, *Kypke* :s, that in the words, ου μετα πολ- ιυτας ἡμερας, there is a remark- hange of construction; for they t instead of ου πολυ μετα ταυτας , *not much after these days*, or for αις ἡμεραις μετα ταυτα, *not many ter these things:* Yet he produces stances of a similar phraseology *osephus*.

: in number, *numerous*. Mat. xiv. . 30. xix. 2. Acts xviii. 10.

τολλοι, *The many*, i. e. *the multi- r whole bulk of mankind*. Rom. v. , in which texts οἱ πολλοι are equivalent to παντας ανθρωπους, 2, 18. Comp. Mat. xxvi. 28. x. 17.

h, great. See Mat. ii. 18. v. 12. Acts xxi. 40. xxii. 28. xxiii. 10. , 7. xxv. 23, & al. Πολυ, neut. dverbially. *Much, greatly*. Mark . Luke vii. 47. Acts xviii. 27. So , plur. *Much, very much*. Mark v. 23, 38. See *Raphelius* and *in* on Mark iii. 12, who shew that st Greek writers apply πολλα in me manner. Also, *Often, many* Mat. ix. 14. Rom. xv. 22. Thus se used by *Herodotus* and *Aristo-*. See *Raphelius* on Mat. and *Wet-* n Rom. Πολλῳ, *By much, much*, with comparatives. Mat. vi. 30. xviii. 39. John iv. 41, & al. Επι *For a great while*. Acts xxviii. 6. ed four times in this sense in *Epic-* Enchirid. cap. 63.

σλαγχνος, ου, ὁ, ἡ, from πολυς *much*, γλαγχνον *a bowel*, which see. *ding in bowels of mercy, of tender* or *pity, very merciful* or *compas-*. occ. Jam. v. 11.

ης, εος, ους, ὁ, ἡ, και το—ες, from *much, great*, and τελος *expense*,

, *of great value*. occ. Mark xiv. 3. . ii. 9. 1 Pet. iii. 4.

ους, ου, ὁ, ἡ, from πολυς *much, great*, μη *price*.

Of great price, very precious or *valuable*; occ. Mat. xiii. 46. John xii. 3.

Πολυτροπως, Adv. from πολυτροπος *various*, which from πολυς *many*, and τροπος *a manner*.

In various manners. occ. Heb. i. 1, where see *Mucknight*.

Πομα, ατος, το, from πεπομαι perf. pass. of the obsolete V. πωω *to drink*.

Somewhat that is drunk, drink. occ. 1 Cor. x. 4. Heb. ix. 10.

Πονηρια, ας, ἡ, from πονηρος.

Wickedness, malignity, mischief. See Mat. xxii. 18. Rom. i. 29. 1 Cor. v. 8.

Πονηρος, α, ον, from πονος *labour, sorrow*.

I. *Evil, bad*, in a natural sense. Mat. vii. 17, 18.

II. *Evil*, in a moral or spiritual sense, *malicious, malignant, mischievous*. Mat. v. 11, 39. xii. 35. Luke iii. 19. vii. 21, & al. freq. On Mat. v. 37, 39. xxv. 26, see *Campbell*'s Notes. Ὁ Πονηρος, used as a substantive, *The wicked one*, i. e. *The Devil* or *Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see *Mucknight*.

III. Πονηρος οφθαλμος. See under Οφθαλμος III.

Πονηροτερος, α, ον. Comparative of πονηρος.

More wicked, or *malignant*. occ. Mat. xii. 45. Luke xi. 26.

Πονος, ου, ὁ, from πεπονα perf. mid. of πενομαι *to labour*, which see under Πενης.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4.

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. Thus it is not only frequently used by the LXX, but sometimes also by the profane writers. See *Scapula*'s Lexicon.

Πορεια, ας, ἡ, from πορευω *to cause to pass*, which from πεπορα perf. mid. of πειρω *to pass*.

I. *A way, journey*. occ. Luke xiii. 22. Comp. under Ποιεω XXI.

II. *A way, course*, or *manner of life*. occ. Jam. i. 11. Comp. Ὁδος ver. 8.

Πορευω, from πεπορα perf. mid. of πειρω *to pass, pass over*.

I. *To cause to go* or *pass, to carry, convey*. It occurs not, however, in the active form in the N. T.

II. Πορευ-

II. Πορευομαι, Depon. It denotes *local* motion from place to place. *To go.* Mat. viii. 9. xvii. 27. xviii. 12, & al. freq.—In 1 Pet. iii. 19, πορευθεις is used pleonastically, as ελθων Eph. ii. 17. See *Elsner* and *Macknight*.

III. *To go away, depart.* Mat. ii. 8, 9. xi. 7. xix. 15. xxv. 41. Luke viii. 14, Πορευομενοι *Going away*, i. e. from hearing the word to their usual occupations. Comp. Mat. x. 7, and see *Elsner* and *Wolfius* on Luke.

IV. *To go, journey, travel,* and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39. (on which last verse *Raphelius* shews that *Xenophon* uses the same phrase ΠΟΡΕΤΕΣΘΑΙ ΤΗΝ 'ΟΔΟΝ, and particularly applies πορευεσθαι to *a chariot*; Ετυχανε ΕΦ' 'ΑΜΑΞΗΣ ΠΟΡΕΥΟΜΕΝΟΣ, He was *travelling in a chariot.*" De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1.

V. *To go,* or *proceed* in a particular *way* or *course of life*; so it imports the *manners, actions, conversation.* See Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. iii. 3. Jude ver. 11, 16, 18. In the LXX it often answers to the Heb. הלך *to walk, go,* in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1, & al. Not that this is a mere *hellenistical* use of πορευομαι, for *Wolfius* on 1 Pet. iv. 3, shews that *Plato* has several times applied it in like manner.

VI. *To go away* by death, *to depart.* Luke xxii 22. Acts i. 25. The profane writers likewise use the V. in this sense. See *Wolfius* on Luke. Comp. 1 Pet. iii. 19, and John xiv. 2, 3, 12, 28. xvi. 7, 8. But in these last passages of St. John it also includes our Lord's *Ascension* into Heaven, and Session at God's right hand. Comp. Acts i. 10, 11. 1 Pet. iii. 22, and Υπαγω II.

Πορθεω, ω, from πεπορθα perf. mid. of περθω *to waste, lay waste,* which from the Heb. פרד *to divide, dispart.*

To lay waste, destroy, desolate, make havoc of. occ. Acts ix. 21. Gal. i. 13, 23 See *Blackwall's* Sacred Classics, vol. i. p. 234. On Acts *Kypke* shews that *Philo,* in like manner, several times applies πορθεω to the *wasting, ruining, harrassing, destroying, of men.* See more in *Kypke.*

Πορισμος, ε, ὁ, from πεπορισμαι perf. pas. of πορίζω *to get, gain, acquire,* which from πορος *gain,* which see under Ευπορεω.

Gain. occ. 1 Tim. vi. 5, 6.

Πορνεια, ας, ἡ, from πορνευω.

I. It denotes in general *Whoredom,* i. e. any commerce of the sexes out of lawful marriage. See 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. Comp. Acts xxi. 25. Acts xv. 20, where see *Wolfius,* and Bp. *Pearce,* and *Marsh's* Note 19, in vol. i. p. 450, of his Translation of *Michaelis's* Introduct. to the N. T.

II. *Simple fornication* between two unmarried persons, as distinguished both from μοιχεια *adultery,* and ασελγεια *lasciviousness* of other kinds, Mark vii. 21.—as distinguished from both these, and also from ακαθαρσια *uncleanness,* Gal. v. 19.

III. *Whoredom* in a married woman, *adultery.* Mat. v. 32. xix. 9. Comp. Eccles. xxiii. 23.

IV. It is applied to *incestuous whoredom,* or rather *incestuous adultery.* 1 Cor. v. 1, where see *Macknight,* and comp. 2 Cor. vii. 12.

V. It may include *All kind of lewdness,* Rom. i. 29, according to *Theophylact* on this place: Πασαν απλως την ακαθαρσιαν τω της πορνειας ονοματι περιελαβεν, The Apostle comprehends absolutely *all kind of uncleanness* under the name of πορνεια." Comp. 1 Cor. vi. 13, 18, (where see *Kypke.*) vii. 2. 1 Thess. iv. 3, and following verses.

VI. It denotes *The communication of Christians in idolatrous worship,* which was a *violation of the marriage between God or Christ and his Church,* and was often accompanied with *bodily prostitution.* (See Πορνευω II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2,

In this last sense it is generally used in the LXX for the Heb. זנה, though sometimes for *bodily fornication* or *whoredom,* as Gen. xxxviii. 24. Hos. i. 2.

Πορνευω, from πορνη.

I. *To commit whoredom, to whore.* occ. 1 Cor. vi. 18. x. 8. Rev. ii. 14, 20.

II. *To commit spiritual whoredom against God* or *Christ by communication in idolatrous*

worship, which was frequently ac-
nied, as 1 Cor. x. 8, (comp. Num.
, 2.) Rev. ii. 14, 20, with *bodily*
lom. occ. Rev. xvii. 2. xviii. 3, 9.
ς, ἡ, from πεπορνα perf. mid. of περ-
r πέρναω *to sell*, which from περάω
: *through, carry over*, particularly as
ants, and thence *to sell*. See under
σκω.

ore, a woman who prostitutes her
or gain. So the Latin * meretrix
e is from mereor *to earn, get money;*
ur Eng. *whore*, from the German
Dutch *hueren, to hire*, which
V. likewise is of the same root.
Mat. xxi. 31, 32. Luke xv. 30.
vi. 15, 16. Heb. xi. 31. Jam.

ristian Church corrupted by idolatry.
Rev. xvii. 1, 5, 15, 16. xix. 2.
. Πορνεια VI. and Πορνευω II.
ε, ὁ, from the same as πορνη, which

ho prostitutes himself for gain, a male
tute, a pathic, a catamite. Thus *So-*
in *Xenophon*'s Memor. lib. i. cap. 6,
Την—ὡραν εαν μεν τις αργυριε—
τω βουλομενω, ΠΟΡΝΟΝ αυτον
λωσιν. If one *sells* his beauty for
y to any man who pleases to pur-
it, they call this person πορνος." In
ense it seems to be used 1 Cor. vi. 9,
μαλακοι are also mentioned; the
ction between whom and πορνοι
to consist in this, that the πορνοι
tute themselves for *gain*, but the
κοι: *gratis*. So Eph. v. 5. 1 Tim.
See *Wolfius* on 1 Cor. vi. 9, and
and *Eng.* Lexicon in קדש V.
mpure or *unclean person*, of whatever
occ. 1 Cor. v. 9, 10, 11. (comp.
1, and 13.) Heb. xii. 16. xiii. 4.
xxi. 8. xxii. 15. See *Wolfius* on
'. v. 10.
word occurs not in the LXX, but
clus. xxiii. 16, 17, or 21, 22.
Adv. from προ *before*.
far off, at a distance. occ. Mat. xv.
ark vii. 6. Luke xiv. 32.

Πορρωθεν, from πορρω *far*, and the syllable
adjection θεν denoting *from* or *at* a place.
From far, far off, at a distance. occ.
Luke xvii. 12. Heb. xi. 13.

Πορρωτερω, Adv. comparative of πορρω.
Farther, further. occ. Luke xxiv. 28.

ΠΟΡΦΥΡΑ, ας, ἡ,

I. A kind of *Shell-fish*, remarkable for yielding that *purple colour* which was so highly esteemed by the ancients. *Martinius*, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. פרר *to break*, because the fishes were † *broken* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can *break* through other shells." But if I embraced this etymology I should rather say, from the ‡ *broken, rugged form of it's* own *shell*. Πορφυρα may, however, perhaps be better derived from a reduplication of the Heb. פאר *to adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in *Goguet*'s Origin of Laws, Arts, and Sciences, vol. ii p. 95, &c. edit. *Edinburgh*.

II. In the N. T. *A purple garment* or *cloth*. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See *Scapula*'s Lexicon.

Πορφυρεος, ᾱ, ᾰ; εη, η; εον, ουν; from πορφυρα
Of a purple colour, purple. occ. John xix. 2, 5. Rev. xviii. 16.

Πορφυροπωλις, ιδος, att. εως, ἡ, from πορφυρα *purple*, and πωλεω *to sell*.
A seller of purple. occ. Acts xvi. 14.

Ποσακις, An interrogative adv. from ποσος *how many?* and κις a numeral termination denoting *times*, which see.
How many times? how often? occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34.

Ποσις, ιος, att. εως, ἡ, from the obsolete πομω *to drink*.
Drink. occ. John vi. 55. Rom. xiv. 17. Col. ii. 16.

* *Ovid*, Amor. lib. i. eleg. 10.
meretrix *certo cuivis* mercabilis *arc*,
miseras juvat corpore quærit opes.
re the poor *whore* for *hire* sells herself,
by *her body earns* some wretched *pelf*.

† "*Et majoribus quidem purpuris* detractâ conchâ [*succum*] *auferunt, minores trapetis* frangunt, *ita demum rorem eum excipientes Tyrii*. The Tyrians procure this liquor by *taking off* the shell of the larger purpura, *and by* breaking *the smaller in olive-presses*." *Pliny* Nat. Hist. lib. ix. cap. 36.

‡ See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 152, and the plate.

Ποσος, η, ον, from πη *how?* (which see under Ποιος) and ὁσος *as much as.*

I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Ποσῳ. dative, used adverbially with comparatives, *By how much? How much?* Mat. vii. 11. x. 25. Heb. x. 29, & al. freq.

II. Ποσοι, αι, α. plur. *How many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13, & al.

Ποταμος, ου, ὁ, q. ποτασμος, from ποταζω *to flow*, which may be either from ποτος *drink*, or from Heb. נהה *to overflow.* This derivation seems preferable to that from ποτιμος *drinkable*, especially because *Homer* applies ποταμος to the *ocean*, Il. xiv. lin. 245. Il. xviii. lin. 606, & al. See *Scapula.*

I. *A river.* Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2.

II. *A flood, a torrent.* Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev xii. 15.

Ποταμοφορητος, ου, ὁ, ἡ, from ποταμος *a river, torrent*, and φορητος *carried.*
Carried away and drowned by a river, or *torrent.* occ. Rev. xii. 15, where see *Vitringa* and *Wolfius.*

Ποταπος, η, ον, from ποιος *what?* or πυ *where?* and δαπεδον *a soil*, δ being softened into τ, as usual.

I. *Of what soil* or *country?* Thus sometimes used in the best Greek writers, as, for instance, by *Theophrastus*, Eth. Char. cap. 13, towards the end, where see the learned *Duport's* remark.

II. *What manner of? of what sort?* qualis? occ. Luke i. 29. vii. 39. 2 Pet. iii. 11.

III. Denoting admiration, *What kind of? how great?* qualis, quantusque? occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Ποτε, An Adv. from πυ *where?* or πη *how?* and ὁτε *when?*

1. *When*, whether interrogative, Mat. xxiv. 3. John vi. 25; or not, Mark xiii. 33, 35.
Εως ποτε; *Till when?* i. e. *How long?* Mat. xvii. 17, & al.

2. Indefinite, *At some time or other, once, ever.* See Luke xxii. 32. John ix. 13. Rom. vii. 9. 1 Cor. ix. 7. Gal. i. 13, 23.

3. Μη ποτε, *Not ever, never.* Heb. ix. 17, where *Kypke* cites *Dio Cass. Euripides*, and *Homer* using μηποτε in this sense.

Ποτερος, α, ον, from ποιος *which?* and ἑτερος *another.*
Whether, of two. It occurs only in the neut. ποτερον, which is used adve *whether.* John vii. 17.

Ποτηριον, ου. το, from πεποται 3 per pass. of the obsolete πεω *to drink.*

I. *A cup to drink out of, a drinki* Mat. xxiii 25, 26. Mark vii. 4,

II. *The liquor contained in a drinki* Mat. x. 42. 1 Cor. x. 16, 21. Luke xxii. 20. 1 Cor. xi. 25, 26,

III. From the * ancient custom master of the feast's appointing of the guests his *cup*; i. e. his k measure of liquor, ποτηριον is use LXX answering to the Heb. כוס, *portion of happiness* or *misery* whi sends on kingdoms or individuals xi 6. xvi. 5. xxiii. 5†. So in th it denotes the *bitter sufferings* of for the sins of men, Mat. xx. 22 39‡, 42. Mark x. 38. xiv. 36 xxii. 42. John xviii. 11.—of his followers, Mat. xx. 23. Mark. x of the wicked, Rev. xiv. 10. xviii. 6, where see *Daubuz*

IV. *The golden cup* in the hand of man, Rev. xvii. 4, imports *the ga plausible allurements to idolatry* image is taken from the *golden wine* used in the worship of id consecrated to their service. Co li. 7, and 1 Cor. x. 21, and under On Rev. xvii. 4. C. and ver. 2. the learned *Daubuz* and Bp. *Ne Vitringa*, especially Note †.

Ποτιζω, from ποτον *drinkable, drin* πεποται 3 pers. perf. pass. of ob *to drink.*

I. With an accusative of the person ing. *To give drink to* a man, Ma xxv. 35. xxvii. 48. Rom. xii. 20. Rev. xiv. 8.—to a beast, Luke x In 1 Cor. iii. 2, it is construed w accusatives, one of the person, ὑμ another of the thing, γαλα; an over the V. εποτισα, which is str

* See *Homer*, Il. iv. lin. 261, &c.

† Comp. *Homer*, Il. xxiv. lin. 527, &c.
Δοιοι γαρ τε πιθοι, &c.
And lin. 663, &c. of *Pope's* Translatio
Two urns by Jove's high throne, s
Of *Cowper's*, lin. 660,
"Fast by the threshold of Jove's e

‡ See *Bowyer's* Conject. Appendix to

le only to γαλα, refers also to
ε. So *Hesiod*, on the other hand,
γον. lin. 640, cited by *Wetstein*,
ıs the V. εδειν *eat* to nectar, which
he *drink*, as well as to ambrosia,
ı was the *food*, of the Gods:

ρ' αμβροσιην τε, τα περ θεοι αλλοτε ΕΔΟΥΣΙ.

r in like manner applies εδειν *to*
ıs well as to *fat sheep*, Il. xii. 319,

——ΕΔΟΥΣΙ τε πιειρα μηλα,
NON τ' ιξαινον, μελιηδεα.——

water, as plants, applied spiritually.
· iii. 6, 7. 8.
ς, ὁ, from πεποται 3 pers. perf. pass.
ıol. ποω *to drink*.
mpotation, drinking match, drunken
occ. 1 Pet. iv. 3.
An Adv. from the Heb. אֵיֵה *where?*
ing the ה.
e? Interrogative, Mat. ii. 2, 4.—
ut an interrogation, John i 40.
her? Interrogative, John xiii. 36.—
ut an interrogation, John iii. 8. viii.
x. 2, & al.
where. occ. Heb. ii. 6. iv. 4.
t, near, of time. occ. Rom. iv, 19,
e *Kypke* cites from *Plutarch*, "Elder
Lysias ΕΤΕΣΙ ΠΟΤ ΕΙΚΟΣΙ by
twenty years; and, ΤΕΤΡΑΚΟ-
ν δε ΠΟΤ διαλενομενων ΕΤΕΩΝ,
four hundred years being elapsed."
ποδος, ὁ, either from the Heb. רמס
ad or *trample under foot*, or from
o pass, go forwards.
ot, of man, John xiii. 5, 14, & al.
- of beast, Mat. vii. 6. Rev. xiii. 2.
he various applications of this word
so Mat. iv. 6. v. 35. xviii. 8. xxii.
uke i. 79. vii. 44. To illustrate
ı last text we may observe from Dr.
, Travels, p. 138, that "the cus-
which still continues [in the east] of
ng either barefoot or with slippers,
es the ancient compliment of bring-
ater upon the arrival of a stranger
sh his feet." Comp. Gen. xviii. 4.
xix. 21. 1 Tim. v. 10.
x. 15, compared with Isa. lii. 7,
beautiful are the feet *of them who*
the good tidings of peace, who bring
od tidings of good things! "*The feet*
se who had travelled far in a hot
country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace, and felicity; and that it is in bringing these welcome tidings they have contracted that sordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy, *their dirty feet*," as being the natural consequence of the long journey they have made." *Campbell*'s Prelim. Dissertat. to Gospels, p. 145, where see more *Wetstein*, I find, had given the same explanation in a more concise manner. "*Pedes* eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

ΠΟΩ, from the Heb. פּה or פִּי *the mouth*. *To drink*. An obsolete V. whence in the N. T. we have only the perf. act. πεπωκα, Rev. xviii. 3, but in the profane writers are also used perf. pass. πεπωμαι or πεπομαι, and 1 aor. επόθην. See under Πινω.

Πραγμα, ατος, το, from πεπραγμαι perf. pass. of πρασσω *to do, perform*.
In general, *Somewhat done, a work*.
I. *A fact, work, deed*. occ. Luke i. 1. Jam. iii. 16.
II. *A thing*. occ. Mat. xviii. 19. Acts v. 4. Heb. vi. 18. x. 1. xi. 1.
III. *A matter, an affair*. Rom. xvi. 2. 2 Cor. vii. 11. Πραγμα εχειν προς τινα, *To have* a matter, i. e. of complaint or litigation, *against any*. occ. 1 Cor. vi. 1.
IV. It seems to refer particularly to *a venereal affair*, 1 Thess. iv. 6, as it doth sometimes in the profane writers. See *Raphelius*, *Wetstein*, and *Kypke* on the place, and *Wolfius* on 2 Cor. vii. 11.

Πραγματεια, ας, ἡ, from πραγματευω. *An affair, business*. occ. 2 Tim. ii. 4. See *Wetstein*.

Πραγματευω, from πραγμα *an affair*. *To engage another in affairs* or *business*, also *to manage affairs* or *business*. Hence Πραγματευομαι, mid. *To be occupied* or *employed in affairs* or *business*, "negotia obire, negotiis gerendis occupari," *Wetstein*. occ. Luke xix. 13.

ΠΡΑΙΤΩΡΙΟΝ, ου, το. Lat.
A word formed from the Latin *prætorium*,

sium, a derivative from * *Prætor* (which from *præeo* to go before), a Roman title which sometimes denotes *a military*, sometimes a *civil, officer*. Hence *Prætorium* signifies,

I. *The General's tent.*

II. *A place or court where causes were heard by the prætor, or any other chief magistrate. a judgement-hall.* In this sense the word Πραιτωριον is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28. 33. xix. 9; and from Mark xv. 16. John xviii. 28, the *Prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes *a governour's palace*. *Doddridge* observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner *a palace* and *court*, built by *Herod* the Great, when he rebuilt and beautified Cæsarea; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places.

III. *The Roman emperor's palace.* Phil. i. 13. where see *Wolfius* and *Macknight*.

Πραικτωρ, ορος, ὁ, from πεπραχται 3 pers. perf. pass. of πρασσω *to do, act, exact.* *An officer, a bailiff, serjeant*, or the like. It seems properly to denote the *officer* whose business it was to *exact* the money adjudged to be paid. So *Hesychius* explains πραικτορες by απαιτηται *exactors, collectors;* and *Suidas* πραικτωρ by ὁ τον επιτιμιον εισπραττομενος φορον, he who *exacts* the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes *an exactor, oppressor*, answering to the Heb. נגש. occ. Luke xii. 58.

Πραξις, ιος, att. εως, ἡ, from πιπραχαι 2 pers. perf. pass. of πρασσω *to do, act.*

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18, where see *Wolfius*.

II. *Practice, behaviour.* occ. Mat. xvi. 27.

III. *Office, use.* occ. Rom. xii. 4.

ΠΡΑΟΣ, or ΠΡΑΙΟΣ, α, ον.

Meek, mild, gentle. occ. Mat. xi. 29, where see *Elsner* and *Wolfius*.

The most probable of the Greek derivations of this word seems to be from ραος, for ραδιος, *easy:* But may it not be better deduced from the Heb. תר *to break*, q. d. *of a broken heart, contrite?* So the Heb. ענו *meek* is from ענה *press, humble.* Comp. under

Πραοτης, τητος, ἡ, from πραυς *Meekness, mildness.* 1 Cor. i. v. 22, & al. freq.

The LXX use it for the Heb *ness*, from the V. ענה *to af* Ps. xlv. 4.

Πρασια, ας, ἡ, q. περασια, fro *extremity.*

I, The learned *Damm*, Lexic says that it properly denot *range*, not a broad bed, *of p extreme side of a garden, or o derable part of a garden;* an marks *Homer* uses it, Odyss.

Εὐδε δι κασμηται ΠΡΑΣΙΑΙ παρα π Ποσσιν πεφρασται.

There are beautiful *borders* of all at the extreme plot of the

It occurs in this sense Eccl Hence

II. In the N. T. *A regularly pany* of persons. occ. Mark where *Campbell* observes, to an opinion which I onc "That the whole people ma pact body, an hundred men fifty deep (a conceit whic from observing that the pro two numbers is five thousa totally inconsistent with stances mentioned both by calls them in the plural, πρασιαι, and by Luke, wh κλισιαι."

Observe that the repetitio πρασιαι, πρασιαι. in Mark συμποσια, συμποσια, ver. 39 δυο, ver. 7, in a *distributive* se able to the *Hebrew* idiom, v tated by the LXX, Gen. vii viii. 14. A classical writer said κατα πρασεις, &c.

ΠΡΑΣΣΩ, or ΠΡΑΤΤΩ, fro ברא *to create, make, perform.* xvi. 30. Jer. xxxi. 22, in H

I. *To do, perform*, in general, A 1 Thess. iv. 11, (where see *Kypke.*)—good, Acts xvi. ii. 25.—evil, Luke xxii. 2, John iii. 20. Rom. xiii. 4.

* See *Ainsworth's* Dictionary in *Prætor* and *Prætorium.*

† "Longus, at non latus, ordo pl tremum latus horti, vel majoris alicuj

xvii. 7. xix. 36. Rom. ix. 11. 2 Cor. v. 10. On Luke xxiii. 15, see under Αξιος I.

I. Ευ πρατλειν, *To do rightly*, or *to do*, i. e. *fare* or *succeed well, to be happy*. occ. Acts xv. 29; where *Wolfius* observes that the Greek phrase will bear either of these senses, but with *Elsner* embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that ευ πρατλειν is often used as *a wish of prosperity* in the beginning of letters; and that in *Plato* it signifies *to fare well, be happy*. See *Plato*'s Phædon, § 2. p. 158. edit. *Forster*. On Eph. vi. 21, *Kypke* shews from the Greek writers that τι πρασσω imports both what *I do*, and, how *I do* or *fare*.

II. *To exact, require*. occ. Luke iii. 13. xix. 23. *Raphelius*, after *Camerarius*, observes on Luke iii. 13, that *Xenophon* uses the phrase χρηματα πρατλειν *to exact money*; and that *Polybius* has the expression τελος πρατλειν *to exact tribute*: the former corresponds with Luke iii. 13, the latter with Luke xix. 23. Πρασσω in this sense may be either taken as we say in English, to *make* (meaning to *gain*) money, comp. Ποιεω VI. or else it may be considered as a derivative from the Heb. בצר *to press*, or פרץ *to force, urge*.

ΠΡΑΥΣ, εια, υ, the same as πραος, which see. *Meek, mild, gentle*. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4.

Πραοτης, τητος, ἡ, from πραυς. *Meekness, mildness*. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15.

ΠΡΑΩ. An obsolete verb.

I. *To burn*. See under Εμπιπρημι.

II. *To sell*. See under Πιπρασκω.

Πρεπω. It may be deduced from the Heb. פאר *to adorn, beautify*, and אף *the countenance*, or פה *the face*; or else from באר, and יפה *to be fair, beautiful*.
To become, suit, be fitting, occ. Heb. vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. It is also used impersonally, Πρεπει *It becometh, is fitting, decent*. occ. Eph. v. 3. Heb. ii. 10. Πρεπον, το, particip. neut. *Becoming, fitting, suitable*. occ. Mat. iii. 15. 1 Cor. xi. 13.

Πρεσβεια, ας, ἡ, from πρεσβευω. *An embassy*. occ. Luke xiv. 32. xix. 14.

Πρεσβευω, from πρεσβευς, or πρεσβυς. *To perform the office of an Embassadour, be an Embassadour*. occ. 2 Cor. v. 20. Eph. vi. 20, where see *Elsner* and *Wolfius*.

Πρεσβυς, υος, ὁ, or Πρεσβυς, εια, υ, from προεισβηναι *to be far entered into*, or *advanced in*, life or years namely; so *aged* persons are in the O. T. said to be באים בימים *advanced in days*. Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΟΤΕΣ εν ταις ἡμεραις αυτων. Luke i. 7, 18. Comp. under Προβημι II.

I. *Old, an old man, a man advanced in years*.

II. *An Embassadour*, because *old men* were usually employed on such occasions.
The word occurs not in the N. T. but is inserted on account of it's derivatives. The LXX, however, have often used it for *an Embassadour*, as Num. xxi. 21, & al.

Πρεσβυλειριον, ε, το, from πρεσβυλερος.

I. *An assembly* or *council of Elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or Great Council at Jerusalem. Comp. under Πρεσβυτερος III. and Συνεδριον, and see *Campbell* on Luke.

II. *An assembly of Christian Elders* or *Presbyters, a presbytery*. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβυτερος, α, ον, properly an adjective of the comparative degree, from πρεσβυς.

I. *Elder, more advanced in years*. Luke xv. 25. John viii. 9.

II. *An elder*, in respect of *age, a person advanced in years*. 1 Tim. v. 1, 2.

III. Because the *Jewish Sanhedrin* or *Great Council* was chiefly composed of *elderly* men (comp. Πρεσβυτειριον I. and Συνεδριον), hence Πρεσβυτεροι *Elders*, and Πρεσβυτεροι τ̃ λαȣ̃, *Elders of the people*, who are likewise mentioned by *Josephus*, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, & al. freq. Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

IV. *An Elder* or *Presbyter* in the Christian Church. This title is given both to inferiour Ministers, who were appointed Overseers of the Flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the Apostles themselves, 2 John ver. 1, (where see *Wolfius*.) 3 John ver. 1. Comp. 1 Pet.

Ϙ. L. So Πρεσϐυτεριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who, asks the learned *Jos. Mede*, can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestours the Saxons first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester*; the French *Prestre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more *.

V. Πρεσϐυτεροι, οἱ, *Ancestors, predecessors.* Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσϐυλης, ου, ὁ, from πρεσϐυς.
Old, aged, an old man. occ. Luke i. 18. Philem. ver. 9 Tit. ii. 2, where see *Macknight*, and on ver. 3.

Πρεσϐυλις, ιδος, ἡ, from πρεσϐυτης.
An old or *aged woman.* occ. Tit. ii. 3.

Πρηνης, εος, ους, ὁ, ἡ, from προ *forward*, and νευω or νευω *to nod, incline.*
Prone, falling forward on his face. So *Hesychius*, Πρηνης· Επι προσωπον πεπλωτως; and *Phavorinus*, Πρνης-η Εις τ' εμπροσθεν, επι ϛοματες, επι προσωπου. Thus likewise *Eustathius* on *Homer*, Il. ii. lin. 414, observes of πρηνης or πρανες, Κυριως λεϝεται το πεσον επι προσωπον— Λεϝελαι δε μεταφορικως πρανης, και καταντης τοπος – Οθεν και παροιμια το, σφαιρα κατα πρανες. It is properly applied to what *falls on it's face*, and metaphorically a *sloping* ground is called πρανης; whence the Proverb, A globe καλα πρανες, rolling *down hill.*" Thus πρηνης is plainly applied, Il. ii. lin. 418, and Il. vi. lin. 43. See also *Raphelius* on Mat. xxvii. 5, who observes that he finds no authority for πρηνης signifying *headlong*, nor consequently any reason to think that *Judas*, after he had hanged himself, *fell down a precipice*; πρηνης γενομενος expressing only that he *fell on his face.* occ. Acts i 18. *Elsner*, whom see, produces several passages from the Greek writers where πρηνης means *flat on one's face*, and πιπτειν πρηνης *to fall on one's face*, particularly one from *Josephus* De Bel. lib. i. cap. 32. § 1, where *Antipater* enters, και ΠΕΣΩΝ ΠΡΗΝΙΙΣ προ των ποδων τϑ παϊρος, and *falling prostra on his face*, at his father's (*Herod's*) says, I beseech you, O father, not to judge me, &c." I add that in his also, § 28, *Josephus* uses ΠΡΗΝΗΣ ΣΩΝ in the same sense, "humi tratus," *Hudson.*

Πριζω. See Πριω.

Πριν, A Conjunction, q. from προ αν *that.*
Of time, *Before*, joined with an infin John xiv. 29.—with an accusative and an infinitive, Mat. xxvi. 34, Comp. John viii. 58.
Πριν, η, *Before that*, q. d. *sooner* joined with an optative, Acts xxv. with a subjunctive, Luke ii. 26.—wi accusative and an infinitive, Mat. Mark xiv. 30. & al.

ΠΡΙΩ, or ΠΡΙΖΩ. *Mintert* says πρια called q. πειρω *to pass through:* But it not be better deduced from Heb. *break*, as a *saw* does in cutting? An different derivation be required for what can be a more probable one from the Heb. פרץ *to break, break thr To saw, saw asunder.* occ. Heb xi where the Apostle is by some partic thought to refer to the manner in the prophet Isaiah was put to death, cerning whom there is a tradition a the Jews that he was *sawn asunder.* tradition is at least as old as *Justin tyr*, and is mentioned by many. *Wetstein* and *Suicer* Thesaur. in and comp. Διχοτομεω I.

ΠΡΟ. A preposition. It may pe be considered as a corruption of the עבר *beyond*, by transposition.

I. Governing a genitive,

1. *Before*, of place. See Mat. xi. 10. i. 2. Luke ix. 52. x. 1. Acts xiv *Jupiter, who was* before *the city*, whose image was erected *before*, o *the entrance into*, the city, as a t god, according to the custom of the then. See *Elsner*, *Wolfius*, *Wetstei* Bp. *Pearce.*

2. *Before, at*, of place. Acts v. 23. xii.

3. *Before*, of time. Mat. v. 12. vii John xvii. 24. & al. freq. John Προ ἑξ ἡμερων τϑ Πασχα, Six da fore *the Passover.* We have an e parallel construction in *Josephus*, lib. xv. cap. 11. § 4. ΠΡΟ ΜΙΑΣ

* "PRIEST, Presbyter, Sacerdos. A. S. preoꝑ Al. prister. B. priester [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifeste desumpta sunt ex πρεσϐυτερος." *Junii* Etymolog. Anglican.

της ἑορτης, One day *before* the feast." p. 2 Cor. xii. 2, and see many other ances of the like trajection from the k writers in *Wetstein* and *Kypke* on

h an infinitive mood and the neut. e gen. τϐ, *Before, before that.* Mat. Luke xxii. 15. John xiii. 19, & al. *re, above, preferably to.* præ. Jam. . 1 Pet. iv. 8. So applied by *Plato.* *cunius*'s edition of *Vigerus* De Idiot. 8. *Lips.* 1788.

omposition it denotes,

r, of place, as in πϱοαἰω *to go before.* d, *forward,* as in πϱοϐαλλω.

e, *in the presence of,* as in πϱοοϱαω.

ickly, openly, plainly, as in Πϱοἰϱα- . III. Πϱοδηλος, which see.

re, of time, as in πϱοαμαϱτανω *to fore.*

re; of preference, as in πϱοαιϱεομαι *ose before, prefer.*

, from πϱο *before* or *forth,* and αἰω *lead, bring.*

ace, To go before, or *lead,* properly others follow, Mat. xiv. 22. xxi. 9. 32. xxviii. 7, & al.—less properly others do not follow, Mat. xxi. 31, e it is applied figuratively to the lom of heaven.

to before, precede, in time, 1 Tim. i. . 24. Heb. vii. 18.

bring out or *forth.* occ. Acts xvi. 30. 26; particularly to *condemnation nishment,* in which view *Raphelius* that both *Polybius* and *Arrian* ap- his V. occ. Acts xii. 6.

ὁμαι, ὑμαι, mid. from πϱο *before, ference,* præ, and αἱϱεομαι *to choose. refer; choose,* præopto. occ. 2 Cor.

ϰομαι, ωμαι, mid. from πϱο *before,* ατιαομαι *to accuse.*

cuse, allege, or *convict before.* occ. iii. 9.

ω, from πϱο *before,* and ἀϰω *to*

ar before. occ. Col. i. 5.

ϱταινω, from πϱο *before,* and ἁμαϱ- *to sin.*

before. See under Πϱοαμαϱτεω.

ϱτεω, ω, from πϱο *before,* and obsol. *rew to sin.*

before or *already.* An obsolete V. ce in the N. T. we have particip. perf. πϱοημαϱτηϰως. occ. 2 Cor. xii. 21. xiii. 2.

Πϱοαυλιον, ϐ, το, from πϱο *before,* and αυλη, which see.

A porch, or *gateway,* such as, we are informed by Dr. *Shaw**, the principal houses in the East are still usually furnished with occ. Mark xiv. 68.

Πϱοϐαινω. See under Πϱοϐημι.

Πϱοϐαλλω, from πϱο *forth, forward,* and βαλλω *to cast, put.*

I. *To put forward,* i. e. in order to speak on a publick occasion, in which view the V. is also applied by the Greek writers, as may be seen in *Wetstein.* occ. Acts xix. 33, where the French translation, *Les Juifs le* poussant à parler. Comp. also *Kypke.*

II. *To put forth,* as a tree it's buds. occ. Luke xxi. 30; where *Wetstein* cites from *Dioscorides* ΠΡΟΒΑΛΛΕΙΝ ανθος, *to put forth* the flower; and *Kypke* understands the word τι *any thing,* i. e. either leaves, as Mat. xxiv. 32, or flowers [fruit-buds] which the fig-tree shoots out nearly with the leaves.

Πϱοϐατικος, η, ον, from πϱοϐατον.

Of or *belonging to sheep.* occ. John v. 2, Επι τη πϱοϐατικη (αὐλϱᾳ or πυλη namely), *At the sheep*-market or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. שער הצאן, the LXX have πυλη πϱοϐατικη. See *Campbell* on John.

Πϱοϐατον, ϐ, το, from πϱοϐαινω *to go forward,* "because, says *Mintert,* it *goes forward in feeding:*" Or else, the Greek name may be referred to the *obedient, tractable* temper of these animals, by which they are disposed readily to *proceed after the shepherd* calling them. See John x. 3, 4, and *Bochart,* vol ii. 521.

A sheep. Mat. xii. 11, 12, & al. These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of Believers in Christ. John x, 15, 16, 26, 27. Comp. Mat. xxv. 32, 33. Heb. xiii. 20. On Mat. x. 16, *Wetstein* cites a very similar expression from *Herodotus,* lib. iv. cap. 149, Εφη αυτον καταλειψειν οἱν εν λυϰοισι, He said he would leave him *a sheep among wolves.*" *Lost* or *straying*

* Travels. p. 207, &c. 2d edit.

sheep represent persons not yet converted, but wandering in sin and errour. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβημι, An obsolete verb, from προ *forward*, and obsol. βημι *to go;* whence in the N. T. we have perf. act. particip. προβεβηκως, 2 aor. particip. προβας.

I. Of place, *To go forward, advance.* occ. Mat iv. 21. Mark i. 19.

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use προβαινων καΐα την ήλικιαν for *advancing in age*, and προβεβηκως τη ήλικια, or simply προβεβηκως, for *a person advanced in age*, as may be seen in *Wetstein:* But the phrase προβεβηκως ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ, literally *advanced in days*, is *hellenistical*, and plainly taken from the Heb. בא בימים, to which προβεβηκως (ΤΑΙΣ) ΗΜΕΡΑΙΣ answers in the LXX of Josh. xxiii 1, 2. 1 K. i. 1; and προβεβηκως ΗΜΕΡΩΝ, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1.

Προβιβαζω, from προ *forward*, and βιβαζω *to cause to go.*

I. *To thrust* or *push forward.* occ. Acts xix. 33.

II. *To push forward*, in a moral sense, *to egg on, incite.* occ. Mat. xiv. 8. On which passage *Raphelius* shews that *Xenophon* uses ΠΡΟΒΙΒΑΖΕΙΝ ΛΟΓΩι, or ΛΕΓΩΝ, *to push* or *egg on by words*, oratione impellere, in the same sense. See *Xenophon*, Memor lib. i. cap. 2, § 17, and cap. v. § 1, edit. *Simpson.*

Προβλεπομαι, from προ *before*, and βλεπω *to see.*

To provide, occ. Heb. xi. 40.

Προεινω, or Προενω, An obsolete verb, from προ *before*, and obsol γεινω or γενω *to make;* whence in the N. T. we have particip. perf. mid προειρωνως *done before, past.* occ. Rom. iii. 25.

Προοινομαι, from προ *before*, and γινομαι *to be*, or *be done.*

To be or *be done before, to be past.* See under Προειπω.

Προγινωσκω, from προ *before*, and γινωσκω *to know.*

I. *To know before*, whether a person, occ. Acts xxvi. 5;—or a thing, occ. 2 Pet iii. 17.

II. *To know before*, or *fore-know with approbation, to fore-approve*, comp. Γινωσκω VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2.

III. *To ordain before, to fore-ordain.* occ. 1 Pet. i. 20.

Προγνωμι, An obsolete verb, from προ *before*, and obsol. γνωμι *to know;* whence in the N. T. we have 2 aor. 3 pers. προεγνω, and particip. perf. pass. gen. προεγνωσμενου.

To fore-know. See under Προγινωσκω.

Προγνωσις, ιος, att. εως, ή, from προγνωμι. *Prescience, fore-knowledge.* occ. Acts ii. 23. 1 Pet. i. 2.

Προγονοι, ων, οι, from προ *before*, and γεινομαι, perf. mid. of γεινω *to form*, or γινομαι *to be born.*

Progenitors, parents, fore-fathers, occ. 1 Tim. v. 4. 2 Tim. i. 3.

Προγραφω, from προ *before*, or *openly, plainly*, and γραφω *to write, describe, paint.*

I. *To write before* or *afore-time.* occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see *Wolfius.*

II. *To post up publickly in writing*, proscribere. occ Jude ver. 4. Those who were summoned before Courts of Judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ εις κριστν, because they were cited by *posting up their names in some publick place;* and to these, in the style of *Plutarch* and *Achilles Tatius*, ή κρισις ΠΡΟΕΓΡΑΦΗ, judgement *was published* or *declared in writing.* Thus *Elsner;* who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕΝΟΥΣ * to those whom the Romans called proscriptos, or *proscribed*, i. e. *whose names were posted up in writing in some publick place, as persons doomed to die, with a reward offered to whoever would kill them;* therefore in Jude ver. 4, προεγεγραμμενοι εις τουτο το κριμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgement, but who, moreover, are *destined* to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ-

* See also *Wetstein*, and especially *Pearce* in S Ila, tom. i. p. 42, B. edit. *Kyland. Middleton's* Life of *Cicero*, vol. i. p. 31, Note (x.) 4to. and comp. *Kypke* in Jude.

NOI *proscribed?* I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of *Enoch*, ver. 14, 15. Comp. 1 Pet ii. 8. under Τιθημι VII.

III. *To describe* or *paint* (as it were) *publickly* or *openly*. occ. Gal. iii. 1, where see *Alberti* and *Wolfius*.

Προδηλος, ε, ὁ, ἡ, και το—ον from προ *before*, and δηλος *manifest*.

Manifest before, or rather *publickly, plainly*, or *evidently manifest*. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11, and 40, (edit. *Russell*); but likewise in the best Greek writers, such as *Herodotus* and *Dionysius Halicarn.* cited by *Raphelius* on 1 Tim. v. 24. We may also observe that *Lucian* very often applies it to the same meaning

Προδιδωμι, from προ *before*, or *forth*, and διδωμι *to give*.

I. *To give before* or *first*. occ. Rom. xi. 35.

II. *To give* or *deliver up*, q. d. *to give forth*. In this sense it occurs not in the N. T. but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray*. This is a very usual sense of the V. in the profane writers. and the LXX use it for *betraying* of counsels, 2 K. vi. 11.

Προδοτης, ε, ὁ, from προδιδωμι *to deliver up, betray*.

I. *One who delivers up* or *betrays* another, *a betrayer*. occ. Luke vi. 16. Acts vii. 52.

II. *A traitor, one who betrays his trust*. occ. 2 Tim. iii. 4.

Προδρεμω, An obsolete verb, from προ *before*, and obsol. δρεμω *to run*; whence in the N. T. we have 2 aor. προεδραμον, particip. προδραμων.

To run before. occ. John xx. 4. Luke xix. 4, Προδραμων εμπροσθεν. *Xenophon* writes in the same pleonastic style, ΠΡΟΠΟΡΕΥΕΣΘΕ ΕΜΠΡΟΣΘΕΝ, Cyropæd lib. iv. p. 200, edit. *Hutchinson*, 8vo.

Προδρομος ε, ὁ, from προδεδρομα perf. mid. of προδρεμω.

A fore-runner. occ Heb vi. 20.

Προειδω, from προ *before*, and ειδω *to see*, or *know*.

To fore-see, or *fore-know*. occ. Acts ii. 31. Gal. iii. 8.

Προελευθω, from προ *before*, and obsol. ελευθω *to come, go*. An obsolete V. whence in the N. T. we have 1 fut. mid προελευσομαι, 2 aor. (by syncope) προηλθον, particip. προελθων.

To go before or *forwards*. See under Προερχομαι.

Προελπιζω, from προ *before*, and ελπιζω *to hope, trust*.

To hope or *trust before* others, *to hope first*. occ. Eph. i. 12, *That we* (Jewish Converts) *should* be to the praise *of his glory*, τους προηλπικοτας εν τω Χριστω, *who first trusted in Christ*, i. e. believed in him, as the promised Saviour, *before* the Gentiles, and especially *before* the *Ephesians*, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46

Προεναρχομαι, from προ *before*, and εναρχομαι *to begin*, or *begin in*.

To begin in or *among before*, or *to begin before* or *already*. occ. 2 Cor. viii. 6, 10.

Προεπαγγελλομαι, Mid. from προ *before*, and επαγγελλομαι *to promise*.

To promise before or *afore-time*. occ. Rom. i. 2.

Προεπω, from προ *before*, and επω *to tell*.

I. *To tell before* or *formerly*. occ. Gal. v. 21. 1 Thess iv. 6.

II. *To tell before* the event, *to foretel, predict*. occ. Acts i. 16.

Προερεω, ω, from προ *before*, and ερεω *to say, declare*.

I. *To say, speak*, or *declare before* or *formerly*. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. 2 Pet iii. 2. Jude ver. 17. Comp. Rom. ix. 29.

II. *To say* or *tell before* the event, *to foretel*. Mat. xxiv. 25. Mark xiii. 23.

Προερχομαι, from προ *before*, or *forwards*, and ερχομαι *to go*.

I. Of place, with a genitive following, *To go before*. occ Luke xxii. 47. Used absolutely. Acts xx. 5, 13.

II. With an accusative following, *To out-go, get before in going*. occ. Mark vi. 33.

III. *To go forwards, advance*. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10, Προηλθον ῥυμην μιαν, They went forward or advanced *(through) one street*, δια being understood.

IV. *To go before, precede*, in time. occ. Luke i. 17. Comp. 2 Cor. ix. 5.

Προετοιμαζω, from προ *before*, and ετοιμαζω *to make ready*.
To make ready before-hand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10.

Προευαγγελιζομαι, from προ *before*, and ευαγγελιζομαι *to preach the gospel*.
To preach the gospel before "the law was given." *Macknight.* occ. Gal. iii. 8.

Προεχω, from προ *before*, and εχω *to have, be*.
To have the advantage, excel, præcello, præsto. Thus *Cebes* in his *Picture*, p. 44, edit. *Simpson*, where the *stranger* asks, Ποτερον ουδεν ΠΡΟΕΧΟΥΣΙΝ οἱ μαθηματικοι προς το βελτιους γενεσθαι των αλλων ανθρωπων; *Have* not these men of learning *the advantage* to become better than other men? Πως μελλουσι ΠΡΟΕΧΕΙΝ; How are they like to *have the advantage?*" replies the *old man*; and p. 45, Πως ουν ουτοι ΠΡΟΕΧΟΥΣΙΝ, εφη, εις το βελτιους ανδρας γενεσθαι, ενεκα τουτων των μαθηματων; How then, says he, *have* these *the advantage* to become better men by means of their learning?" So Προεχομαι, mid. *To have the advantage.* occ. Rom iii. 9. Thus *Theophylact* explains προεχομεθα by Αρα εχομεν τι πλεον; *Have* we any *advantage?*" And so the modern Greek version, Εχομεν τιποτες προτιμησιν;

Προηγεομαι, ουμαι, from προ *before*, and ηγεομαι *to think*, or *lead*.
To think or *esteem* another *before*, i. e. *to prefer* (so our Translators); Or rather, *To go before* or *prevent* another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where *Macknight*'s Commentary, "*In every honourable action*, go before and lead on one another."

Προθεσις, ιος, att εως, ἡ, from προτιθημι.
I. *A setting before.* occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb ix. 2. The LXX apply this word only to the *shew-bread*, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθεσεις των αρτων, *The putting on of bread*, for the Heb. מערכת לחם 2 Chron. xiii. 11; and that of the Evangelists, Αρτοι της προθεσεως, literally *loaves of setting before* (i. e. *set before* the Lord of the Holy Table), for the Heb. ערך לחם, *the setting in order of bread*, Exod. xl. 23, for לחם המערכה, *bread of ordering*, 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, *bread of the presence*, 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually לפני יהוה *before the presence of Jehovah.* See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. * of the bread, even *an offering made by fire* unto the Lord; and since Aaron and his sons were to *eat* it in the Holy Place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a *sacrifice to*, or rather *to the presence of, Jehovah*, and then becoming *spiritual food* to such as *in* and *through* Him are *spiritual Priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.
II. *A predetermination, purpose, intention, design*, in God, of calling men in general, *Gentiles* as well as *Jews*, to salvation, Rom. viii. 28;—*of gathering together all things in Christ*, Eph. i. 11. see ver. 9, 10;—*of making the Gentiles fellow-heirs and of the same body*, with the Jews, *and partakers of his promise in Christ by the gospel*, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—*of choosing one nation rather than another to certain privileges and blessings*, Rom. ix. 11. Comp Εκλογη II. The passages just cited are all wherein the word is applied to the *Purpose of God* in the N. T.
III. *Predetermination, purpose, resolution*, of man. occ. Acts xi. 23. 2 Tim. iii. 10.
IV. *Purpose, intention, design*, of man. occ. Acts xxvii. 13. Comp. under Κρατεω VI.

Προθεσμια, ας, ἡ, the fem. of προθεσμιος *before-appointed*, which from προτιθημι *to appoint before*.
A before-appointed day or *time*, namely, ἡμερα or ωρα being understood. occ. Gal. iv. 2; where *Wetstein* shews that the word is often applied in the same sense by the Greek writers. See also Κυριε.

Προθυμια, ας, ἡ, from προθυμος.
Readiness of mind, alacrity, occ. 2 Cor. viii. 11, 12, 19. ix 2. Acts xvii. 11. The phrase πασα προθυμια is used for the greatest

* So Heb. Lev. xxiv. 7. והיה ללחם לאזכרה, *And it shall be* to the bread *for a memorial.* Comp. Lev. ii. 2.

greatest readiness or *alacrity* by the purest Greek writers, particularly by *Herodotus* and *Polybius*. See *Wetstein*, and comp. Πας VII.

Προθυμος, ε, ὁ, ἡ. και το—ον, from προ *forward*, and θυμος *mind*.

I. *Forward* or *ready in mind*, *willing*. occ. Mat. xxvi. 41. Mark xiv. 38.

II. *Ready*, promptus, in a passive sense, *desired*, *wished for*. occ. Rom. i. 15, where *Wolfius* has justly remarked that εστι is understood. The passage ὑτω το κατ' εμε προθυμον, κ. τ. λ. may be literally rendered, *So, as much as in me lies*, or *according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see *Raphelius*) *to preach*, &c. Thus the Vulg. Ita (quod in me) *promptum est*, et vobis—evangelizare. *Raphelius* and *Wetstein* have shewn, by quotations from the Greek writers, that το κατ' εμε means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατα το κατ' εμε δυν. But it is manifest that according to this interpretation there is in the text, at least, a double ellipsis, namely of ον and εστι. But this seeming harsh to *Kypke*, he would understand only εστι after προθυμον, and refer το to προθυμον; so that το κατ' εμε προθυμον should be considered as synonymous with το προθυμον μου, and προθυμον be rendered substantively, as it is used by *Dionysius Halicarn. Thucydides*, and *Euripides*. My readiness is *to preach*, i. e. I am ready *to preach*.

Προθυμως, Adv. from προθυμος.

Of or *with a ready mind*, *willingly*, *cheerfully*. occ. 1 Pet. v. 2.

Προϊστημι, from προ *before*, and ιστημι *to place*.

I. Properly, *To place or set before*.

II. *To set over*, and * in the 2d aor. infin. προστηναι, with a genitive following, *to preside over*. occ. 1 Tim. iii. 4. So perf. act. particip. contract. Οι προεστωτες, *Who preside*, *presiding*. 1 Tim. v. 17. Προϊσταμαι, pass. *To be set over*, *to preside*, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12.

III. Καλων εργων προϊστασθαι occ. Tit. iii. 8, 14. *Whithy* interprets it *to excel* and *outstrip* others in good works: But to express this meaning προϊστασθαι should, I apprehend, have been joined with εργοις καλοις in the dative, as in *Plato*, cited by *Scapula*, Παντων ΠΡΟΣΤΑΣΕΤΥΤΧΙΑι, *Excelling* all *in* magnanimity." *Doddridge* explains the phrase, *to signalize* or *distinguish themselves in* good works: But I find no proof that προϊστασθαι will bear this sense. Προϊστασθαι means strictly *to stand before*, and thence is used for *defending*, as by *Demosthenes* cont. Timoc. ΤΩΝ ὑμετερων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, *to defend your rights*, *to stand before* them, as it were, and not suffer your enemies to seize them. But *Josephus* has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where *Augustus Cæsar* says to *Herod* the Great, Αξιος ει πολλων αρχειν, ὑτων ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. Thou art worthy to rule over many, since thou thus *maintainest friendship*, *cum* amicitiam *tantâ fide* tuearis." *Hudson*. So that I know not how the phrase καλων εργων προϊστασθαι can be more justly or faithfully rendered than as it is in our Translation, *to maintain* good works, i. e. *not only to practise*, but *to stand before* and *defend* them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also *Wolfius*, *Kypke* and *Macknight* on Tit.

Προκαλεομαι, ουμαι, from προ *forward*, and καλεω *to call*.

To provoke, *irritate*. occ. Gal. v. 26.

Προκαταγγελλω, from προ *before*, and καταγγελλω *to declare*, *publish*.

To declare or *speak before* or *before-hand*. occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

Προκαταρτιζω, from προ *before*, and καταρτιζω *to adjust*, *prepare*, *complete*.

To prepare, *make ready*, or *to complete before-hand*. occ. 2 Cor. ix. 5.

Προκειμαι, from προ *before*, or *forth*, and κειμαι *to lie*, *be set*.

I. Of time, *To be set* or *present first*, priùs adsum. occ. 2 Cor. viii. 12, where see *Kypke*.

II. *To be proposed*, or *set forth* occ. Heb. vi. 18. xii. 1, 2 Jude ver. 7. *Wetstein* on Heb. vi. 18, shews that it is applied by *Xenophon*, *Josephus*, and *Philo* to the *rewards of labours* and *contests*; and on Heb. xii. 1, he cites from *Arrian*, Epictet.

* See under ιστημι I.

tet. lib. iii. cap. 25, ΑΓΩΝ ΠΡΟΚΕΙΤΑΙ; from *Herodotus*, lib. ix. cap. 59, ΑΓΩΝΟΣ μεγιστε ΠΡΟΚΕΙΜΕΝΟΥ; and from *Euripides*, Orest. lin. 845, the very phrase ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ.

With Jude ver. 7. 2 Pet. ii. 6, may very pertinently be compared 3 Mac. ii. 5, Συ τους—Σοδομιτας, διαδηλες ταις κακιαις γενομενες, πυρι και θειω κατεφλεξας ΠΑΡΑΔΕΙΓΜΑ τοις επιγινομενοις ΚΑΤΕΣΤΗΣΑΣ. *Thou (O Lord) burning up the Sodomites, whose iniquities were manifest, with fire and brimstone,* madest them an example *to posterity.*

Προκηρυσσω, from προ *before,* and κηρυσσω *to preach.*

To preach before or *first.* occ. Acts xiii. 24. iii. 20, "Προκεχειρισμενον ὑμιν—This being the reading of near forty MSS. and better sense, it may be wondered that προκεκηρυγμενον (*which was preached before*) should be retained in so many editions, ὑμιν is to be read with an emphasis: *and that God may send Jesus Christ who was fore-designed for YOU,* he being a minister of the *circumcision,* Rom. xv. 8." *Markland* in *Bowyer's* Conject. See also *Wetstein* and *Griesbach,* who embrace the reading προκεχειρισμενον.

Προκοπη, ης, ἡ, from προκεκοπα perf. mid. of προκοπτω.

Promotion, furtherance, advancement, improvement. occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by *Wetstein* and *Kypke* on Phil. i 12, and by *Elsner* on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding it's being condemned by the old Grammarians *Phrynichus* and *Thomas.*

Προκοπτω, from προ *before,* or *forward,* and κοπτω *to strike, impel.*

I. *To go forwards, proceed, advance,* properly of place.

II. *To advance,* in wisdom and age, or stature. occ. Luke ii. 52. So *Wetstein* cites from the Life of *Æschines,* ΠΡΟΚΟΠΤΕΙΝΤΗι ΗΛΙΚΙΑι, and from *Plutarch,* ΠΡΟΚΟΠΤΟΝΤΟΣ εν ΑΡΕΤΗι.

III. *To advance* as the night. occ. Rom. xiii 12. So *Josephus,* De Bel. lib. iv. cap. 4, § 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠΤΟΥΣΗΣ, *the night advancing.*"

IV. Προκοπτειν εν, *To make a progr proficiency in* some particular disc as in Judaism occ. Gal. i. 14. Th *cian,* Hermotim. tom. i. p. 594. I ΚΟΠΤΟΝ ΕΝ ΤΟΙΣ μαθημασι, *I a progress* in learning." And *Jose* his *Life,* says of himself, § 2. Εις λην παιδειας ΠΡΟΤΚΟΠΤΟΝ επ *I made* a great *proficiency* in lear literally, *I advanced* to a great in of learning "

V. Προκοπτειν επι πλειον, *To procee ther,* or *much further,* in a figu sense. *Diodorus Siculus,* cited by *stein,* has the same expression. occ. iii. 9. Comp. 2 Tim. ii. 16, where refers προκοψουσιν to βεβηλες κενοφ and cites from *Lucian,* Amores, p. 138, Εις τοσουτον της τυραννικη 'Η ΤΟΛΜΑ ΠΡΟΕΚΟΨΕΝ. *Imp proceeded to such a pitch of tyranni lence.*"

VI. Προκοπτειν επι χειρον, *To grow and worse.* occ. 2 Tim. iii. 13. J uses the same phrase, but in a nat political sense, De Bel. lib. vi. cap. Τα μεν αν των Ιεροσολυμων καθη ΚΟΠΤΕ καθ' ἡμεραν ΕΠΙ ΤΟ ΧΕ The miseries of Jerusalem daily *worse and worse.*" So in the title chapter, and Ant. lib. xx. cap 8, the end. And in Ant. lib. iv. cap. he has Της επι το χειρον ΠΡΟΚΟ *A growing worse and worse.*"

Προκριμα, ατος, το, from προκεκριμ pass. of προκρινω *to prefer,* whic προ *before,* and κρινω *to judge.*

Preference, a preferring of one bef other, or rather *A fore-judging, session, prejudice,* præjudicium. *Wolfius.* occ. 1 Tim. v. 21.

Προκυρωω, ω, from προ *before,* and κ *confirm,* which from κυρος *authori* under [illegible]ιος.

To confirm or *ratify before.* occ. Gal

Προλαμβανω, from προ *before,* an βανω *to take.*

I. *To take before* another. occ. 1 Cor

II. *To anticipate, do somewhat befor* occ. Mark xiv. 8, where see *L* and *Kypke.*

III. Προλαμβανομαι, *To be taken* one is aware, *to be overtaken, su* as into a fault. occ. Gal. vi. 1, wh *Kypke* and *Macknight.*

, from προ *before*, and λεγω *to tell*. *ll before* the event, *to forewarn*. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess.

-υρομαι, from προ *before*, and μαρ-αι *to witness*.
an accus. *To witness, testify*, or *bear s to, before-hand*. occ. 1 Pet. i. 11.
-ταω, ω, from προ *before*, and μελε-) *meditate*.
-editate *before-hand, to premeditate*. Luke xxi. 14.
-μναω, ω, from προ *before*, and με-ω *to be solicitous*.
: *solicitous* or *anxious before-hand*. Mark xiii. 11.
, ω, from προ *before*, and νοεω *to*

a genitive of the person following, -ovide *for*. occ. 1 Tim. v. 8. Προνο-ομαι, Mid. with an accusative of ing, *To provide, take thought* or *care -hand, for* occ. Rom. xii. 17. 2 Cor. 1. Comp Prov iii. 4, in LXX.
, ας, η, from προνοεω.
idence, care, prudence. occ. Acts 3.
ision. occ. Rom. xiii. 14. On which Saphelius, *Wetstein*, and *Kypke* shew he Greek writers, and particularly *ius*, often use the phrase προνοιαν θαι, and sometimes with a genitive ring, in the sense of *taking care of*, *ling for*, or the like. To their ob-ions I add, that in *Josephus* like-we very frequently meet with the expression. See his *Life*, § 12. § 14. § 36, and Ant. lib. xiv. cap. 7, § 4, end.
, ω, from προ *before*, and ὁραω *to see*. *before*, of time. occ. Acts xxi. 29. ξαομαι, ωμαι, Mid. *To see before* or *presence of*. occ. Acts ii. 25, which itation from the LXX of Ps. xvi. 8, προωρωμην answers to the Heb. *I have placed before*. Προ in com-on is used by *Æschines*, in a similar er; Προ των οφθαλμων ΠΡΟΦΑΙ-ΑΙ. De fals. Leg. p. 313.
ω, from προ *before*, and ὁριζω *to de-te*.
ermine or *define before-hand*, or *before nt, to predetermine*. occ. Acts iv. 28, s it may refer either to the *determin-* of the Divine Will considered in itself, or rather to the *pointing out and marking before-hand the boundaries* of the great events, here referred to, *by the prophetic writings*. Comp Luke xxii. 22. Acts ii. 23, and see *Doddridge's* Note on Acts iv. 28.

II. *To decree* or *ordain before-hand, to fore-ordain, fore-appoint*. occ. Rom. viii 29, 30; where it is applied to God's *fore-ordaining* or *fore-appointing* those whom he *foreknew*, i. e. *with approbation*, namely, of the Gentiles as well as of the Jews, *to be conformable to the image of his Son*, both in holiness (see 2 Cor. iii. 18. Eph. i. 3—7, 11, 12.) and in glory (see 1 Cor. xv. 49. Phil. iii. 21.) So Eph. i. 5, προορισας, *having fore appointed* us, i. e. *believers in general*, to the adoption of sons. But ver. 11. it relates particularly to the *Jewish converts*, who εκληρωθημεν προορισθεντες, *were taken*, as it were, *by lot* (see Κληροω), *being before appointed* according to God's purpose of uniting under Christ, as the one Head, all things, both which are in heaven, and which are in earth, i. e. Angels and men, Jews and Gentiles. Comp. ver. 9, 10. In 1 Cor. ii. 7, it refers to the gospel-plan of saving mankind, particularly the Gentiles (see Rom. xvi. 25, 26. Eph. iii. 5, 8, 9.), which was *ordained before* the world began; see 2 Tim. i. 9. 1 Pet. i. 20. The above cited are all the passages of the N. T. wherein the V. προοριζω occurs; and from a diligent attention to them the reader may determine for himself whether in any *one* of them προοριζω has any relation to an *absolute unconditional predestination of particular persons to eternal salvation*.

Προπασχω, from προ *before*, and πασχω *to suffer*. See Προπηθω.

Προπεμπω, from προ *forwards*, and πεμπω *to send*.
To send or *bring forwards with respect, to conduct, attend*, deduco. Acts xv. 3. xx. 38, & al.

Προπετης, εος, ες, ὁ, ἡ, και το—ες, from προ *forwards*, and obsolete πετω *to fall*. *Precipitate, rash*, præceps. occ. 2 Tim. iii. 4, where see *Wetstein*. Προπετες, neut. used adverbially, *Precipitately, rashly*. occ. Acts xix. 36.

Προπηθω, from προ *before*, and obsol. πηθω *to suffer*.

To suffer before. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. προπαθοντες. occ. 1 Thess. ii. 2.

Προπορευομαι, from προ *before*, and πορευομαι *to go.*
To go before. occ. Luke i. 76. Acts vii. 40.

Προς. A preposition denoting *motion from* place *to* place, q. from πειρω *to pass*, compounded perhaps with εις or εξ, *to*, or from Heb. פרץ *to spread.*

I. Governing a genitive.

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. *For, for the advantage of.* Acts xxvii. 34. So *Raphelius* observes from *Portus* that *Herodotus* uses the phrase ΠΡΟΣ ΤΙΝΟΣ ειναι, *to be for any one*, or *for his advantage* (see an instance lib. i. cap. 75.); and *Blackwall* cites from *Thucydides*, lib iv. 22c. lin. 2. Εγω δε και τα πλειω ὁρω ΠΡΟΣ ΗΜΩΝ ονλα, I see well enough that most things are *with* or *for us*;" and what comes still nearer to St. Luke's expression, from lib. iii, 182. lin. 16. Ου ΠΡΟΣ ΤΗΣ ΥΜΕΤΕΡΑΣ ΔΟΞΗΣ ταδε, These things do not *tend to*, or *are* not *for, your reputation.*" Sacred Classics, vol. i. p. 143. Note. See other examples in *Wetstein* on Acts.

II. Governing a dative, *At*, John xviii. 16. Luke xix. 37. Rev. i. 13.

III. Governing an accusative,

1. *To, unto*, denoting *motion towards.* Mat. ii. 12. iii. 5, 13, 14, & al. freq. Προς ἑαυτους, *To their own homes* or *houses, home.* John xx. 10. *Polybius* and *Arrian* use the same kind of expression. So in Latin, *Terence*, Eunuch. act. iii. scen. 5, lin. 64, " *Eamus* ad me, Let us go *to my house.*" See *Raphelius* and *Wetstein.* Comp. Acts xxi. 18.

2. *To*, denoting *concern* or *business*, as Mat. xxvii. 4, Τι προς ἡμας; *What (is it)* to *us?* So John xxi. 22, 23. Comp. under Τις I. 1.

3. *To*, after verbs of *speaking.* Mat. iii. 15. Luke i. 61. ii 15, & al. freq. Comp. 2 Cor. xiii. 7. and observe that *Scapula* cites from *Thucydides* ΕΥΧΟΜΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ.

4. *Towards*, erga. 2 Tim. ii. 24.

5. *With*, apud. Mat. xiii. 56. Mark ix. 19. Προς σε, *With thee*, i. e. *At thy house.* So the Latins say *apud te*, and the French *chez toi.* Mat. xxvi. 18.

6. *With*, cum. Acts iii. 25. Comp. Rom. v. 1.

7. *By, near.* Acts v. 10.

8. *At, about.* Mat. iii. 10. Mark i. 33. ii. 2. v. 11. Comp. Mark xiv. 54.

9. *Among.* Mark i. 27. Comp. Acts xxviii. 25. 2 Thess. iii. 1.

12. *According to.* Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47.

11. *By*, denoting *proof.* Eph. iii. 4.

12. *Concerning.* Mark xii. 12. Luke xx. 19. *As to what concerns* or *respects*, quantum attinet ad Rom. x. 21. Heb. i. 7, 8. See *Raphelius* and *Whitby.*
Τα προς—The things which *concern* or *belong to*—Luke xiv. 32. xix. 42. *Polybius*, as cited by *Raphelius*, uses the same phrase.

13. *Because of, on account of.* Mat. xix. 8. Comp. Acts iii. 10.

14. *Against.* Acts ix. 5. Comp. Eph. vi. 11, 12, where see *Kypke.*

15. It denotes *comparison*, Rom. viii. 18; as *Raphelius* has shewn it does also in *Herodotus, Plato, Xenophon*, and *Polybius*; and as the preposition *to* often does in English.

16. *Towards, near*, of time, Luke xxiv. 29. On which passage *Wetstein* shews it is applied in like manner with words of *time* by the best Greek authors.

17. *For, during*, of time. John v. 35. 2 Cor. vii. 8. Gall. ii. 5. 1 Thess. ii. 17. Philem. ver. 15.

18. Προς τι, *For what (intent* or *purpose*, πραγμα being understood.) John xiii. 28.

IV. With an infinitive and the neut. article το.

1. It denotes the *end* or *design*, Προς το, *For to, to the end that.* Mat. vi. 1. Luke xviii. 1. Eph. vi. 11.

2. — *The event* or *effect, So that, so as.* Mat. v. 28. Mark xiii. 22. 2 Cor. iii. 13.

V. In composition it signifies,

1. *To, unto*, as in προσαγειν *to bring to.*

2. *Against*, as in προσρηγνυμι *to break against.*

3. *Moreover, besides*, as προσανατιθημι *to add besides.*

4. *Intenseness*, as in προσπεινος *very hungry.*

Προσαββατον, ου, το, from προ *before*, and σαββατον *the sabbath.*

The

The day before the sabbath. occ. Mark xv. 42.

Προσαλοξευω, from *προς to*, and *αλοξευω to speak.*

To speak to, to call, denominate. Hesychius explains it by *ασπαζομαι to salute.* occ. Heb. v. 10, where see *Macknight.*

Προσαγω, from *προς to*, or *towards*, and *αγω to bring*, or *come.*

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under Προσαγωγη.

II. *To come to* or *towards, to approach.* occ. Acts xxvii. 27, *The mariners thought προσαγειν τινα αυτοις χωραν*, literally, *that some land* approached *them.* No doubt this was an usual *sea*-phrase for *drawing near to land.* See *Pole* Synops. and *Wetstein* on the text; the latter of whom cites from *Virgil*, Æn. iii. lin. 72,

Provehimur portu, terræque urbesque recedunt,
We leave the port; the lands and towns *recede;*

and from *Valerius Flaccus*, the several similar expressions, "*Jam longa* recessit *Sepias*, Great * Sepias *has* now *receded* —transitque *Electria tellus*, the Electrian shore *passes by*—transit *Halys*, Halys *passes*—*Jam nubiferam* transire *Carambin*, Now cloudy Carambis *passes.*" To which may be added from *Ovid*, Metam. lib. vi. lin. 512,

Admotumque freto remis, tellusque repulsa est,
The oars now dash the sea, the shore's *repell'd;*

and from that elegant didactic Poem of the Cardinal *De Polignac*, entitled ANTI-LUCRETIUS, lib. viii. lin. 120, 1, where he is accounting for the celestial phenomena caused by the earth's motion,

Illud secus, ac portu cum solvit nauta relicto
Littus abit, terræ fugiunt, *urbesque* recedunt:
Thus when the sailor looses from his port,
The shore *retreats*, lands *flee*, and towns *recede.*

It is evident that such expressions are taken from the *apparent motion of the land* to persons under sail. So *Kypke* remarks, that St. Luke spoke optically, as sailors usually do; and he cites from *Achilles Tatius*, "The port was left; *γην γαρ εωρωμεν απο της νηος κατα μικρον* ΑΝΑΧΩΡΟΥΣΑΝ, *ως αυτην πλεουσαν*, for we saw the land, as if itself were sailing, gradually *receding* from the ship." Comp. under Αναφαινω II.

Προσαγωγη, ης, ἡ from *προσαγω.*

Approach, access, or rather *introduction.* (See *Raphelius.*) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18.

Προσαιτεω, ω, from *προς* intensive, and *αιτεω to ask.*

To ask earnestly, to beg. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See *Kypke* on Mark.

Προσαναβαινω, from *προς to*, and *αναβαινω to ascend, go up.*

To go up to a place. occ. Luke xiv. 10.

Προσαναλισκω. See Προσαναλοω.

Προσαναλοω, ω, from *προς* intens. and the obsol. *αναλοω to consume.*

To spend entirely. occ. Luke viii. 43.

Προσαναπληροω, ω, from *προς* intens. and *αναπληροω to supply.*

To supply abundantly. occ. 2 Cor. ix. 12. xi. 9.

Προσανατιθημι, from *προς to, with*, or *besides*, and *ανατιθημι to communicate.*

I. **Προσανατιθεμαι**, Mid. with a dative, *To communicate, confer*, or *consult with*, adhibere in consilium, *Wetstein.* occ. Gal. i. 16. So *Lucian*, Jupiter Tragœd. tom ii. p. 188. ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ, *Consult with me;*" and *Diodorus Siculus*, cited by *Wetstein* and *Mintert*, ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ *περι του σημειου, Consulting the Soothsayers* about the omen."

II. *To communicate more* or *besides, to add in conference.* occ. Gal. ii. 6.

Προσαπειλεομαι, ουμαι, Mid. from *προς besides*, and *απειλεω to threaten.*

To threaten further or *again.* occ. Acts iv. 21.

Προσδαπαναω, ω, from *προς besides*, and *δαπαναω to spend.*

To spend besides or *moreover.* occ. Luke x. 35.

Προσδεομαι, from *προς besides*, and *δεομαι to want.*

To want besides or *more*, than one has namely, *to need, stand in need of something more.* occ. Acts xvii. 25, where see *Wetstein* and *Kypke.* The High Priest Simon confesses the same truth, 3 Mac. ii. 8, where he is addressing God concerning the Temple, *ηγιασας τον τοπον τουτον εις σον ονομα σοι απαντων* ΑΠΡΟΣΔΕΕΙ, Thou

* A large promontory of *Thessaly.*

Thou hast consecrated this place to thy name, though thou *needest nothing.*"

Προσδεχομαι, from προς *to*, and δεχομαι *to receive*, or *expect*, which see.

I. *To receive, take,* as the spoiling of one's goods with joy. occ. Heb. x. 34.

II. *To receive, accept,* as deliverance. occ. Heb. xi. 35.

III. *To receive kindly,* as a friend. Luke xv. 2, (see *Wetstein.*)—or rather, *To love, approve, take pleasure in,* as the V. is used by the LXX, Mal. i. 8. Comp. Mat. xi. 19, and see *Joh. Frid. Fischeri* Prolusiones quinque, &c. p. 6, &c.

IV. *To receive, entertain.* occ. Rom. xvi. 2. Phil. ii. 29.

V. *To receive, admit,* as a hope. occ. Acts xxiv. 15. *Wetstein* cites the same phrase from *Euripides*, Alcest. lin. 139. Νυν δε τινα βιᾳ ΕΛΠΙΔΑ ΠΡΟΣΔΕΧΟΜΑΙ, Now I *receive* some *hope* of life."

VI. *To expect, to look* or *wait for.* occ. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. Tit. ii. 13. So *Xenophon* cited by *Wetstein* on Mark.

Προσδοκαω, ω, from προς *to*, and δοκαω *to look for, expect, wait for,* which from the Chald. דק *to look, look out.*

To look for, expect, wait for. Mat. xi. 3. xxiv. 50. Acts iii. 5, & al. freq. Acts xxvii. 33, Τεσσαρεσκαιδεκατην σημερον ἡμεραν προσδοκωντες, ασιτοι διατελειτε, μηδεν προσλαβομενοι. "Expecting *the fourteenth day, which is to-day, ye continue without eating* [*having taken no thing*]. So the meaning is that th y had taken no food *all that day:* The danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies, that, out of expectation of the fourteenth day (which they looked upon as a critical time when their danger would be at the highest), they had forgot to take their usual repast; not that they had fasted fourteen days." *Pope's* Note on Odyss. xii. p. 179, cited and approved by *Blackwall*, Sacred Classics, vol. ii. p. 172. But no reason appears, why they should have regarded the *fourteenth* day as peculiarly *critical.* And the learned *Markland* in *Bowyer's* Conject. says, "προσδοκωντες should have a comma on each side, nothing in the text having any dependance on it. *Ye have continued without sustenance all this fourteenth day* (since the storm began) *waiting for the event.*"

Προσδοκια, ας, ἡ, from προσδεχομαι or προσδοκαω.

A looking for, an expectation. occ. Acts xii. 11. Luke xxi. 26; where *Kypke* remarks that προσδοκια is a word of indifferent signification, and here denotes *fear*, and cites *Thucydides* joining φοβον and προσδοκιαν together; and from *Josephus*, Ant. lib. v. cap. 10. § 4. (edit. *Hudson*) "*Eli* ετι μαλλον βεβαιοτεραν ειχε την ΠΡΟΣΔΟΚΙΑΝ της των τεκνων απωλειας, had still a firmer *expectation* of the destruction of his sons."

Προσδρεμω, from προς *to*, and obsol. δρεμω *to run.*

To run to. An obsolete V. whence in the N. T. we have 2 aor. participle προσδραμων. occ. Mark x. 17. Acts viii. 30.

Προσεαω, ω, from προς *to*, and εαω *to permit.*

To permit, suffer. occ. Acts xxvii. 7.

Προσεγγιζω, from προς *to*, and εγγιζω *to approach.*

To approach, come near to. occ. Mark ii. 4.

Προσεδρευω, from προσεδρος *an assessor*, also *assiduous*, which from προς *to*, and ἑδρα *a seat.*

I. *To sit by.*

II. *To attend upon assiduously, be assiduous* or *diligent in attending* or *waiting upon.* occ. 1 Cor. ix. 13. So *Kypke* cites from *Josephus*, Cont. Apion. lib i concerning the priests, Τῳ Θεραπειᾳ τε Θεϑ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, *assiduously attending* on the service of God."

Προσελευθω, from προς *to*, and obsol. ελευθω *to come.*

To come to. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) προσηλθον, particip. προσελθων, perf. mid. Attic προσεληλυθα. See under Προσερχομαι.

Προσενεγκω, from προς *to*, and obsol. ενεγκω *to bring.*

To bring to, offer. An obsolete V. whence in the N. T. we have 1 aor. προσηνεγκα, particip. προσενεγκας, 2 aor. imperat. προσενεγκε, Mark i. 44; 1 aor. pass. προσηνεχθην, particip. προσενεχθεις, perf. mid. Attic προσενηνοχα, Heb. xi. 17. See under Προσφερω.

Προσεργαζομαι, from προς *besides, moreover*, and εργαζομαι *to gain*, or *trade.*

To

To gain moreover in trade or *traffick*. occ. Luke xix. 16.

Προσερχομαι, from προς *to*, and ερχομαι *to come*.

I. *To come to, approach*, locally. Mat. v. 1. ix. 14, 20, & al. freq.

II. *To come to, approach, draw near*, spiritually. Heb. iv. 16. vii. 25. x. 22. xi 6. xii. 22.

III. *To accede, assent to*. The Latin accedo is used in the same sense See *Ainsworth*'s Dictionary occ. 1 Tim. vi. 3, *If any man teach otherwise*, και μη προσερχεται, *and doth not* accede *to sound words, even to the words of our Lord Jesus Christ--he is proud, &c.* This sentence evidently relates to those who after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not *then accede* to sound words: So that I cannot but think that the substitution of προσεχεται or προσεχει for προσερχεται in this passage would sink the Apostle's meaning; and that *Doddridge* is much too bold when, upon a * *mere supposition* of *Bentley*'s, without the authority of a single MS, he proposes προσεχεται or προσεχει as the original reading. See also *Wolfius*, *Kypke*, and *Bowyer*'s Conject. on the text.

Προσευχη, ης, ἡ, from προς *to*, and ευχη *a prayer*.

I. *A prayer to* God, whether of *petitioning* for somewhat *good*, as Mat xxi. 22; or of *deprecating evil*, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5. In Rev. viii. 4, there is an ellipsis of συν before ταις προσευχαις. So in *Xenophon* Cyropæd. lib. i. p. 29, edit. *Hutchinson*, 8vo. Πολλας γαρ ηδη αυτοις τοις ἱπποις κατακεκμνισθηναι —For that many had already fallen down the precipices headlong *(together with)* their horses."

II. *An oratory, a place built to pray in*, q d. *a prayer-house*. occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, בית צלותא, *An house of prayer*." That the Jews, wherever they dwelt, usually had such places, which were † open courts commonly with trees planted near them, and often situated near the side of *seas* or *rivers*, is too well known to the learned to be insisted on: I shall, therefore, only remark, that the decree of the *Halicarnassians*, cited by *Josephus*, Ant. lib xiv. cap. 10. § 23, gives the Jews liberty τας ΠΡΟΣΕΥΧΑΣ ποιεισθαι προς τη θαλασση ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ΕΘΟΣ, to build *oratories* by the sea-side *according to their national custom*;" and for further satisfaction I refer to *Wetstein* on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of *Whitby* and *Doddridge*, and *Lardner*'s Credibility of Gospel Hist. vol. i ch. 3 § 3, but especially *Prideaux*'s Connection, vol. i. part 1. book 6. p 387—389, 1st edit. 8vo. See also *Campbell* on Luke.

Προσευχομαι, depon. from προς *to*, and ευχομαι *to pray*.

To pray to God whether for the obtaining of good, or the averting of evil. See Mat. vi. 9, &c. xxiv. 20. xxvi. 36, 39, 44. Luke i. 10.

Προσεχω, from προς *to*, and εχω *to have*.

I. *To apply*, adhibeo; and hence, τον νουν being understood. *To apply the mind to* any thing, *to attend to* it. Acts viii. 6. 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. *Bos* Ellips. in Νης cites the phrase complete from *Plato* Epist. Αυτοις σφοδρα ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΤΝ. See also *Wetstein* on Mat. vi 1. On Acts viii. 6, *Wetstein* and *Kypke* shew that the Greek writers likewise use προσεχειν for *attending to somewhat spoken*. Hence

II. With a dative, *To believe*, and *to obey*, occ. Acts xvi. 14, where *Kypke* shews that the Greek writers use it in both these senses, and refers to the expression πιστην τω Κυριω ειναι, ver. 15.

III. With a dative, *To attend to* or *on* a particular business or office. occ. Heb. vii 13. *Thucydides* in the same view says, οἱ ΠΡΟΣΧΟΝΤΕΣ ΤΟΙΣ ΝΑΥΤΙΚΟΙΣ, those who *attended on the naval affairs*;" and *Demosthenes*, ΠΡΟΣΕΧΕΙΝ ΤΩι ΠΟΛΕΜΩι, *to attend to the war*." See *Scapula*.

IV. With a dative, *To adhere* or *be addicted to* a person, *to favour* him, or *be of his party*. Acts viii. 10. The profane writers use it in this sense also. See *Scapula*, *Raphelius*, and *Wetstein*.

V. With

* See *Remarks on Free-thinking*, by *Philedeuth. Lips.* 7th edit. p. 107.

† *Calmet* in his Dictionary at PROSEUCHE gives a print of one of these *Oratories*.

I. With a dative, *To be given* or *addicted to*, as to wine, 1 Tim. iii. 8, where *Wetstein* cites from *Polyænus*, Ανδρα ΤΡΥΦΗι ΠΡΟΣΕΧΟΝΤΑ και ΜΕΘΗι, A man *addicted to luxury* and *drunkenness*.

II. Προσεχειν ἑαυτῳ, *To take heed to oneself, to watch over and attend to oneself, one's own conduct and behaviour*. See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text *Raphelius* cites from *Epictetus*, Enchirid. cap. 75 Αν—ἡμερας αλλας επ' αλλαις ὁριζῃς, μεθ' ἁς ΠΡΟΣΕΞΕΙΣ ΣΕΑΥΤΩι, κ. τ. λ. If you appoint day after day when you will *attend to yourself*, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. *Kypke* on Luke xxi. 34.

III. *To take heed, beware*, either with μη *lest*, Mat. vi. 1; or with απο *from, of*, following, Mat. vii. 15. x. 17. xvi. 6, 11. So προσεχειν ἑαυτῳ απο, Luke xii. 1.

Προσηλοω, ω, from προς *to*, and ἡλοω *to nail*, from ἡλος *a nail*, which see.

Joined with a dative, *To nail to*, and particularly *to a cross*; for so the V. is applied not only by St. Paul, but also by *Plutarch*, Apothegm. p. 206, A. "*Julius Cæsar συνηρπασε τους λῃσας και* ΠΡΟΣΗΛΩΣΕΝ, he took the pirates and *crucified* them." So *Josephus*, De Bel. lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after *scourging* and *torturing*, *crucified* five hundred or more every day, he adds, that the soldiers, out of anger and hatred, προσηλων *nailed* to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "*so great was the number of those who were crucified, that room was wanting for the crosses* (i. e. opposite to the walls) *and crosses for the bodies*;" Δια το πληθος χωρα τε ενελειπετο τοις σαυροις, και σαυροι τοις σωμασιν. Was not this *the very finger of God*, pointing out the crime of the Jews in *crucifying* His Son? Was it not a dreadful answer from *Heaven* to their horrid imprecation, * Mat. xxvii. 25. *His blood be on us a children!* occ. Col. ii. 14; wh seems, as many have observed x to one of the ancient methods o ling bonds, namely, by *strikin* through them.

Προσηλυτος, ε, ὁ, ἡ, from the ob ελευθω *to come to*.

I. *A stranger, a foreigner, one from his own people to another*, Thus used in the profane wri by the LXX, Exod. xxii. 21. Hence

II. The LXX apply it to *a strang reigner who came to dwell among and embraced their religion*, as 48, 49. Levit. xvii. 8, 10, 12, ix. 14, & al. Whence

III. In the N. T. it is used for or *Convert from Heathenism t* wheresoever he dwelt. occ. 15. Acts ii. 10. vi. 5 xiii. Saviour's reflection, Mat. xx strongly illustrated by observi zeal of the Jews in making even at Rome, was so remark this time, that it became almo bial among the Romans. Th lib. i. sat. 4. lin. 143,

———— *V.*
Judæi, cogemus *in hanc concedere turi*
We, like the *Jews*, will *force* you t

Comp. Sat. 9. lin. 69—72. a Orat. pro *L. Flacco*, cap. 28. ingly among the persons assem rusalem on the day of Pentecos ticularly mentioned Οι επιδημ μαιοι, Ιουδαιοι τε και Προσηλυτ *ers of Rome, both (native)* J Proselytes, Acts ii. 10. For tisfaction on this subject see H Mat. xxiii. 15, who cites the te *Dio*, speaking of the *Jewish* Εστι και παρα τοις Ρωμαιοις τουτο, κολασθεν μεν πολλακις. επι πλειστον, ὡστε και ες πατ νομισεως εκνικησαι. This kin

* See *Doddridge's* excellent Note on this Text.

† When, after the death of *Herod* th son *Archelaus* was accused before *Au* Jewish Embassadours, *Josephus*, De cap. 6, § 1, tells us, that *more than* of *the Jews then at Rome* supported παρισαντο δε αυτοις των επι Ρωμης Ιουδ ταχιστ χιλιους."

even among the *Romans*; they en, indeed, been punished, but *vastly increased*, so as to have at obtained a toleration of their wor- *Wetstein* also partly produces an- emarkable passage from *Livy*, cap 30; where the Historian, mentioned a grievous drought tilence that prevailed at Rome, *ec corpora modo affecta tabo*, sed quoque multiplex religio, et ple- xterna, invasit; novos ritus sa- di VATICINANDO inferenti- lomos, quibus quæstui sunt capti tione animi: donec publicus jam l primores civitatis pervenit; cer- n omnibus vicis sacellisque pere ique insolita piacula pacis Deûm ndæ *Datum inde negotium Ædi- animadverterent nequi, nisi Ro- ii, neu quo alio more quam pa- erentur*—Neither were the bodies men affected with the pestilence, *r minds also were invaded by a to various religious ceremonies, lly foreign; new rites of sacrifi- ing been THROUGH SOOTH- G introduced into families by such a gain of minds enslaved to su- n: till at length the popular dis- me to be observed by the chief men ate, who in all the streets and chapels eign and unusual expiations for g the mercy of the Gods*. Upon he Ædiles were directed to take *t no Gods but those of Rome should upped, nor in any other than the manner*." The drought and pesti- ere noticed are placed by *Livy* the consulship of *A. Cornelius* and *T. Quintius Pennus*, that is, g to the *Fasti Romani Consulares* nd of *Ainsworth*'s Latin Diction- the year of the Building of Rome nd before Christ 427. Now the : Joel, ch iii or iv. 6, * fore- the capture and desolation of *Tyre ander* the Great, says, *The chil- o of* Judah, *and the children of* Je- , *have ye* [Tyrians] *sold unto the ns, that ye might remove them far eir border* Si ce then there was early and frequent communication

. *Newton* on Proph. vol. i. p. 331—9, 0.

between *Greece* and *Rome*, is it not probable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated *their own*? Especially as it appears from the word VATICINANDO that the Religionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. The subject certainly deserves attention.

As to the number of Jewish *Proselytes* at *Antioch* in *Syria* (see Acts vi. 5. xi. 20, and comp. Ἑλληνιστης), *Josephus* has taken particular notice of it, De Bel. lib. vii. cap. 3, § 3, where, having told us that the Jews dwelt in great numbers at *Antioch*, and enjoyed equal privileges with the Greeks, he adds, *αει τε προσαγομενοι ταις θρησκειαις πολυ πληθος Ἑλληνων, καμεινας τροπῳ τινι μοιραν αυτων πεποιηνλο*, and continually bringing over *a great number of the Gentiles to their religion*, they made them in some measure a part of themselves." See *Lardner*'s Credibility of the Gospel Hist. vol. i. book 1. ch. 3. § 1, and 5.

Προσκαιρος, α, ὁ, ἡ, και το—ον, from προς *for*, and καιρος *a time*.

Enduring or *lasting for a time only, temporary, transient*. occ. Mat. xiii. 21. Mark iv. 17. 2 Cor. iv. 18. Heb. xi. 25.

Προσκαλεομαι, εμαι, mid. and pass. from προς *to*, and καλεω *to call*.

I. *To call to* oneself. Mat. x. 1. xv. 10, 32. xviii. 2, & al. freq.

II. *To call to* an office or business. Acts xiii. 2. xvi. 10.

III. *To call to* the Christian faith by the preaching of the gospel. Acts ii. 39. Comp. John x. 16.

IV. *To call* or *send for*, accerso. Acts xiii. 7. Jam. v. 14.

Προσκαρτερεω, ω, from προς *to*, and καρτερεω *to endure*.

I. With a dative of the thing, *To persevere in, to continue steadfast or constant in, to attend constantly to*. occ. Acts i. 14. ii. 42, 46. vi. 4. Rom. xii. 12. Col. iv. 2. So with the preposition εις and an accusative following. occ. Rom. xiii. 6.

II. With a dative of the person, *To attend constantly*

constantly on. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see *Wetstein* on Mark iii. 9, and *Kypke* on Acts x. 8.

προσκαρτερησις, ιος, att. εως, ἡ, from προσκαρτερεω.

Perseverance, invincible constancy. occ. Eph. vi. 18.

προσκεφαλαιον, ου, το, from προς *to, at,* and κεφαλη *the head.*

A pillow for the head. occ. Mark iv. 38.

προσκληροω, ω, from προς *to,* and κληρος *to take by lot.*

Properly, *to associate* or *add to by lot;* hence simply, *To associate, join as a companion to others.* Προσκληρουμαι, ωμαι, pass. *To be associated to, to associate oneself with, to consort* or *join oneself with* occ. Acts xvii. 4; where *Kypke* cites *Philo* several times using it in a similar manner.

προσκλισις, ιος, att εως, ἡ, from προσκλινω *to incline to* or *towards,* which from προς *to,* and κλινω *to incline.*

Inclination or *propension* of mind towards one rather than another, *partial affection, partiality.* occ. 1 Tim. v. 21. So *Clement,* 1 Cor. § 21, Την αγαπην αυτων μη ΚΑΤΑ ΠΡΟΣΚΑΙΣΕΙΣ, αλλα πασι τοις φοβουμενοις τον Θεον οσιως ισην παρεχεται τωσαν. Let them shew their charity *without partiality,* alike to all who truly fear God." See *Wolfius.*

προσκολλαω, ω, from προς *to,* and κολλαω *to glue.*

Properly, *To glue to,* agglutino. Προσκολλαομαι, ωμαι, pass. *To be joined* or *cleave closely to.* In the N. T. it is applied to the *marriage union,* as it is likewise by the LXX. Gen. ii. 24, for the Heb. דבק ב *to cleave to.* occ. Mat xix. 5. Mark x. 7. Eph. v. 31.—to the *adherence* of a seditious multitude to their leader. occ. Acts v. 36. *Plato* uses this word for the *strict adherence* of a man to his intimate acquaintance (see *Wetstein* on Mat.), and for the *union* of the soul with the body. Phædon. § 33, edit. *Forster.*

In Acts v. 36, the *Alexandrian* and six later MSS, supported by the Vulg. and two Syriac versions, read προσεκλιθη; and three ancient and twenty later MSS have προσεκλιθη. See *Wetstein* and *Griesbach.*

προσκομμα, ατος, το, from προ perf. pass. of προσκοπτω.

Any thing laid in the way which may occasion him to *fa ble, a stumbling-block.* In the is applied only spiritually. xiv. 13, 20. 1 Cor. viii. 9. 32, 33. 1 Pet. ii 8. And in last cited passages Christ is προσκομματος, *a stone of st stumbling stone,* i. e. "an occa and ruin to many through their judice and perverseness." *Dod* The LXX use the phrase τιθ κομμα (which we have Rom for the Heb. שים *to set a* xxix. 21, and λιθ προσκο *stumbling against a stone,* for אבן נגף *a stone of stumbling.* I where, howe er, we may ob *Symmachus* and *Theodotion* have stle's expression, λιθον προσκο

προσκοπη, ης, ἡ, from προσκοπτω Properly, *A stumbling-block; occasion of falling or stumbling of duty.* occ. 2 Cor. vi. 3.

προσκοπτω, from προς *to, against, to strike.*

I. Transitively, *To strike* or *dash* the foot against a stone. occ Luke iv. 11. In which pass very well worth our obser atio devil frames his temptation n quoting a *detached* sentence of *without regard to the context,* cularly by applying in a *nat* what was originally spoken in one, Ps. xci. 11, 12.

II. In a neuter sense, with a dati ing, *To dash* or *beat against,* as waters. occ. Mat. vii. 27.

III. With a dative, *To stumble at* but in a spiritual sense. occ. Jo So absolutely. *To stumble.* oc 9, 10 Rom. xiv. 21. Comp. and *Wolfius* and *Bengel* there.

προσκυλιω, from προς *to,* and κυ *To roll to.* occ Mat. xxvii. xv. 46.

προσκυνεω, ω, from προς *to,* an *adore,* which is from κυων, κ and so properly signifies *to cr* and *fawn,* like *a dog* at his feet.

To prostrate oneself to, after t

which is very ancient (see in-
ien. xviii. 2. xix. 1. xxiii. 7.
. xxxiii. 3.), and still used in
ts of the world. It was the
oth of *civil reverence* or *homage*.
*ligious worship**. Whether the
or the latter was intended must
nined by the circumstances of
See Mat. ii. 2, 8, 11. iv. 9, 10.
xiv. 33. xviii. 26. xxviii. 17.
iv. 52 John iv. 20. ix. 38, &
Wetstein on Mat. ii. 2, observes
κυνειν is in the Greek and par-
in the Attic, writers most fre-
joined with an accusative, but
es with a dative; of which *Kypke*
ii. 8. produces some examples.
r construction is more common
T though there are instances
rmer. See Luke iv. 8 xxiv. 52.
23. 25. Rev. xiv. 11. Προσκυ-
o sometimes used absolutely. τω
ν Θεον being understood, as John
i. 20. Acts vii 27. Comp. Acts
is joined. Luke iv. 7. Rev. iii. 9.
ith ενωπιον αυτου, and a geni-
wing, conformably to the Heb.
לפני חוה, Gen. xxiii. 12.
vi 20. 2 K. xviii. 22, which in
ext the LXX render by προσκυ-
νησον.

ς, ε, ὁ, from προσκυνεω.
per. occ. John iv. 23.

, ω, from προς *to*, and λαλεω *to*

lative, *To speak to.* occ. Acts
xxviii. 20.

ανω, from προς *to*, and λαμβανω

al, *To take to* oneself.
αβανω, Act. *To take*, as food.
s xxvii. 33. 34. (comp. under
κω.) So προσλαμβανομαι, Mid.
ts xxvii. 36. In which te ts
hat the gen. τροφης is used ellip
cording to the Attic dialect and
l by τι *some*, understood. See
De Idiotism. cap. iii. sect. i.
nd Bos Ellips under Τις, Τι. *Jo*
es the similar e pression ΠΡΟΣ
ΔΑΙ ΤΡΟΦΗΣ *to take some food*,
lib. v cap. 10 § 3. The French
same idiom in their language,

Scott and *Wetstein* on Mat. ii. 2.

and say in like manner, *prendre* or *manger* du *pain*, de la *viande*, &c.

II. Προσλαμβανομαι, Mid. with an accusative, *To take hold of* a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32.—or rather, according to *Campbell*, whom see, *To take aside*. So French Translation in Mat.—l'aïant tiré à part, in Mark le prit en particulier, and *Diodati*'s Italian in both—trattolo da parte.

III. *To take* or *associate* to oneself, *to take into one's fellowship* or *society*, ascisco, assumo. occ. Acts xvii. 5. xviii. 26.

IV. *To receive*, with hospitality, occ. Acts xxviii. 2.—with kindness and good will, occ. Rom. xiv. 1, (comp. ver. 3.) xv. 7. Philem. ver. 12, 17.

Προσλημπτω, from προς, *to*, and obsol. λημπτω *to take, receive.*

To take or *receive* to oneself. An obsolete V. whence in the N. T. we have 2 aor. infin. προσλαβειν. mid. προσελαβομην, imperat. προσλαβου. particip. προσλαβομενος. See under Προσλαμβανω.

Προσληψις, ιος, att. εως, ἡ, from προσλαμβανω, or the obsolete, προσλημπτω.

A receiving, or *reception*, i e. to favour. occ. Rom. xi 15. Comp. Rom. xiv. 3.

Προσμενω, from προς *to*, *with*, and μενω *to remain.*

I. *To remain* or *stay at* a place. occ. Acts xviii. 18. 1 Tim. i. 3.

II. With a dative of the person following, *To remain* or *continue with.* occ. Mat. xv. 32. Mark viii. 2. So in a spiritual sense, *To adhere to.* occ. Acts xi. 23.

III. With a dative of the thing, *To continue* or *persevere in.* occ. 1 Tim. v. 5.

Προσορμιζω, from προς *to*, and ὁρμιζω *to bring a ship to it's station* or *moorings*, which from ὁρμος *a station for ships, a place into which they are run* (appelluntur), or *where they moor*, and this from ὁρμη *an impetus, impetuous motion*, according to that of *Homer*, Il. i lin. 435,

——— Των δ' αι, ΟΡΜΟΝ προιεχυτσιν ερετμοις.
With sturdy oars they *drive* the ship to *land.*

To bring a ship to her station or *moorings, to bring a ship to land*, navem in stationem appello. Προσορμιζομαι, *To be brought* or *come to land, as in a ship*, appellor. occ. Mark vi. 53, where *Elsner* and *Wetstein* shew that the V. is used in the same sense by the Greek writers.

Προσ-

Προσοφειλω, from προς *besides*, and οφειλω *to owe*.
To owe besides or *moreover*. occ. Philem. ver. 19. *Raphelius* and *Wetstein* cite several passages where *Xenophon* applies it in this sense.

Προσοχθιζω, from προς *to, at, against*, and οχθιζω *to be grieved, offended, take ill*, "indignor, gravor, gravatè fero," *Scapula*, which from οχθεω the same, and this either from the Heb. עכה *oppression*, or from חקוש, Niph. of קָשׁ or קוּשׁ, *to nauseate, be offended* or *disgusted at*, for which verb the LXX have used προσοχθιζω, Ps. xcv. 10. Ezek. xxxvi. 31.
With a dative, *To be grieved* or *offended at, to be disgusted with*. occ. Heb. iii. 10, 17.

Προσπεινος, ε, ὁ, ἡ, from προς intens. and πεινα *hunger*.
Very hungry. occ. Acts x. 10.

Προσπετω, from προς *to, upon*, and obsol. πετω *to fall*.
To fall down to, fall upon. An obsolete V. whence in the N. T. we have 2 aor. προσεπεσον, particip. προσπεσων. See under Προσπιπτω.

Προσπηγω, or Προσπηγνυμι, from προς *to*, and πηγω *to fix*.
To fix or *fasten to, to affix*, to a cross namely, *to crucify*. occ. Acts ii. 23.

Προσπιπτω, from προς *to, against*, and πιπτω *to fall*.
I. *To fall down to*. Mark iii. Luke v. 8. & al. Thus used also in the Greek writers. See *Wetstein* and *Kypke* on Mark.
II. *To fall, rush*, or *beat upon* or *against*. occ. Mat. vii. 25.

Προσποιεομαι, εμαι, from προς *to, besides*, and ποιεω *to make*.
I. *To add, join to*. Thus sometimes used in the profane writers.
II. *To pretend, make as if*, simulo, *to assume* or *add*, as it were, *somewhat to oneself*. occ. Luke xxiv. 28, where see *Alberti* and *Wetstein*.

Προσπορευομαι, from προς *to*, and πορευομαι *to go, come*.
To come to. occ. Mark x. 35.

Προσρηγνυμι, or Προσρηγνυω, from προς *to, against*, and ῥηγνυμι or ῥηγνυω *to break*.
To break or *dash against*, as a flood. occ. Luke vi. 48, 49.

Προστατις, ιδος, ἡ, from masc. προστατης, which signifies not only *a leader, ruler, director*, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by *Plutarch* for the Latin patronus *a patron, a defender of a meaner person*; and according to *Harpocration* and *Suidas* denotes those who at Athens were *the patrons*, or *took care of strangers*. See *Grotius, Elsner*, and *Wetstein*.
A patroness, a woman "* *who defends, countenances*, or *supports*," *a protectress*, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προστατεω, from προς *to*, and ταττω *to order*.
To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44.

Προστιθημι, from προς *to*, or *besides*, and τιθημι *to put*.
I. Denoting *accession*, *To put to* or *besides*, *to add, to add over and above*. Mat. vi. 33. Luke xii. 31. Comp. Luke iii. 20. xix. 11. Heb. xii. 19. On which last text *Wetstein* shews that *Dionysius Halicarn.* has several times used the phrase ΠΡΟΣΘΕΙΝΑΙ ΛΟΓΟΝ, *to add a word* or *discourse*. The phrase however in Heb. xii seems *hebraical* or *hellenistical* (comp. Deut. xviii. 16, in Heb. and LXX.); as likewise that in Luke xix. 11, Προσθεις ειπε, which is used in the LXX of Job xxix. 1, for the Heb. יסף ויאמר. See *Wolfius* in Luke. Comp. Sense III.
II. Denoting *increase, to add*. Mat. vi. 27. Luke xii. 25. xvii. 5. Comp. Acts ii. 41, where *Bos, Elsner*, and others have shewn that those are by the Greek writers said προσιθεσθαι who *come over to any one's side*, or *join themselves to their party*. See *Wolfius*. But comp. *Kypke*.
III. Denoting *continuation* or *repetition*, Luke xx. 11, 12. Acts xii. 3. In which three last texts προσεθετο with an infinitive *he added to* do so or so, for *he did again* or *moreover*, seems an *Hebraism* taken from the similar application of the Heb. יסף *to add* with an infinitive, for which phrase the LXX generally, and that very frequently, use προσιθεναι with an infinitive V. See inter al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29.

* *Johnson.*

χω, from προς *to*, and τρεχω *to run*.
n to. occ. Mark ix. 15.
ιον, ε, το, from προς *besides*, and
to eat.
hing that is eaten besides, i. e. *with*,
, *victuals*. occ. John xxi. 5.
τος, ε, ὁ, ἡ, from προς denoting *near-*
of time, which, however, is a very
ral sense in *composition* (but comp.
Προς III. 16.), and φαω *to slay*, thus
in *Homer*, Il. xv. lin. 140. Odyss. xxii.
17, & al. and which in this sense
be derived from Heb. פה *the mouth*
ge of the sword, according to that
non Hebrew expression of *smiting*
the פי mouth *of the sword*.
ly slain. Thus used in the phrase
ατος νεκρος, a dead man *lately slain*,
ding to the Etymologist, *Eustathius*,
hrynichus. Hence
, *newly* or *lately made*. So *Theophy-*
Προσφατον απ' τε νεαν, και επι των
ν ημιτερων φανεισαν. Προσφατον
ed for *new*, and *appearing in our*
occ. Heb. x. 20. The LXX use
the same sense for the Heb. מקרב
. xxxii. 17, for חדש Eccles. i. 9.
p. Ecclus. ix. 10; and so likewise
tter Greek writers, as *Wetstein* has
lantly shewn.
τως, Adv. from προσφατος.
y, lately. occ. Acts xviii. 2. So in
c. xiv. 36, we have τον ΠΡΟΣΦΑ-
κεκαθαρισμενον οικον, *the house*
r cleansed, and in Judith iv. 3,
ΣΦΑΤΩΣ ησαν ΑΝΑΒΕΒΗΚΟ-
, *they were* newly returned. This
is used by the profane writers also in
ame sense, particularly by *Polybius*,
hom it is often construed with a
iple perf. as in Acts. See *Kypke*.
ω, from προς *to*, and φερω *to bring*.
ring to. See Mat. iv. 24. v. 23.
16. ix. 2, 32. xvii. 16. John xix. 29.
ring to, or *before*, magistrates. Luke
. xxiii. 14.
offer, tender, proffer, as money for a
it to be received. Acts viii. 18.
offer to God, as oblations or sacri-
See Mat. v. 24. viii. 4. Acts
2. xxi. 26. Heb. v. 1. viii. 3.
. x. 12. xi. 4, 17. Comp. Mat. ii.
ohn xvi. 2.
Προσφερεσθαι τινι, literally, *To offer*
f to any one in this or that manner,
se præbere alicui *hoc vel illo modo*, i. e.
to behave towards, to deal with, or *treat*
him, whether well or ill. occ. Heb. xii. 7,
where Vulg. offert se vobis; and *Raphe-*
lius, *Wetstein*, and *Kypke*, whom see,
shew that this use of the V. προσφερεσθαι
is common in the purest Greek writers.

Προσφιλης, ες, ες, ὁ, ἡ, και-το—ες, from
προς *to*, and φιλος *a friend*, *dear*.
Friendly, *Thucydides* and *Xenophon*, cited
by *Wetstein*, use the word in this sense.
occ. Phil. iv. 8.

Προσφορα, ας, ἡ, from προσπεφορα perf.
mid. of προσφερω.
I. *An offering, the act of offering* to God.
occ. Heb. x. 10.
II. *An offering, oblation, the thing offered*.
occ. Acts xxi. 26. xxiv. 17. Eph. v. 2.
Heb. x. 5, 8, 14, 18. Comp. Rom. xv.
16. Isa. lxvi. 20, and *Vitringa* there.

Προσφωνεω, ω, from προς *to*, and φωνεω *to*
call, speak.
I. With an accusative. *To call* another *to*
oneself. occ. Luke vi. 13. Comp. Luke
xiii. 12.
II. With a dative, *To call* or *cry out to*.
occ. Mat. xi. 16. Luke vii. 32.
III. With a dative, *To speak to, harangue*.
occ. Acts xxii. 2. Comp. Luke xxiii. 20.
Acts xxi. 40.

Προσχυσις, ιος, att. εως, ἡ, from προσχυω
to pour upon, affundo, which from προς
to, or *upon*, and χυω *to pour*.
A pouring to or *on*, affusio. occ. Heb.
xi. 28. From Exod. xii. 7, 22, it seems
that the blood of the Passover was put
upon the two door-posts and upon the
lintel in *considerable quantity*.

Προσψαυω, from προς, *to, at*, and ψαυω *to*
touch, touch lightly, which from ψαω the
same, and this either from the Chald. משש
to touch, feel, or from the Heb. קצה *the*
extremity of any thing, agreeably to that
expression of *Sophocles*, cited by *Scapula*,
ΨΗΙ ΚΑΤ' ΑΚΡΑΣ, *he touched at the*
extremity."
To touch lightly or *gently*. occ. Luke xi.
46, where see *Wetstein*.

Προσωποληπτεω, ω, from προσωπον *a face*,
person, and λαμβανω or obsol. ληπτω *to*
accept.
To accept or *respect persons* on account of
some external advantages, such as riches
dress, &c. occ. Jam. ii. 9. Comp. unde
Λαμβανω XIX.

Προσωπολήπτης, ου, ὁ, from προσωπολημπτεω. *An accepter* or *respecter of persons*. occ. Acts x. 34.

Προσωπολημψια, ας, ἡ, from προσωπον *a person*, and λημψις *an accepting*, Comp. under Προσωπολημπτεω.

An accepting, respecting, or *respect of persons*, occ. Rom. ii. 11. Eph. vi. 9. Col. iii 25. Jam. ii. 1.

Προσωπον, ου, το, from προς *to*, and ωψ *the eye*, which see.

In general, *That part of any thing which is turned* or *presented* to the eye *of another*.

I. *The face, the countenance.* Mat. vi. 16, 17. xvii. 2, 6. Mark xiv. 65, & al. Comp. 2 Cor iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12.

Προσωπον προς προσωπον. *Face to face.* 1 Cor. xiii. 12. Comp. Gen. xxxii. 30, where this Greek phrase in the LXX answers to the Heb. פנים אל פנים as προσωπον κατα προσωπον does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35.

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פנים, Gen. ii. 6. iv. 14. vii. 4, & al.

III. *Face, external*, or *outward appearance.* Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11.

IV. *Person, personal appearance.* Mat. xxii. 16. Mark xii. 14. Εν προσωπῳ, *In the person*, i. e. *in the name* or *as the representative*, or *by the authority*. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So *Eusebius*, Hist. Eccles lib. iii cap. 38, cited by *Raphelius* in his Semicent. Annot. mentions the Epistle of *Clement* which he wrote εκ ΠΡΟΣΩΠΟΥ της Ῥωμαιων Εκκλησιας τη Κορινθιων, *in the name* of the Church of the Romans to that of the Corinthians.

V. *A person, a human person.* 2 Cor. i. 11. The word is used in the same sense not only by *Clement*, in 1 Cor. § 1. Ολιγα ΠΡΟΣΩΠΑ προπετη, a few rash *persons*," comp. § 17, but also by *Josephus*, De Bel lib. i. cap. 13, § 7. Μετα των οικειοτατων ΠΡΟΣΩΠΩΝ, with some *persons* most intimate with him." So lib. ii. cap. 2, § 7. Το πληθος των ΠΡΟΣΩΠΩΝ, the number of *persons*;" and lib. v. cap. 4, § 3. Τρισι τοις ἡδιστοις ΠΡΟΣΩΠΟΙΣ, to the three *persons* most dear to him." The eloquent *Longinus*, De Sublim. likewise several times uses προσωπον for a *person*, as, for instance, Sect. xxvii. Ετι γε μην εσθ' ὁτε περι ΠΡΟΣΩΠΟΥ διηρθμενος ὁ συγγραφευς, εξαιφνης παρενεχθεις εις το αυτο ΠΡΟΣΩΠΟΝ ανδιμεθισταται. It moreover sometimes happens that the writer, when he is speaking of a certain *person*, being suddenly transported, transforms himself into that very *person*," So about the middle of the same Sect. and Sect. xxvi. towards the end. Comp. also *Kypke* on 2 Cor. i. 11.

VI. Απο προσωπου, *From the face* or *presence of, from.* Acts iii. 19. v. 41. & al. *From before.* Acts vii. 45. It answers to the Heb. מפני, for which it is used by the LXX, Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21, & al. freq.

VII. Εις προσωπον, *In the presence or sight, before.* 2 Cor. viii. 24. So *Wetstein* on Acts iii. 13, cites from *Appian*, ΕΣ ΠΡΟΣΩΠΟΝ, *to the face.*

VIII. Κατα προσωπον, *Before the face* or *presence of, before*, coram. Luke ii. 31. Acts iii. 13, xxv. 16. Gal. ii. 11, Κατα προσωπον αυτῳ ανθεστην, *I withstood him* to the face. comp. ver. 14. So in *Josephus*, Ant. lib. xiv. cap. 10, § 20, we have αντειπειν ΚΑΤΑ ΠΡΟΣΩΠΟΝ, to contradict *to the face.*" See also *Raphelius* and *Elsner*.

Raphelius on Acts iii. 13, observes that *Polybius* uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1, cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned *Wolfius*, that τα κατα προσωπον, 2 Cor. x. 7, mean *those things which appear externally*, or, as our Translators render the expression, *the outward appearance*. Comp. 2 Cor. v. 12, and see more in *Wolfius*.

Κατα προσωπον in the LXX answers to the Heb. על פני *in the presence of, before.* Gen. xxv. 18, & al.

IX. Προ προσωπου, *Before the face, before*, whether of place or time. Mat xi. 10. Luke i. 76. ix. 52. Acts xiii. 24. In the LXX also it is thus applied, answering to the Heb. לפני, Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1, & al.

X. For the phrases βλεπειν εις —, θαυμαζειν—, λαμβανειν—, στηριζειν προσωπον, see under Βλεπω, Θαυμαζω, &c.

Προστατις,

'lω, from προ *before*, and ταπω *to*
nt.

ppoint or *ordain before*, *to fore-or-*
fore-allot. occ. Acts xvii. 26.

ω, from προ *forth*, and τεινω *to ex-*
stretch out.

'retch out, *and so expose*, protendere,
nere, προβαλλειν. occ. Acts xxii. 25,
δε προετειναν αυτον τοις ἱμασιν, *But*
(the Centurion) was extending *him*
pillar or post namely) and so expos-
im to the thongs or *whips*. So *Wetstein*
ıtquam eum *exposuerat* loris." Προ-
ν cannot, strictly speaking, import
ng: nor does ἱμασι mean the *thongs*
which they were *binding*, but those
which they were going to *scourge*
See *Wolfius*. And observe that five
, two of which ancient, read προσ-
ν (plur.); four, two of which an-
, προεῖπον; and five later MSS,
several ancient versions and printed
ns, προεῖπαν, which last reading
back has admitted into the text.

* *Roman* method of scourging was
ding the offender's body to a post
lar, and so *exposing* him the more
ually to the stroke of the execution-
Thus the seditious Roman soldiers
ry, lib. xxviii. cap. 29, deligati ad
a virgisque cæsi, *& securi percussi*,
bound to a post, and scourged with
and beheaded." Thus *Verres*, in
, Verr. act. ii. lib. v. cap. 62, *Re-*
hominem proripi, atque in foro medio
ari, ac deligari, *& virgas expediri*
Immediately commands the man
seized, and to be stript naked in the
of the forum, and *to be tied* (to a
and rods to be got ready;" and so,
63, *Civis Romanus*—deligatus *in*
irgis cædebatur, A Roman Citizen
(to a post) in the forum *was beaten*

authors of the *Universal History*, vol. x
ote (T), write thus "Among the *Ro-*
e. the punishment of *scourging)* was very
d shameful: the person being stripped
least down to the girdle, had his hands
ring fastened to a stone pillar, not above
d an half high, if so much, so that his
bent forward almost double, *which gav.*
vantage to the executioners that the blows came
there, with double force." Thus these learn-
; whose account of this matter, had they
authority for it, I should readily have
to the text of this work: But Quere?

with rods." Thus likewise *Dio*, lib. xlix. says of Antony, Ανλίσνον εμασίσωσε, σαυρῳ προσδησας, he scourged Antigonus, *having bound him to a post* †. And further to illustrate Acts xxii. 25, 26, I transcribe from *Cicero* as above, cap. 62, Cædebatur virgis, *in medio foro Messanæ*, civis Romanus, *Judices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM.* Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore depulsurum arbitrabatur. In the midst of the forum of Messina, Gentlemen, *A Roman Citizen was beaten with rods;* in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. *By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments.*" I add, that well might the Chief Captain or Tribune be afraid, because he had *bound* Paul. He, no doubt, knew, that, as *Cicero* expresses it, cap. 66, as above, "*Facinus* est, vinciri *civem Romanum*. It was a high crime that a Roman citizen should be *bound*."

Πρότερος, α, ον. Comparative of προ *before*. *Former*. Eph. iv. 22. Προτερον, neut. is often used adverbially. *Before, formerly, first, at first*. John vi. 62. vii. 51. ix. 8. Gal. iv. 13, & al. Hence with the prepositive article fem. plur. τὰ πρότερα is used as an adj. *Former*. Heb. x. 32. 1 Pet. i. 14.

Προτίθημι, from προ *before, forth*, and τιθημι *to place*.

I. *To propose, set forth*, or *before the eyes*, as it were. occ. Rom. iii. 25, where see *Wolfius* and *Wetstein*.

II. *To propose, purpose, design before-hand*. occ. Rom. i. 13. Eph. i. 9.

Προτρεπω, from προ *before*, and τρεπω *to turn*.

I. Properly, *To turn before* oneself, so *to propel, push forward, incite*. See *Scapula*.

II. Προτρεπομαι, Mid. *To excite, exhort*. Thus used also in the best Greek writers. See *Wetstein*. occ. Acts xviii. 27.

† See Bp. *Pearson* on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and *Hudson's Josephus*, p. 661. Note *l*.

Προϐρεχω, from προ *before*, and τρεχω. See Προδρεμω.

Προϋπαρχω, from προ *before*, and ὑπαρχω *to be*.
To be before. occ. Luke xxiii. 12. Acts viii. 9.

Προφασις, ιος, att. εως, ἡ, from προ *before*, and φασις, *a speaking, speech*.

I. *A speech put*, as it were, *before* something *to palliate* or *excuse it, a pretext, an excuse*. occ. John xv. 22. See *Scapula*.

II. *An outward shew* or *appearance, a pretense*. occ. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i 18. 1 Thess. ii. 5, where προφασει πλεονεξιας denotes a *pretense* (of piety or zeal suppose) *covering* or *cloaking covetousness*, " *a cloak* over *covetousness*." *Macknight*, Comp. also *Kypke*. Mat. xxiii. 14,—*and for a* pretense *make long prayer*, " i. e. ye recommend yourselves to their [the widows] esteem and bounty by the length of your prayers." Bp. *Pearce's* Comment. Observe that this whole 14th verse, is rather in an extraordinary manner, thrown out of the text by *Griesbach*, though wanting in only four Greek and some Latin MSS, and in the Saxon version. But see *Wetstein* and *Griesbach*, and *Michaelis* Introduct. to N. T. vol. i. p. 301, edit. *Marsh*.
In the Greek writers it is often opposed to αληθεια *truth* (see *Wetstein* on Phil.), and in this latter sense seems best deducible from προ *before*, and φασις *an appearance*, which from φαινομαι *to appear*.

Προφερω, from προ *forth*, and φερω *to bring*.
To bring forth or *out, to produce*. occ. Luke vi. 45, twice. So *Isocrates*, Ad Demon. cap. 20, uses the phrase ὡσπερ εκ ταμιειου ΠΡΟΦΕΡΕΙΝ *to bring forth*, as out of a store-house."

Προφητεια, ας, ἡ, from προφητευω.

I. *A prophecy* or *prediction* contained in the Old Testament. occ. Mat. xiii. 14.

II. *A declaration delivered by inspiration of the Holy Spirit*, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i 18. iv. 14.

III. *The gift of prophecy*, i. e. either *of declaring* or *of predicting truths by divine inspiration*, whether under the Old Testament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xiii. 10. xiii. 2, 8.

IV. *Prophesying*, i. e. *the exercise* of the gift of *prophecy*. occ. 1 Thess. v. 20.

Προφητευω, from προφητης.

I. *To prophesy, to foretel things to come*. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. Comp. John xi. 51, on which passage see *Vitringa*, Observat. Sacr. lib. vi. cap. 13, § 2, & seqt.

II. *To declare truths through the inspiration of God's Holy Spirit*, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. xiv. 1, 3, 4, 5, &c. Comp. Mat. vii. 22, xxvi. 68, where see *Campbell*.

Προφητης, ου, ὁ, from προ *before*, either of *time* or *excellence*, ante præ, and φημι *to speak*.

I. *A prophet, one who speaks by inspiration of the Spirit of God, and foretels things to come*. Mat. i. 22. ii. 5. Acts ii. 16, 30. xi. 27. xxi. 10, & al. freq.
Hence by way of eminence, it is applied to *Christ, that Great Prophet, who*, according to the prophecy of Moses, Deut. xviii. 18, should come *into the world*. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. This word Προφητης is not peculiar to the style of the LXX, and of the N. T. *Blackwall*, Sacred Classics, vol. i. p. 24, observes that *Herodotus* often uses it, and so does *Plato*, Alcibiad. ii. I add that *Anacreon* likewise, Ode xliii. lin. 11, calls the *cicada*,

Θειε; γλυκυ; ΠΡΟΦΗΤΗΣ,
Summer's sweet *Prophet*.

See other instances from the more modern Greek writers in *Wetstein* on Mat. i. 22.

II. *One who speaks* * *eminently*, i. e. *by divine inspiration*, whether he foretels futurities or not. Mat. x. 41. xxiii. 34. Acts xv. 32. 1 Cor. xiv. 29, 32, 37. Comp. Προφητεια II. and Προφητευω II.

III. This title is applied by St. Paul to a *heathen poet*, perhaps *Epimenides* (for this is by no means certain, see *Whitby*, *Alberti*, and *Wolfius*), as being *supposed* by his countrymen, the Cretans, *to speak by divine inspiration*, and therefore being *highly respected* by them. See *Calmet's* Dictionary in POETS. It is well known

* Comp. *Heb.* and *Eng.* Lexicon in נבא.

that

ıost of the heathen poets, apeing
ophets of the true God, laid claim
rine afflatus. occ. Tit. i. 12.
ος, η, ον, from πρoφήτης.
tic, prophetical, proceeding from the
's. occ. Rom. xvi. 26. 2 Pet. i. 19.
under Βεβαιότερος.
ιδος, ἡ, from προφήτης, which see.
phetess, a woman who speaks by di-
spiration. occ. Luke ii. 36. Rev.

ν, from πρo *before,* and φθάνω *to*
which see.
vent, anticipate. occ. Mat. xvii. 25.
ίομαι, from πρόχειρος *ready, at*
from πρo *before,* and χειρ *the hand.*
ke any thing be at hand, to bring
oduce. So *Lucian,* Toxar. tom. ii.
Ολίγες δέ τινας ΠΡΟΧΕΙΡΙΣΑ-
ΜΕΝΟΙ, *Producing* some few;" and
. Præcept. tom. ii. p. 452. "And
g these hard words about with you,
ενε ΠΡΟΧΕΙΡΙΖΟΜΕΝΟΣ ἐς τους
ας, *produce* and discharge them
your acquaintance."
ose out, appoint, deligo, sumo ad
faciendum, designo. *Scapula.* occ.
xii. 14. xxvi. 16. Many manu-
also, four of which ancient, and
printed editions, for προκεκηρυ-
Acts iii. 20, read προκεχειρισμε-
ee *Wetstein* and *Griesbach.*
ts xxii. 14, *Kypke* cites *Polybius,*
:h, and *Dionysius Halicarn.* using
αιρεῖσθαι for *choosing* or *electing* to
ce. This V. is used in the same
ıot only by the LXX, answering
Heb. לקח *to take,* Josh. iii. 12;
שלח *to send,* Exod. iv. 13; but
Mac. iii. 7. viii. 9.
τονέω, ω, from πρo *before,* and
νεω *to choose, appoint,* which see.
ose or *appoint before, to fore-ap-*
occ. Acts x. 41.
ης, ἡ, from the adjective πρυμνος
', *last, hindermost,* which from
xtremity, end, q. περυμνος.
ider part of a ship, the stern. occ.
iv. 38. Acts xxvii. 29, 41. On
, *Wetstein* (Testam. Græc. tom. ii.
) observes that *Valerius Flaccus,*
lin. 72, expressly mentions an
at the *stern* of an ancient ship.

am prora fretum commoverat, et jam
sedens placidas dimiserat anchora *terras.*

Comp. *Virgil,* Æn. vi. lin. 3—5. and Bp. *Pearce* on Acts xxvii. 29. And we learn from Sir *John Chardin* (cited in *Harmer's* Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "*always carry their anchors at their stern, and never their prow,* contrarily to our managements." And on the case in Acts xxvii. 29, *Wetstein* remarks that had the sailors cast the anchors from the *prow,* that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

ΠΡΩΪ, An Adv. of time, from the Heb. בקר *to break,* or פרח *to break forth.* See Isa. lviii. 8, under Πρωϊμος.
Early, early in the morning, when the light *breaks forth* or *through* the darkness, *at day-break,* as we speak with greater propriety than is commonly apprehended. Mat. xvi. 3. Mark i. 35. xvi. 9. John xx. 1, & al.
Ἅμα πρωϊ, *Early in the morning,* literally, *Together with the dawn.* occ. Mat. xx. 1. Ἀπο πρωι. *From morning,* occ. Acts xxviii. 23. Επι το πρωϊ, *In the morning, when the morning was come.* occ. Mark xv. 1. Comp Mat. xxvii. 1.

Πρωϊος, ια, ιον, from πρωϊ.
Early in the morning; hence, ὡρα *time, season* being understood, πρωϊα *the morning-time* or *—tide, the morning.* occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4.

Πρωϊμος, η, ον, from πρωϊ.
I. *Early,* properly *in the morning.* Thus used in the LXX, Isa. lviii. 8, Τοτε ῥαγησεται πρωϊμον το φως σου, *Then shall thy light break forth early,* for the Heb. אז יבקע כשחר אורך, *Then shall thy light break forth as* the morning or dawn. In which passage it is further remarkable that the Heb. בקע and the Greek ῥηγνυμι *to break, break forth,* are applied to the *morning light,* which confirms the derivation of πρωϊ from בר *to break,* or פרח *to break forth,* above-assigned.
II. *Early, former.* occ. Jam. v. 7, where it is applied to the *former rain,* as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3, for the Heb. יורה, and Joel

ii. 23. for מורה the same. * "The *first* rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of *November*, (O. S.)" Comp. Ὄψιμος.

Πρωϊνος, η, ον, from πρωϊ.
Belonging to the morning, morning—. occ. Rev. ii. 28. Comp. Rev. xxii. 16; where observe that the *Alexandrian* MS reads ὁ λαμπρος και ὁ πρωϊνος, and fourteen later MSS, with several printed editions, ὁ λαμπρος ὁ πρωινος, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Πρωρα, ας, ἡ, either from προ *before*, or προοραω *to look forwards*, which from προ *before, forwards*, and ὁραω *to look*.
The fore-part of a ship, the fore-ship. occ. Acts xxvii. 30, 41.

Πρωτευω, from πρωτος *first*.
To be first, i. e. in dignity, *to have the pre-eminence*, primas teneo. occ. Col. i. 18, where *Wetstein* cites *Menander*, *Demosthenes*, and *Plutarch* using the V. in the same sense.

Πρωτοκαθεδρια, ας, ἡ, from πρωτος *first*, and καθεδρα *a seat*.
A first, highest, or *uppermost seat*. occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

Πρωτοκλισια, ας, ἡ, from πρωτος *first*, and κλισια *a place to recline in*, which see.
Properly, *The first* or *uppermost place to recline in*, as the ancients did at their entertainments (comp. Ανακειμαι and Ανακλινω), or, speaking agreeably to our customs, *the first* or *uppermost seat*. occ. Mat. xxiii. 6, (where see *Wetstein* and *Pearce*.) Mark xii. 39. Luke xiv. 7, 8. xx. 46 "At their feasts, matters were commonly ordered thus: Three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes, and serving the guests. The other *three* sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place and that which the Pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισια." *Campbell*, Prelim. Dissertat. p. 365, 6.

Πρωτος, η, ον, by syncope for πρωτατος, the superlative of προ *before*.
I. Of time, *First*, in a superlative sense. Rev i. 11, 17. ii. 8. John v. 4. 1 Cor. xv. 45, 47. 2 Tim. iv. 16, & al. freq.
II. Of time, *Former*, *before*, in a comparative sense, as *first* is often used in English, and many other superlatives in Greek †. John i. 15, 30. (comp. John viii. 58.) Luke ii. 2. John xx. 4, 8. Acts i. 1. Comp. 1 Cor. xiv. 30, and see *Campbell*'s Notes on John i. 15. xv. 18
III. Of order or situation, *First*. occ. Acts xvi. 12. *Raphelius* has sufficiently shewn that both *Polybius* and *Herodotus* use πρωτη in this sense, and cites *Polybius* applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. Μεχρι παλεως Πισσης, ἡ ΠΡΩΤΗ κειται ΤΗΣ ΤΥΡΡΗΝΙΑΣ εἰς ἑσπερας ὁυσμας. Unto the city of Pisæa, which lies *the first of Etruria* towards the west." See also *Whitby*'s Note, and his Alphabetical Table of Places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. *Bowyer* on Acts xvi. 12. Bp. *Pearce* however (whom see) thinks not only that the present printed Greek copies are right, but also that, *at the time St. Luke wrote*, *Philippi* was *the chief*, if not *the first*, city of the part of Macedonia where St. Paul then was: Although, according to Livy, lib. xlv. cap. 29, and *Diodorus Sic. P. Æmilius* had appointed *Amphipolis* to be the *chief* city of that part *two hundred and twenty years before*.
IV. Of dignity, *First*, *chief*, *principal*,—of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim i. 15. On Acts xiii. 50, *Wetstein* cites from *Josephus* the phrases των Ἱεροσολυμιτων—, των Ἰουδαιων—, των Σαμαρεων Οἱ ΠΡΩΤΟΙ; and from *Plutarch* the very expression ΟΙ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ.—of things, Mat. xxii. 38. Mark xii. 28, 29, 30. Comp. Luke xv. 22. 1 Cor. xv. 3, εν πρωτοις "*among* the first or principal things." Bp. *Pearce*.

* Dr. *Shaw*, Travels, p. 335, 2d edit. Comp *Heb.* and *Eng.* Lexic. 3d edit. under יורה VII.

† See *Hammond* on John i. 15. and *Dupart* Lect. on *Theophrast.* Eth. Char. cap. xi. p. 387. edit. *Needham*.

V. Πρωτη,

τον, neut. used adverbially, and sig-
ng *first*, of time, and that whether
superlative sense, Mat. vi. 33. Mark
9; or more commonly in a compa-
e one, Mat. v. 24. vii. 5. viii. 21,
. freq. Πρωτον ὑμων, *Before you*,
xv. 18.—of order or dignity, Rom.
1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet.
iii. 3.

-ατης, ου, ὁ, from πρωτος *first*, and
to stand.

ιτης, a military term. *The officer who
s on the right of the front rank, the
r or captain of the front rank*. Hence
ing-leader. occ. Acts xxiv. 5.

οτοκια, ων, τα, from πρωτοτοκος.
rights of primogeniture, the birth-
. occ. Heb. xii. 16. The LXX also
his word for the Heb. בכורה *birth-*
, Gen. xxv. 31, 32, 33, 34. xxvii. 36.
xxi. 17. 1 Chron. v. 1.
birth-right, among the ancient pa-
chal Hebrews, included not only a
e *portion* of the father's estate (see
xxi. 17. Gen. xlviii. 22. 1 Chron.
2.), but also *pre-eminence* or *au-*
ty over the other brethren (Gen.
29. xlix. 3.); because with the
right in those times was generally
ected the *progenitorship of the Mes-*
(see Gen. xlix. 8. 1 Chron. v. 2.)
at he who had the *right of primoge-*
e was not only an eminent type of
rst-born who are written in heaven,
are partakers of the *eternal inherit-*
(comp. Heb. xii. 23.), but was also
the *progenitor of the Messiah*; and
hting of the *birth-right* was both a
ing of the high distinction last-
ioned, and also a despising of that
al inheritance which was typified by
ouble portion of the temporal estate.
e it is that St. *Paul* calls *Esau* a
ne person, for selling his *birth-right*;
the Targum ascribed to *Jonathan*
Uziel thus paraphrases Gen. xxv. 32,
4. "And *Esau* said, Behold, I am
to die, and shall never live again
e world or age to come (בעלם אחרן)
to what purpose is this birth-right,
he portion in that world of which you
? And *Jacob* said, Swear to me
day, and he sware unto him; and
old his *birth-right* to *Jacob*. And
gave to *Esau* bread and pottage of
of lentils, and he ate and drank, and arose
and went away. *Thus Esau despised the*
birth-right and the portion in the world to
come;" or, *as the Jerusalem* Targum ex-
presses it, "*Thus Esau despised the birth-*
right, and spurned his portion in the world
to come, and denied or *renounced* (כפר) *the*
resurrection of the dead *."

Πρωτοτοκος, ε, ὁ, ἡ, και το—ον, from πρωτος
first, and τεκνα perf. mid. of τικτω, or
obsolete τεκω properly *to bring forth*, as
the female, but sometimes *to beget*, as
the male. Comp. Τικτω

I. *The first-born* of man or beast. occ. Heb.
xi. 28. Comp. Exod. xii. 12, 29.

II. It is applied to Christ,

1. In respect of his *opening the womb* of the
Blessed Virgin. occ. Mat. i. 25. Luke
ii. 7. See *Scott*'s and *Campbell*'s Notes
on Mat.

2. Christ is called, Col. i. 15, Πρωτοτοκος
πασης κτισεως, *The First-begotten*, or
First-born, of the whole creation, because
he was begotten to *be Heir and Lord of*
all things (comp. Heb. i. 2, 8. Acts
x. 36.) and *in all things*, or *over all per-*
sons, to have the pre-eminence, (comp.
Ps. lxxxix. 27.) and because *all things*
were created ΕΙΣ *αυτον* FOR *him*, as
well as δι' *αυτου by him*. See ver. 16, 17,
18. In the same view he is styled abso-
lutely ΤΟΝ Πρωτοτοκον *THE First-born*.
Heb. i. 6.†

3. Christ is also called Πρωτοτοκος εκ των
νεκρων, *The first-born* or *First-begotten*
from the dead, in regard of his being the
first that rose from the dead, no more to
die: For, as the author of the *Answers*
to the Orthodox well observes, εις γαρ
αθανατον τε και αφθαρτον ζωην πω γε-
νος τινος ἡ αναστασις πλην του Σωτηρος
Ιησου Χριστου, no one has yet *arisen* to an
immortal and *incorruptible* life but our

* The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood*'s being annexed to the *birth-right*. My reason for this omission is, that on attentive reconsideration, I think that neither the Texts there quoted (namely Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others are sufficient to prove such annexation; and whoever will peruse the learned *Vitringa*'s Observationes Sacræ, lib. ii. cap. 2, and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. *Patrick*'s Comment on the several Texts.

† See *Tillotson*'s Serm. xliii. vol. i. p. 442, fol. and *Whitby*'s and *Macknight*'s Notes on Col. i. 15.

Saviour Jesus Christ." Respons. 85. So *Chrysostom*, speaking of them who rose from the dead before Christ, Αναστάντες πάντες απέθανον πάλιν, γεύμα δεδωκότες της αναστάσεως· Ὁ δὲ Χριστὸς ἀναστὰς οὐκ ὑποπίπτει θανάτῳ—All these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen *is no more subject to death*—" occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and see *Suicer* Thesaur. under Πρωτοτοκος I. 2. b.

4. This title is applied to Christ in respect of his being the *First-born* among many brethren, both in holiness and glory, occ. Rom. viii. 29. Comp. under Προορίζω II. The above cited are all the texts of the N. T. where Πρωτοτοκος is applied to Christ.

III. " Saints are called (Πρωτοτοκων) the *First-born*, because under the law the *First-born* were *peculiarly appropriated to God*, and heirs of a double honour and inheritance." *Doddridge*. occ. Heb. xii. 23. Comp. under Πρωτοτοκια. But see *Macknight* on Heb. xii.

ΠΤΑΙΩ, either from obsol. πετω *to fall*, or immediately from Heb. פּוּת *to incline*. *To stumble, fall.* In the N. T. it is applied only spiritually, and that whether to slighter offences, occ. Jam. iii. 2, twice; or to those of a more grievous kind, occ. Rom. xi. 11. (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10.

Πτερνα, ας, ἡ, from πατειν την εραν, *treading upon the ground*, say the Greek Etymologists; but it may be from Heb. עָקַר *to press*, ע being changed into ת, as usual. *The heel.* occ. John xiii. 18. Comp. Ps. xli. 10, where the LXX Translation of the latter part of the verse—εμεγαλυνεν επ' εμε πτερνισμον—*hath magnified supplantation against me*—sounds differently from, that in St. John; the sense however of both is the same, namely—*hath behaved very treacherously against me*, by a figure taken from deceitfully *tripping up another's heels*, and making him fall. Comp. *Suicer* Thesaur. in Πτερνιζω.

Πτερυγιον, ου, το, from πτερυξ, which see.

I. *A little wing*, or in general *a wing*. Thus it is applied by the LXX to the *wings of the Cherubs* in the Holy of Holies of *Solomon's* Temple, 1 K. vi. 24.

II. *A wing* or *appendage to a building*. occ. Mat. iv. 5. Luke iv. 9. The πτερυγιον του ἱερου here mentioned seems to have been what was called the *King's portico*, which was built parallel to the south front of the Temple, and was, says *Josephus*, Ant. lib. xv. cap. 11. § 5, " one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this, *Herod* raised the immense height of the portico; ὡς ει τις απ' ακρου του ταυτης τειχους αμφω συντιθεις τα βαθη διοπτευη, σκοτοδινιαν, ουκ εξικνεμενης της ὀψεως εις αμετρητον τον βυθον, so that if any one from the roof of this *portico* should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss." † Somewhere then on the roof of this *portico* it is probable that the Devil placed our Saviour.

Πτερυξ, υγος, ἡ, from πτερον the same, which q. πετερον from πετομαι *to fly*. *A wing*, properly of a bird. Mat. xxiii. 37. Rev. iv. 8, & al.

Πτηνον, ου, το, from πτημι or the obsolete V. πταω *to fly*, which from the Heb. פּוּת *to expand, stretch out*. See under Πετομαι. *A bird, a fowl.* occ. 1 Cor. xv. 39.

ΠΤΟΕΩ, ω, either from the obsolete V. πτοω *to fall*, or from the Heb. חָתַת *to shake* or *tremble through fear*, to which used as a N. πτοησις *terror* answers in the LXX of Prov. iii. 25, or perhaps from the Chaldee תּוֹת *to tremble, be terrified*. *To affright, terrify*; whence Πτοεομαι, ουμαι, pass. *To be affrighted, terrified.* occ. Luke xxi. 9. xxiv. 37.

Πτοησις, ιος, att. εως, ἡ, from πτοεω, which see. *A being affrighted or terrified, terror, consternation.* occ. 1 Pet. iii. 6.

ΠΤΟΩ, from the Heb. פּוּת *to decline*. Comp. Πετω. *To fall.* An obsolete V. whence in the N. T. we have particip. perf. act. πεπτωκως, υια, ος, Acts xv. 16. Rev. ix. 1.

† Where " the precipitation doth down stretch *Below the beam of sight*."
Shakes. Coriolanus, Act iii. sc. 2, at beginning.

——How *fearful*
And *dizzy* 'tis to cast one's eyes so low!
King Lear, Act iv. sc. 6.

Πτωσις,

το, from πτύω *to spit, spit out.*
el, whence corn is thrown or *spit* it were, against the wind, to se- it from the chaff. That this is the use of the word, and not *a fan* or evident from *Homer*, Il. xiii. 8,

ἀκτὴ πλατεῖα; ΠΤΥΟΦΙΝ μεμιλμένη κατ' ἄλωνα
ἣν ἀνεμος μὲν ἄητος, ὑπαὶ ἀνοχῆος, ὑπ' ἐρεσσόμ.——

the spacious floor the dusky beans hes leap, from the broad *shovel* thrown— om the steel that guards Atrides' heart d to distance flies the bounding dart."
Pope.

Greek Scholion on this place in *ellius*'s edition says, Πτυον δ' εστιν, ι ηλοημενα γεννηματα αναβαλλε- υριζοντες τω Αγυρα. The πτυον is hey *throw up* the corn with, after hreshed, to separate it from the

See more in *Wetstein* on Mat. occ. ii. 12. Luke iii. 17. "After the is trodden out, says Dr. *Shaw*, s, p. 139, they winnow it by ng it up against the wind with *a* the το πτυον, Mat. iii. 12. Luke there rendered *a fan*, too cum- e a machine to be thought of; for presented as carried in the hand." ideed I do not find that the *win- fan* is ever mentioned as used by tern nations, either in ancient or n times.

rom πτοεω *to affright*, or perhaps Heb. פחד *to withdraw, get away. ight, terrify*; whence Πτυρομαι, *To be affrighted, startled*; for it larly denotes the *starting* of a as may be seen in *Wetstein*. Comp. *pke*. occ. Phil. i. 28.

ατος, το, from πεπτυσμαι perf. f πτυω *to spit*.
occ. John ix. 6.

, from the Chald. פטיט, which, masc. plur. in reg. פטישי, Dan. seems like the Greek πεταση, to a kind of *turbands* or *tiaras wound* d round the head.

up a scroll or volume of a book. ike iv. 20. Comp. Αναπτυσσω. ither from the Heb. פתח *to open*, arly as the *mouth*, or rather formed he *sound*, as the Latin *spuo*, and *spit*.

To spit, to throw out spittle from the mouth. occ. Mark vii. 33. viii. 23. John ix. 6.

Πτωμα, ατος, το, from πεπτωμαι perf. pass. of πιπτω or obsol. πτω *to fall.*
A dead body fallen to the ground, a carcase, which, by the way, from the Latin caro casa, *flesh fallen*. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last cited text I concur with those many learned interpreters who refer πτωμα to the *Jews*, and αετοι to the *Romans*, and suppose the latter word to allude to the *Roman military Ensigns*, which were *Eagles* of gold or silver. Comp. Deut. xxviii. 49, Job xxxix. 30. In the LXX of Jud. xiv. 8, πτωμα answers to the Heb. מפלת *a carcase*, which is in like manner from the verb נפל *to fall.*

Πτωσις, εως, att. ωος, ἡ, from obsol. πτω *to fall.*
A fall, or *falling*. occ. Mat. vii. 27. Luke ii. 34.

Πτωχεια, ας, ἡ, from πτωχευω.
Poverty. occ. 2 Cor. viii. 2. 9. Rev. ii. 9.

Πτωχευω, from πτωχος.
To be or *become poor*. occ. 2 Cor. viii. 9.

Πτωχος, η, ον, from πεπτωχα perf. act. of πτωσσω *to shrink with fear, tremble*, which from πτοεω *to terrify*.

I. *Poor, indigent, destitute of the goods and necessaries of this life.* Mat. xix. 21. xxvi. 9, 11, & al. Comp. Πενης.

II. *Poor*, in a spiritual sense, *destitute of spiritual riches.* Rev. iii. 17.

III. *One who is duly sensible of his spiritual poverty and wretchedness.* Mat. v. 3, (comp. Isa. lxvi. 2.) Mat. xi. 5. Luke iv. 18, comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχοις of the LXX and of St. Luke is עניים *humble, meek.*

IV. *Poor, unable to confer spiritual riches*, such as justification and acceptance with God. Gal. iv. 9.

Πυγμη, ης, ἡ, from πυξ *with the doubled fist*, which from πυκα adv. *close together, closely*, and this either from the Heb. מגע *to meet*, or by transposition from the Heb. קפא *to condense*. (Comp. Πηγνυω.) Observe further that πυξ is an adv. of the like form as γυξ *on the knees*, λαξ *with the heel*, &c.
The fist, the doubled fist. So *Hesychius*, Πυγμη, γρονθος; *Suidas*, Πυγμη, γρονθος, συγκλεισις δακτυλων, *the fist, the closing of*

of the fingers; and *Pollux*, II. cxlvii; Αν δε συγκλεισης την χειρα, το μεν εξωθεν καλειται πυγμη. If you shut your hand, the outside is called πυγμη." Hence the dative πυγμη being used, as it were, adverbially, πυγμη νιπτεσθαι τας χειρας, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand *with the doubled fist* of the other. The reader may see other interpretations of this word in *Pole* Synops. *Wolfius*, *Wetstein*, and *Campbell*. I have taken that which seems to me the best, and which is also embraced by the learned *Noldius*, Partic. Hebr. Annot. 1965, and by *Wolfius* in his Cur. Philol. Next to this I should prefer that of *Lightfoot*, who explains the phrase by *washing the hands as far as the* fist *extended*, i. e. up to the wrist. This the Rabbins call *a washing* עד פרק to the *break* or *joint*; and the Doctor quotes a *tradition* of their's from the *Talmudical* Tracts, that *the hands were to be thus washed*. occ. Mark vii. 3. The LXX have the Noun πυγμη, Exod. xxi. 18. Isa. lviii. 4, for the Heb. אגרף *the fist clenched* (or to use the Eng. derivative from the Heb. גרף) wrapped *together*.

ΠΥΘΩΝ, ωνος, ὁ, from Heb. פתן a species of *serpent*.

I. This word in the profane writers is used, so far as I can find, *only* in the two following senses.

1. The singular Πυθων, *Python*, is the name of that *monstrous serpent* feigned to be killed by *Apollo*; whence he was called Πυθιος or *Pythian*: Which story, whatever *physical* or *historical* ground it may have, bears a manifest allusion to the promise of bruising the *serpent*'s head by the seed of the woman, Gen. iii. 15.

2. Πυθωνες, οἱ, Plur. according to *Plutarch*, cited by *Wetstein*, was used in his time for the Εγγαστριμυθοι, or those *Diviners who spake from their belly*, De Def. Orac. tom. ii. p. 414. Τους Εγγαστριμυθους ευρυκλεας παλαι, νυνι ΠΥΘΩΝΑΣ προσαγορευομενους *. Hence

II. Πυθων, ωνος, ὁ, *A divining Demon*. So *Hesychius*, Πυθων, δαιμονιον μαντικον. occ. Acts xvi. 16, where Πυθωνος, I apprehend, properly means the *Demon* himself with which the damsel was possessed, and which St. *Paul* cast out, ver. 18; for St. *Luke*'s expression πνευμα Πυθωνος, *a spirit of a divining Demon*, seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνευμα Δαιμονιου ακαθαρτου; *A spirit of an unclean Demon*. Further, Πυθων imports *divination*, either from Πυθιος *Pythian*, the title under which *Apollo* gave out his oracles at *Pytho* or *Delphi* (whence the Priestess who uttered them was also called *Pythia*), or else immediately from Heb. פתן *a serpent*, which was an animal particularly respected by the Heathen in their *divinations*, as being to them an emblem or representative of the *Solar Light* or *Apollo*, their *divining* God. Add to which, that considering the religious and high regard paid to *serpents* in various manners among the † ancient idolaters throughout the world, and which is still paid to them in some Heathen countries to this ‡ day, it seems as if that *Old Serpent*, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to *divine* or *foretel*, in direct contradiction to the *revelation* of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πυκνος, η, ον, from πυκα adv. *closely*, *close together*, which see under Πυγμη. *Frequent*. occ. 1 Tim. v. 23. Πυκνα, neut. plur. used adverbially, *Frequently*, *often*. occ. Luke v. 33. Πυκνα is likewise thus applied by *Homer*, Il. xviii. lin. 318. Comp. Odyss. xvii. lin. 198, and see *Wetstein*.

* *Mallerus* on Isa. xix. 3, cited in *Leigh*'s Critica Sacra, and *Minters* in his Lexicon say, that *Apollo* himself was called Πυθων, but I find no proof of this; and the learned *Wolfius* on Acts xvi. 16, expressly affirms that he is never so styled.

† See *Cole*'s Enquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3. *Vossius* De Orig. & Progress. Idololat. lib. iv. cap. 63. *Selden* De Diis Syr. Syntag. ii. cap. 17. *Jenkin*'s Reasonableness of the Christian Religion, vol. ii. cap. 13, p. 229, &c. 2d edit. *Thirlby*'s Note on *Justin Martyr*, p. 45. *Jones*'s Physiological Disquisitions, p. 289, &c.

‡ Complete System of Geography, vol. ii. p. 475. *Owen*'s Natural History of Serpents p. 216. *Newbery*'s Collect. of Voyages, vol. xvii. p. 48.

Πυκνοτερος, α, ον, Comparative of πυκνος. *More frequent*; hence Πυκνοτερον, neut. used adverbially, *More frequently*. occ. Acts xxiv. 26.

Πυκτευω, from πυκτης *a boxer*, which from adv. πυξ *with the fist*, which see under Πυξμη.

To box, fight with the fist, which was one of the exercises of the Grecian games. The word is applied spiritually by St. *Paul* to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under Δερω III. which see, I have referred the expression Αερα δερων to the Σκιαμαχια of the ancient Athletæ; but I now think that *Kypke* has much better explained it of a combatant's being obliged *to beat the air*, by his antagonist's art and agility in escaping his blows, and so forcing him *to a kind of* Σκιαμαχια. ΣΚΙΑΜΑΧΙΑ TINI ΠΑΡΑΠΛΗΣΙΟΝ, as *Philo* cited by *Kypke* calls it; whereas the Apostle aimed no vain or uncertain strokes or such as could be avoided by his adversary which was *his own body*, or *the old man* in him, which he was continually *buffeting* and *subduing*.

ΠΥΛΗ, ης, ἡ, from the Heb. פלה *to separate*.

A gate. See Mat. vii. 13. xvi. 18. Luke vii. 12. Acts iii. 10.

Πυλων, ωνος, ὁ, from πυλη.

A gateway, porch, such as we learn from Dr. *Shaw*, Travels, p. 207, the principal houses in the east are still furnished with. Mat. xxvi. 71. Acts xii. 13, where see *Kypke*. Comp. Προαυλιον.

Πυνθανομαι, from the obsolete πευθομαι the same, which see.

I. *To ask, enquire*. Mat. ii. 4. John iv. 52. xiii. 24. Acts iv. 7. & al.

II. *To learn, understand* or *be informed, on enquiry*. Acts xxiii. 34.

ΠΥΡ, πυρος, το, either from the Heb. בער *to burn*, or פור *to break, shatter*, as *fire* doth it's fuel; whence is derived the Heb. N אפר *ashes*, or *dust*, into which the fuel is *broken* by *fire*; also Eng. *fire*, &c.

I. *Fire*. See Mat. xvii. 15. Luke ix. 54. xvii 29. xxii. 55.

II. It is spoken, Mat. iii 11. Luke iii. 16, of the Holy Ghost, in reference to his *illuminating, enlivening*, and *purifying* virtues, and to his *visible effusion in the form of fiery tongues* on the day of Pentecost, Acts ii. 3.

III. God is called *a consuming fire*, in respect of his *infinite purity*, and of his *fiery and devouring indignation* against presumptuous and impenitent sinners. Heb. xii. 29. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πυρ καταναλισκον, *a destroying fire*, answers to the Heb. אש אכלה, *a devouring fire*. See also Deut. xxxii. 22.

IV. It is spoken of the *Gospel*, principally on account of those *violent heats* and *furious contentions* and *persecutions*, which should, through the wickedness of men, be the consequence of it's being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

V. It denotes the *Fire of Persecution*, which was to *prove every man's work of what sort it was*, i. e. to shew the *real characters* of the several kinds of *persons*, of whom the different teachers of Christianity builded up the Church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is *Macknight's*, of *the fire* mentioned 1 Cor. iii. 13. "That *the fire* of which the Apostle speaks, says that able commentator in his note on this verse, is *the fire of persecution*, I think evident from 1 Pet. iv. 12, where the *persecution*, to which the first Christians were exposed, is called πυρωσις, *a burning among them, which was to them for a trial*.—According to the common interpretation, *the doctrine*, which one teaches, is called *his work*. But, in that case, I wish to know, how *doctrines* can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay, and stubble*, were by any teacher built into

into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had *corrupted* the temple of God, ver. 17." Thus far *Macknight*.—I add, that the descriptive expressions in ver. 12—15, would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman Consul *Mummius*, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see *Antient Universal Hist.* vol. 2. p. 699. 1st edit. fol. and comp. *Wetstein* on 1 Cor. iii. 13.

VI. It refers to the *fire* of hell Mat. iii. 12: xxv. 41. Mark ix. 43, 44, 45, & al.

Πυρά, ᾶς, ἡ, from πυρ *fire*.

A heap of fuel collected to be set on fire, or *actually burning*, *a fire* in this sense, *A PYRE*, PYRA. occ. Acts xxviii. 2, 3.

Πυργος, ου, ὁ, from πυρ *fire*.

I. *A tower*, properly of a *conical* or * *pyramidical* form, gradually diminishing from the bottom upwards, like a *flame of fire*. occ. Luke xiii. 4. xiv. 28.

II. *The tower of the vineyard* denotes figuratively the Temple at Jerusalem. occ. Mat. xxi. 33. Mark xii. 1. Comp. Isa. v. 2, where see Bp. *Lowth*.

Πυρεσσω, from πυρετος.

To be sick of a fever. occ. Mat. viii. 14. Mark i. 30.

Πυρετος, ου, ὁ, from πυρ *fire*.

A fever, so called from the preternatural *heat* of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbeo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חרב *to be hot*. Mat. viii. 15, & al. On Luke iv. 38, *Wetstein* cites *Galen* repeatedly observing that πυρετος μελας is an usual expression with the medical Greek writers. Πυρετοι, οἱ, *The fever-fits*, *the burning fits of a fever*. occ. Acts xxviii. 8.

The LXX use this word, Deut. xxviii. 22, for the Heb. קדחת *a burning inflammatory fever*, from קדח *to kindle*, as a *fire*.

Πυρινος, η, ον, from πυρ *fire*.

Of fire, *fiery*, *igneous*. occ. Rev. ix. 17.

Πυροω, ω, from πυρ *fire*.

I. *To set on fire*, *burn*. Hence Πυροομαι, ωμαι, Pass. *To be set on fire*, *be on fire*. occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under Βελος.

II. Of metals, Πυροομαι, ωμαι, *To glow with heat*, as in a furnace. occ Rev. i. 15. We have the same expression in *Polycarp*'s Martyrdom, § 15, edit. *Russil*: Ὡς χρυσος και αργυρος ΕΝ ΚΑΜΙΝΩ ΠΥΡΟΥΜΕΝΟΣ. As gold or silver *glowing in the furnace*." WAKE. Πεπυρωμενος particip. perf. pass. *What hath thus glowed*, *and so is tried* or *purified*. occ. Rev. iii. 18.

III. Figuratively, Πυροομαι, ωμαι, *To burn*, or *be fixed*, as it were, with † grief and zeal, occ. 2 Cor. xi. 29.—with unchaste desires, occ. 1 Cor. vii. 9. So Latin, Ardeo, uror.

Πυρραζω, from πυρρος *red*.

To be or *look red*. occ. Mat. xvi. 2, 3.

Πυρρος, α, ον, from πυρ *fire*.

Red, *of a fiery colour*. occ. Rev. vi. 4. xii. 3.

Πυρωσις, ιος, att. εως, ἡ, from πυροω.

I. *A burning*. occ. Rev. xviii 9, 18.

II. *A fiery trial*, *a proving*, or *trial*, as of metals by *fire*. So *Hesychius*, Δοκιμασια. occ. 1 Pet. iv. 12. Comp. Πυροω II. 1 Pet. i. 7, and Ps. lxvi. 10. Zech. xiii. 9. in LXX, and under Πυρ V.

Πωλεω, ω. It may be derived from Heb. פלה *to separate*.

To sell, *to separate*, as it were, *from the former owner*. Mat. x. 29. xiii. 44, & al. freq.

Πωλος, ου, ὁ, q. ποαλος, from ποα *the grass*, and αλλομαι *to leap*, *frisk*, says *Minsheu*. *A fole*, or *colt*, generally of the horse kind, and that whether very young, or come to it's full growth: But in the N. T. it is spoken only of an *ass's fole* or *colt*. Mat. xxi. 2, & al.

Hence Latin *pullus*, and perhaps Gothic *fulae*, and Saxon, Danish, and Eng. *fole*.

* Which from πυραμις *a pyramid*, and this from πυρ *fire*.

† See *Heb.* and *Eng.* Lexic. in חרה IV.

Πωρωσις,

Adv. from πω *yet* (which from
ə or ᾧ *here)*, and ποτε *ever*.
ct, at any time. Luke xix. 30.
18.

ὁ, perhaps from the * Chald. פור,
is used for *a lot*, Esth. iii. 7, & al.
ms properly to denote a small *piece*
broken off from a larger, and so to
rivative from the Heb. פור *to break.*
l of *stone*, like Parian marble in
ess and hardness, mentioned by
Nat. Hist. lib. xxxvi. cap. 17.
culous or *chalky concretion*, which
ied preternaturally in some part of
man body, as in the joints.
callus, "*the hard substance by*
roken bones are united." *Johnson.*
N. occurs not in the N. T, but is
d for the clearer explication of the
ing derivatives.
ω, from πωρος, which see.
den, make hard, like a *stone*, or *to*
allous and *insensible* to the touch,
e *calculous concretions* of the human
or like the *callus* or *osseous cement*
ken bones. Comp. Πωρωσις. In
. T. it is applied only in a spiritual
o the hearts or minds of men. occ.
vi. 52. viii. 17. John xii. 40. Rom.
2 Cor. iii. 14. In the two last
our Translators render it *blinded.*
sychius explains πεπωρωμενοι not
by σκληρωμενοι *hard, hardened*,
lso by τετυφλωμενοι *blinded*, and
ἠσαν by στυφλωθησαν *were blinded.*
hn xii. 40, however, τετυφλωκεν
τας οφθαλμους, *he hath blinded*
yes, is mentioned as distinct from
ωκεν αυτων την καρδιαν. But † if
ω be ever taken in the sense of *blind-*
must be derived immediately from
blind, which may very naturally be
ed from πωρος denoting that *callus*,
skin, or *film* over the eye which is usual
in *blindness.*
This V. is once used in the LXX for the
Heb. בהה *to shrink, to grow flat*, and
consequently *dim*, as the eyes from grief.
Job xvii. 7.

Πωρωσις, ιος, att. εως, ἡ, from πωρωω,
which compare.

I. *The callus* or *cement of broken bones.* So
Hesychius, Εξ οστων συμφυσις και συν-
δεσμος, and *Galen*, cited by *Wetstein* on
Mark vi. 52, εν ταις των καταγματων
ΠΩΡΩΣΕΣΙ, in the *callosities* of frac-
tures."

II. *Hardness, callousness*, or *blindness.* occ.
Mark iii. 5. Rom. xi. 25. Eph iv. 18.

Πως, Adv. from πη *how?* (see under Πως)
and ὡς *as.*

1. Interrogative or definite, *How? by what*
means? in what manner? See Mat. vi. 28.
vii. 4. xii. 26. xvi. 11. xxii. 12. Mark
ii. 26. Rom. iii. 6. viii. 32. In Mark
ix. 12, if the common reading be re-
tained, supply ειπεν before πως, *And* (in
answer to their first scruple, ver. 10, how
the Son of Man, the Messiah, could die)
he told them how *he must suffer many*
things, &c. See *Whitby.* But observe,
that fourteen MSS, among which the
Alexandrian and two other ancient ones
(see *Griesbach*), for και πως have και ἱνα
ως; and that Bp. *Pearce*, whom see,
embraces this as the true reading, as does
also the learned *Marsh* in Note 3, vol. i.
p. 436, of his translation of *Michaelis*'s
Introduct. to N. T. The Bishop trans-
posing ἱνα, as our Translators have done
in other texts, renders the words in
Mark, *And that*, as *it is written of the*
Son of Man, he [*John*, the Baptist] *may*
suffer many things, and be set at nought.

2. Interrogative, *How? what?* Luke x. 26,
where *Kypke* shews that the Greek
writers frequently apply it for τις *what?*
in the same manner.

3. Indefinite, *By any means.* Acts xxvii. 12,
29. Rom. x. 14, & al.

* *Heb.* and *Eng.* Lexic. in פר VI.
† *Leigh*'s Critica Sacra in Πωρω and Πωρωσις; Sophron, vol. iii. p. 571, Note, f

P.

P, ρ, ϱ, *Rho.* The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. It's forms, P, ρ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (ϙ), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh* the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roë*.

'PABBI, Heb.

Rabbi, Heb. רבי, from רב *great, excellent, chief, master*, (see 2 K. xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix י *my*, q. d. *My chief, My master. Rabbi* is, as St John informs us, ch. i. 39, equivalent to διδασκαλε *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish Doctors, and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the Law and the Prophets. (See *Whithy* on Mat. xxiii. 8, and under Παραδοσις.) Our Blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his Disciples not to be called *Rabbi*, i. e. in the Jewish acceptation of the word; *for one*, adds he, *is your* Καθηγητης *Guide*, or (which appears to be the truer reading,) Διδασκαλος *Teacher, even Christ*, Mat. xxiii. 7, 8: And accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the Lord had said by *Moses*, Deut xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* On this and the following word see *Campbell's* Prelim Dissertat. vii. part ii. p. 321, &c.

'PABBONI, or 'PABBOUNI

Rabboni. It seems not a pure Hebrew word, but to be formed from the Chaldee רבן or רבונא * *a chief, master*, and י *my*. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδασκαλε *teacher:* But *Lightfoot* and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

'Ραβδιζω, from ῥαβδος *a rod.*

To beat with rods, that is, *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25, where see *Macknight*.

'PABΔOΣ, ου, ἡ, from the Heb. רבד *to support, bolster.*

I. *A staff*, which *supports* a man in leaning, or *assists* him in walking. occ. Mat x. 10, (where see *Wetstein* and *Campbell.*) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb ix. 4. In this view it answers in the LXX to the Heb. מטה, Gen. xlvii. 31, & al. freq. and to משענה *a supporting staff*, Exod. xxi. 19, & al.

II. *A sceptre*, figuratively denoting *government*. occ. Heb. i. 8, which is a citation from the LXX of Ps. xlv. 6, where it answers to the Heb. שבט *a sceptre*. Comp. Rev. xi. 1,

III. *A rod* or *staff* of correction, in a figurative view. occ. 1 Cor. iv. 21, where *Chrysostom*, εν χολαστει, εν τιμωρια, with *chastisement*, with *punishment.*" In this sense also 'Ραβδος is used by the LXX for the Heb. שבט, Exod. xxi. 20. 2 Sam. vii. 14, & al.

* See *Castell.* Chald. under רבב.

IV. *The*

on *rod* mentioned Rev. ii. 27. ix. 15, denotes the *irresistible* id *authority* of Christ. Comp.

ς, ὁ, from ῥαβδος *a rod*, and ἐχω

:, or *Serjeant*, properly *a Lictor, nferiour officer in the Roman go- who attended the superiour ma- to execute their orders.* It is ge- nown that these *Lictors carried* shoulders the *fasces*, which were *of rods* with an ax in the middle as the ensigns and instruments ffice; whence their Greek name ις, which is used by *Polybius, s Halicarn. Plutarch*, and *Hero-* may be seen in *Wetstein* on Acts and 35. occ. Acts xvi. 35, 38.

ι, ατος, το, from ῥᾳδιουργεω *to be r the perpetration of any wicked- commit it readily and craftily,* ωμ ῥᾳδιουργος *a person ready for* 'edness, *an abandoned villain, a nave*, which from ῥᾳδιος *easy,* nd ἐργον *a work, deed.* Ῥᾳδιος very naturally derived from the or רדה *to descend;* so the Latin whence Eng. *prone*), which signi- , *sloping*, denotes also *easy, ready. wickedness, depravity, deceit.* occ. ii. 14.

ας, ἡ, from ῥᾳδιουργος, which see e last word.

ess, *mischief, craftiness.* occ. Acts

eb. or Syriac.

term of *contempt* evidently de- om the Heb. ריק *to be empty;* so s *a vain, empty, worthless fellow,* h sense the plur. ריקים or ריקים n the Heb. Bible, Jud. ix. 4. ri. 20. 2 Chron. xiii. 7. Prov. xviii. 19. Thus *Hesychius* ex- Ῥακα by κενος *empty.* But this ring the Syriac or Chaldee ter- does not seem pure Hebrew. ige version in Mat. has ריקא, also often used in the Talmu- acts as a word of *contempt* or re- See *Wetstein*. occ. Mat. v. 22.

, ως, το, from ἐῤῥαγην 2 aor. ῥηγνυω *to break, tear.*

rofane writers, *A torn garment.* ρφανες, Plut. lin. 539, Ανθ' ἱμα- τια μεν εχειν ΡΑΚΟΣ, Instead of a gar- ment to have ῥακος;" where the Scho- liast explains ῥακος by διεῤῥηγμενον χι- τωνα, *a torn coat.*

II. In the N. T. *A piece of cloth cut off.* occ. Mat. ix. 16. Mark ii. 21.

Ῥαντιζω, from ῥαντος *besprinkled*, which from ῥαινω *to pour all over, wet, besprinkle,* from ῥεω *to flow.*

To sprinkle, besprinkle, cleanse by sprinkling. occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the *purifying* and *cleansing blood* of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2.

Ῥαντισμος, ου, ὁ, from ἐῤῥαντισμαι perf. pass. of ῥαντιζω.

A being sprinkled, a sprinkling, a cleansing or *purifying from sin by sprinkling.* occ. Heb. xii. 24, (see *Macknight.*) 1 Pet i. 2, where see *Bowyer's* Conjectures.

Ῥαπιζω, from ῥαπις *a rod.* or *stick*, the same, according to *Hesychius*, as ῥαβδος, which see.

I. *To beat with a stick* or *sticks.* So *Hesychius* explains ῥαπισαι by ῥαβδῳ πληξαι; and thus *Beza* and *Erasmus Schmidius* understand it, Mat. xxvi. 67.

II. *To strike on the face with the palm of the hand, to give a slap on the face.* So *Suidas*, Ῥαπισαι, παταξαι την γναθον ἀπλη τῃ χειρι, Ῥαπισαι means *to strike the cheek with the hand* open," by which circum- stance it is distinguished from κολαφιζω, which see. So the Etymol. Mag. ΡΑ- ΠΙΣΑΙ, το παταξαι την γναθον απλης- ῳ (read ακλεις- ῳ) χειρι, Ῥαπισαι is *to strike the cheek with the hand* not shut or clenched. occ. Mat. v. 39. xxvi. 67. See *Wetstein* and *Kypke* on Mat. v. who shew that *Plutarch, Achilles Tatius, Josephus,* and *Hyperides* use the V. in this latter sense.

Ῥαπισμα, ατος, το, from ἐῤῥαπισμαι perf. pass. of ῥαπιζω.

A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3.

ΡΑΠΤΩ. It may be derived either from the Heb רפא *to repair*, or from רבד *to interweave*, unless one should be rather inclined to deduce it by transposition from חפר *to sew, sew together* *, to which

* Since writing the above I find that *Martinius*, in his *Cadmus*, proposes the derivation of it from the Arabic רבט *to bind, tie.*

this

this V. or it's compound συρράπτω constantly answers in the LXX.

To sew, sew together. This V. occurs not in the N. T. but is inserted on account of it's derivatives.

'Ραφις, ίδος, ἡ, from ἐρράφα perf. act. of ῥάπτω *to sew.*

A needle to sew with. occ. Mark xix. 24. Mark x. 25. Luke xviii. 25.

'ΡΕΔΗ, ης, ἡ.

A coach, a chariot. occ. Rev. xviii. 13. "*Rheda* is a Latin word which first came from the *Gauls*, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly *a coach*, with this difference, that they had not then the use of slings [braces] to make them so easy as now. * *Isidorus*, Rheda, *genus vehiculi quatuor rotarum*, [i. e. *Rheda*, a kind of vehicle with four wheels].—† *Tully* says, that *Milo*, when *Clodius* was slain, rode in a *rheda* with his wife; and ‡ elsewhere he handsomely describes a fluttering coxcomb on his travels [in his *rheda*].—The word, I say, is *Gallick*, but some say it is § *Syriac*, and some ‖ *Chaldee*; the *Romans* say they had it from the *Gauls*, so ¶ *Quintilian*, but the ancient *Germans* had it too." Thus the learned *Dauduz* on Rev. xviii. 13. To which I add, that we need not be surprised to find the traces of this any more than of many other words, in so many languages, when we recollect that there is one common and very obvious root whence *rheda* and all it's relatives may be derived; I mean the Heb. רעד *to shake* (whence also Eng. *ride*, Latin *rota* a wheel, &c.), or if any one should prefer רדם *to run* (whence Eng. *rout, riot, rathe, rather*) I should not contend with him. See also *Wetstein.*

'ΡΕΜΦΑΝ, or, according to the *Alexandrian* MS, 'ΡΑΙΦΑΝ, or, as other copies and versions read, 'ΡΕΦΑΝ*. Heb. *Remphan, Raiphan*, or *Rephan*. occ. Acts vii. 43. The Hebrew of Amos v. 26, to which the text in Acts refers, may be most literally rendered thus: *But ye have borne the Tabernacle of your Moloch, and the* Chiun *of your images*, the star, shine or glory *of your Aleim, which ye made to yourselves*; LXX and Acts, Και ανελαβετε την σκηνην του Μολοχ, και το αστρον του Θεου ὑμων 'Ραιφαν (Acts 'Ρεμφαν or 'Ρεφαν) τους τυπους † ους; εποιησατε (LXX ἑαυτοις) (Acts προσκυνειν αυτοις)

כיון *Chiun* may be derived from the V. כוה *to burn*; and it is plain that in the Heb. *the star* (כוכב *shine* or *glory*) *of your Aleim* is explanatory of *the Chiun of your images*; accordingly the LXX omit Chiun, and retain only το αστρον *the star*: But then they add 'Ραιφαν as the name of that idol which the Heb. expresses by the *plural* N. אלהי. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the ‡ *compound* kind, as the *Cherubim* and § *Teraphim* likewise were, 'Ραιφαν or 'Ρεμφαν may best be understood to mean *a compound image placed in* ‖ *Glory*; and the word itself may, like *Teraphim*, be deduced from the Heb. רפה *to be still*, i. e. *through awe* or *reverence*, as denoting the *representative object of their religious veneration.*

'ΡΕΩ, or 'ΡΕΥΩ, 1 Fut. ῥευσω, from the Heb. רוה *to be wet* or *soaked with liquor.*

To flow, as waters. occ. John vii. 38.

'ΡΕΩ, either from ῥεω *to flow*, according to that of *Homer*, Il. i. lin. 249,

Τω και απο γλωσσης μελιτος γλυκιων 'ΡΕΕΝ αὐδη
And from his tongue words sweet as honey flow'd

* Orig. lib. xx. cap. 12.

† Orat. pro *Milone*, § 10. So *Horace*, lib. ii. sat. 6. lin. 42, says of himself, that *Mæcenas* admitted him into his acquaintance.

——*Duntaxat ad hæc, quorum tollere* rhedâ
Vellet, non jussus——

Only that he might take him into his *rheda* or *coach* on a journey."

‡ *Cic.* ad *Attic.* lib. vi. epist. 1.

§ *Leigh*, Crit. Sacr.

‖ *Bochart*, Canaan, lib. i. cap. 42, [col. 672. edit. *Traiect.*]

¶ De Inst. Orat. lib. i. 5. "*Plurima* Gallica *retinuerunt, ut* rheda *&* petorritum, *quorum altero Cicero tamen, altero Horatius utitur.*"

* See *Mill*'s and *Wetstein*'s Various Readings.

† Αὐτων is wanting after τυπους in the *Alexandrian* MS of LXX, as well as in the Acts.

‡ See *Heb.* and *Eng.* Lexicon, under סיך V. 2, 3, 15, 16.

§ See *Heb.* and *Eng.* Lexicon under תרפים XV. and above Θεραφειμ.

‖ See *Heb.* and *Eng.* Lexicon under סוה II.

And

And of *Theocritus*, Idyll. xx. lin. 26, 27,

——————Εκ στοματαν δε
ΕΡΡΕΕ μοι φωτα γλυκυτωτερα η μελιποιρω.
My voice *flow'd* sweeter than the honey-comb.

Or else ῥεω may perhaps be better derived from the Heb. יהה *to teach, shew, inform.* Comp. Ειρω.

To say, speak, speak of. Mat. i. 22. iii. 3. v. 21. Rom. ix. 12, 26. & al freq. The 2d aor. pass. is either ερρεθην, as Mat. v. 21, 27, 31, 33; or ερρηθην, as Rom. ix. 12, 26. Gal. iii 16. On Ερρεθη, Mat. v. 21, *Markland* observes, "This word, in these writings, always implies more than barely *it hath been said;* namely, something as spoken *from God*, or *by his order:* whence it appears that τοις αρχαιοις signifieth *to* (not *by*) *the ancients*, or *those of old.*" Append. to *Bowyer's* Conject.

Ῥημα, ατος, το, from ερρημαι perf. pass. of ῥηνυμι or ῥησσω *to break.*

A breaking down, ruin. occ. Luke vi. 49.

ΡΗΓΝΥΜΙ, from the Heb. רע or רוע *to break, break in pieces.*

To break, burst. occ. Mat. ix. 17. Comp. under Ῥησσω.

Ῥημα, ατος, το, from ερρημαι perf. pass. of ῥεω *to speak.*

I. *A word spoken* or *uttered.* Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and *Macknight* there.

II. *A speech* or *sentence* consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5, *Hutchinson* observes that *Xenophon* in like manner uses ῥημα for *a speech*, Cyropæd. lib. viii p. 478, edit. 8vo.

III. *A word, a command.* Luke v. 5. It denotes the *operative* or *all-powerful word* or *command* of God. Mat. iv. 4. Heb. i. 3. xi. 3. Comp. Heb. xii. 19.

IV. *A report, account.* Mat. v. 11.

V. *A thing, matter.* Mat. xviii. 16. Luke i. 37, 65. ii. 15. Rom. x. 8, where see *Macknight.* Mat. iv. 4, επι παντι ῥηματι εκπορευομενῳ δια στοματος Θεου, "i. e. by any *thing* which God shall appoint." *Markland*, in Append. to *Bowyer's* Conject. Comp. Deut. viii. 3, in LXX. This last sense seems *hellenistical*, and taken from the similar use of the Heb. דבר *a word*, to which ῥημα in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under Λογος XV.

Ῥησσω, from the Heb. רץ or רצץ *to dash, break by collision*, or רעע *to break by crushing.*

I. *To break, burst.* occ. Mark ii. 22. Luke v. 37.

II. *To rent, tear*, as dogs or swine do. occ. Mat. vii. 6, where see *Bowyer* and *Campbell.*

III. *To dash* or *throw against the ground*, allido. So Vulg. in Mark, allidit *illum;* and *Hesychius* explains ῥηξαι (inter al.) by καταβαλειν *to cast* or *throw down.* occ. Mark ix. 18. Luke ix. 42. See *Wolfius* and *Wetstein* on Mark. I add that *Homer*, Il. xviii. lin. 571, applies this word to dancers *beating* the ground with their feet.

IV. *To break forth* into a *voice* or *cry.* occ. Gal. iv. 27, which is a citation from the LXX of Isa. liv. 1. The purest of the Greek writers use the phrase ῥηξαι φωνην for *bursting forth into a voice* or *cry*, as may be seen in *Raphelius* and *Wetstein* on Gal. iv. 27, and in *Duport's* Lectures on *Theophrastus*, p. 317, edit. *Needham.* Comp. also *Kypke.* In like manner *Virgil* applies the Latin rumpere vocem, Æn. II. lin. 129.

Ῥητωρ, ορος, ὁ, from ῥεω *to speak.*

An orator, one who professes the art of speaking. occ. Acts xxiv. 1.

Ῥητως, Adv. from ῥητος *spoken, expressed.*

Expressly, in express terms. occ. 1 Tim. iv. 1, where see *Wetstein*, who has abundantly shewn that the Greek writers use the word in this sense. "*The Spirit* (ῥητως λεγει) expressly saith, or, in so many words saith. *Mede* [Works, fol. p. 666.] supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor anywhere else in Scripture; not even in the Prophecy, which the Apostle himself formerly delivered concerning *The Man of Sin.* I therefore think that these words were, for the greater solemnity and certainty, *pronounced by the Spirit* in the Apostle's hearing, after he had finished the preceding passage, concerning the Church's being *the pillar and support of the truth.* Of the Spirit's speaking in an audible

audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded, Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." *Macknight.*

'ΡΙΖΑ, ης, ἡ. The Greek Etymologists say it is so called q. ῥιζα, because through it ῥει το ζην *the life* of the plant *flows*. But may it not be better deduced from the Heb. שרש *a root*, the first *sibilant* letter being changed, as usual, into the *aspirate breathing*?

I. *A root* of a tree or plant. See Mat. iii. 10. xiii. 6, 21. Rom. xi. 16, 17, 18.

II. Figuratively, *a root, origin, spring*. occ. 1 Tim. vi. 10, where *Kypke* cites *Hippocrates* using ῥιζα in a like figurative sense, Epist. ad Crateu. Ει δ' εδυνατο, Κρατευα, ΤΗΣ ΦΙΛΑΡΓΥΡΙΑΣ την πικραν 'ΡΙΖΑΝ εκκοψαι. "But if, Crateua, you could cut up the bitter *root of covetousness*." Christ is styled the *Root* of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was *a shoot* springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the *basis* and *foundation* of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp Mat. xxii. 45. See more in *Vitringa* on Isa. xi. 10, and on Rev. v. 5. xxii. 16.

'Ριζοω, ω, from ῥιζα.

To root, fix, as it were, *with roots*. 'Ριζομαι, ωμαι, pass. *To be rooted firmly, fixed*, as it were, *with roots*. This V. is also applied figuratively by the Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*. occ. Eph. iii. 18. Col. ii. 7.

'Ριπη, ης, ἡ, from ἐρριπα perf. mid. of ῥιπτω *to cast*.

I. *The force, impetus*, or *quick motion of somewhat cast* or *thrown*. Thus in the Greek writers it is applied to stones, darts, the wind, the fire, &c.

II. In the N. T. 'Ριπη οφθαλμου, *A quick motion* or *twinkling of the eye*. So *Nyssenus* explains it by επιμνησις βλεφαρων, *the shutting* or *twinkling of the eye-lids*. occ. 1 Cor. xv. 52.

'Ριπιζω, from ῥιπις *a fan* to *agitate* the air with, which from ῥιπτω *to cast*.

I. *To fan with the air* or *wind*.

II. *To agitate with the wind*. occ. Jam. i. 6. So *Dio Chrys.* in *Wetstein*, speaking of the Vulgar compared with the *sea*, says υπ' ανεμων 'ΡΙΠΙΖΕΤΑΙ, they are *agitated* by the wind.

'Ριπτεω, ω, Attic for ῥιπτω.

To cast off or *away*. occ. Acts xxii. 23. This V. in the *contract* form is used likewise by the Attic writers. *Wetstein* cites from *Dio Chrys.* the very phrase ΤΑ 'ΙΜΑΤΙΑ ΕΡ'ΡΙΠΤΟΥΝ; and from *Lucian*, De Saltat. 83. tom. i. p. 951. Τας εσθητας ΑΠΕΡ'ΡΙΠΤΟΥΝ. But *Markland* in *Boxyer*'s Conject. whom see, explains ῥιπτουντων τα ἱματια in Acts by "*shaking* their clothes in a rage, not *casting them off*, that they might be the more expeditious for mischief." Comp. also the passages cited by *Wetstein* from the Greek writers.

'ΡΙΠΤΩ, from ῥεπω *to incline, tend*, or immediately from the Heb. רפה *to give way, yield, let go*.

I. *To cast*, or *let go*, as anchors from a ship. occ. Acts xxvii. 29.

II. *To cast*, or *throw down*. occ. Luke xvii. 2.

III. *To cast*, or *throw*. occ. Mat. xxvii. 5. Luke iv. 35.

IV. *To cast out, throw overboard*. occ. Acts xxvii. 19.

V. *To throw up, expose, abandon*, abjicere, negligere, in which sense *Kypke* shews that the V. is often used in the Greek writers. Comp. *Elsner* and *Wetstein*. occ. Mat. ix. 36.

'Ροιζηδον, Adv. from ῥοιζεω *to make a whizzing* or *whistling noise*, which from ῥοιζος used by *Homer*, Il. xvi. lin. 361, for *the whizzing* of an arrow in it's flight; and by *Plutarch* for the *whistling* of the wind in a storm. *Scapula* remarks, that ῥοιζος is a word formed by an onomatopœia from the *sound*. See also *Dionysius Halicarn.* Περι Συνθεσεως, § xvi.

With a noise or *sound* resembling that of a great *storm*. occ. 2 Pet. iii. 10.

'Ρομφαια, ας, ἡ, from ῥεμβω *to brandish*, which from the Heb. רעם denoting *violent motion* or *agitation*.

I. *A sword*, i. e. *war*. occ. Rev. vi. 8.

II. Figuratively it imports *bitter grief piercing*

piercing the heart like a *sword*. occ. Luke ii. 35, where see *Wetstein* and *Kypke* for similar expressions in the Greek writers.

III. It denotes *the word of Christ*. occ. Rev. i. 16. ii. 12, 16. xix. 15, 21.

This word in the LXX generally answers to the Heb. חרב *a sword*.

Ῥυμη, ης, ἡ, from ῥυομαι *to draw*, traho.

A street or *tract in a city included between houses on each side*. See *Scapula*. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεια denotes *a broader street* or *square*, so ῥυμη *a narrower street* or *alley*, angiportum. See *Stockius*.

Ῥυπαρια, ας, ἡ, from ῥυπαρος.

Filth, or *pollution*, in a spiritual sense, as of fleshly sins, gluttony, drunkenness &c. occ. Jam i. 21, where *Elsner* hew that *Plutarch* and *Dionysius Halicarn.* use the V. ῥυπαινεσθαι in like manner for *being polluted by vice*; and *Lucian*, cited by *Wetstein*, applies ῥυπος to the *defilement of the soul*. Vit. Auct. tom. i. p. 361.

Ῥυπαρος, α, ον, from ῥυπος.

Sordid, dirty. occ. Jam. ii. 2. So *Josephus*, Ant. lib. vii. cap. 11. § 3, cited by *Wetstein*, has the phrase ΡΥΠΑΡΑΝ ΕΣΘΗΤΑ.

ΡΥΠΟΣ, ου, ὁ. The Greek Lexicographers deduce it from ερρυπα, perf. mid. of ῥυπτω *to absterge, cleanse off*, which may be from the Heb. רמה *to yield, give way*: But perhaps ῥυπος may be better deduced immediately from the Heb. רמש *mud, mire*.

Filth. occ. 1 Pet. iii. 21.

Ῥυποω, ω, from ῥυπος.

To be filthy in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS have ῥυπαρος ῥυπαρευθητω, which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*. Comp. Ῥυπαρια.

Ῥυσις, ιος, att. **εως, ἡ**, from ῥεω or ῥυω *to flow*.

A flux. occ. Mark v. 25. Luke viii. 43, 44.

Ῥυτις, ιδος, η, from ῥυω *to draw, contract*.

A wrinkle, corrugation of the skin. It is often used by the Greek writers in a natural sense (see *Wetstein*), but in the N. T. occurs once in a spiritual one. Eph. v. 27.

ΡΥΩ, or more usually ΡΥΟΜΑΙ, Mid.

I. This word denotes properly *to draw with force and violence, to drag, to hale*, as in *Homer* Il. iv lin. 506,

ΕΡΡΥΣΑΝΤΟ δε νεκυες,
They *hal'd* the dead.

So it may be deduced either from the Heb. רוץ *to break, break off*, or ῥυομαι from Heb. רמה *to cast, project*.

II. *To deliver*, q d. *to draw out of danger* or *calamity*, libero, eximo, eruo See Mat. vi. 13. Luke i. 74. * Rom. vii. 24. xi. 26. 2 Tim. iv 17. On 2 Cor. i 10, *Wetstein* shews that *Dionysius Halicarn.* and *Lucian* use the Apostle's phrase ΕΚ ΘΑΝΑΤΟΥ ΡΥΣΑΣΘΑΙ.

Ῥωμαϊκος, from Ῥωμαιος.

Roman, Latin. occ Luke xxiii. 38.

Ῥωμαιος αια, αιον from Ῥωμη.

I. *A Roman*. So Οἱ Ῥωμαιοι, *The Romans*, in general. John xi. 48.

II. *One who was born and usually dwelt at Rome*. Thus the *Jews* and *Proselytes* who came from *Rome* to *Jerusalem*, at the feast of Pentecost, are called Ῥωμαιοι Acts ii. 10. Comp. under Προσηλυτος III.

III. *One who has the privileges of a Roman citizen*. Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) & al.

Ῥωμαϊστι, Adv. from Ῥωμαιος.

In the Roman language, in Latin. occ. John xix. 20.

Ῥωμη, ης, ἡ.

The City of *Rome*, said by *Livy*, *Dionysius Halicarn.* *Pliny*, *Plutarch*, and others, to have been so named from it's founder *Romulus*; though *Sallust*, Bel. Catilin. cap. 6, says he had heard by report that it was built by the Trojans under *Æneas* assisted by the Aborigines or primitive inhabitants: and *Festus* mentions a tradition that this city was built long before *Romulus*, and was originally called Valentia, from valeo *to be strong*, which name was afterwards changed by king *Evander* into the Greek Ῥωμη, which is of he same import if derived from ερρωμαι perf pass. of ῥωννυμι *to strengthen*. Otherwise *Rome* might have it's name from the Heb. רום *to be high*, on account of the *hills* or *hills* on which it was origi-

* Where see *Vigerus* De Idiotism. cap. vi. § 1. reg. 12. and *Hoogeveen's* Note.

nally built: Ῥωμη Roma, q. רמה or רומה *. So *Virgil*, Æn. i. lin. 11,

——— altæ *mœnia* Romæ.
——— the walls of *lofty Rome.*

Acts xviii. 2. xix. 21, & al. See *Suicer* Thesaur. in Ῥωμη, and *Univ. Hist.* in History of the *Etruscans*, vol. xvi. 8vo. towards the beginning.

ΡΩΝΝΥΜΙ, from the Heb. רענן *to flourish, thrive*, as a tree or plant.

I. *To strengthen, make strong.*

II. The perf. pass. Ερρωμαι signifies *I am well* or *in good health*. Hence the imperative Ερρωσο, and plur. Ερρωσθε, are used in the conclusion of letters, like the Latin Vale and Valete, as a wish of health and happiness, *Fare well, Fare ye well, Adieu.* occ. Acts xv. 29. xxiii. 30. So in *Xenophon*, Cyropæd. lib. iv. p. 229, edit. *Hutchinson*, 8vo. *Cyrus* ends his letter to *Cyaxares* with ΕΡΡΩΣΟ.

* See *Vitringa*, Observat. Sacr. lib. i. cap. 7. § 25.

Σ.

Σ Σ Α

Σ, C. σ, ς, Ϲ, *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain*, *Samech*, *Jaddi*, and *Shin*. Thus *Sigmâ*, among the ancient Cadmæan letters, answered in order to the Hebrew or Phenician *Shin* or *Sin*, and accordingly the † *Dorians* called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and ς seem plainly taken from *Shin* of the Hebrews (ש) or of the Phenicians (W) laid on one side; but σ is little different from the Hebrew ס, *Samech*, turned to the right hand, to which Hebrew letter C and Ϲ bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple English *S*, not like *SH*, as the Heb. ש is generally sounded.

† Γραμμα, το Δωριεις μιν ΣΑΝ καλεουσι, Ιωνες δε ΣΙΓΜΑ. The letter which the *Dorians* call *San*, and the *Ionians Sigma*." *Herodotus*, lib. i. cap. 139.

ΣΑΒΑΧΘΑΝΙ. Heb. or Chald.

Thou hast forsaken me, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבקת *thou hast forsaken*, and the pron. suffix ני *me*. שבק signifies *to leave, let alone*, in the Chaldee of Daniel and Ezra: and שבקתני is used for the Heb. עזבתני of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2, and in the Syriac version of Mat xxvii. 46. Mark xv. 34. A late ‡ learned writer, however, is of opinion, that Σαβαχθανι answers to the Heb. סבכתני or עבכתני, from סבך or שבך *to perplex, intangle, involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed, says he, the Chaldee שבק does not, I think, fully *come up to* the signification of Εγκαταλειπω," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΩΘ. Heb.

Sabaoth, Heb. צבאות, a N. fem. plur.

‡ *Spearman*, Letters on the LXX, p. 438, 9.

from

from the root צבא, *to assemble in orderly troops.*

" צבא השמים, *The Host of Heaven*, LXX. Στρατια τȣ Ουρανȣ (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars*, (i. e. *the fluxes of light from them*) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל (*Baal* or *the solar fire*)—sometimes only *the stars* or *stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the Heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles (as has been often shewn by learned men, particularly by *Leland* *), it was, that a great part of the world were denominated *Zabians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12.), and they are called צבאיו *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence יהוה צבאות, *Jehovah of Hosts*, and אלהי צבאות *Aleim of Hosts*, are often used as titles of the *true God*, and import that from Him the *hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal* and *almighty* power; whence the LXX frequently explain צבאות by Παντοκρατωρ *Almighty* †." They also often retain the original Heb. word Σαβαωθ or Σαβαωθ, as in Isa i. 9, which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμος, ȣ, ὁ, from σαββατιζω, used in the LXX for *keeping* or *enjoying a sabbath* or *rest*, Exod. xvi. 30. Lev. xxvi. 35. and in 2 Mac. vi. 6; which from Σαββατον. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath.* occ. Heb. iv. 9, where by Σαββατισμος is denoted not only *a resting*, but such a *rest* as God entered into when he had finished his work, *a complete, holy and happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest*, which remaineth to the people of God See *Whitby* and *Macknight* on the place, and comp. under Επια II. and *Vitringa* on Isa. lvi. 2. lviii 13.

ΣΑΒΒΑΤΟΝ, ȣ, τȣ; Plur. Σαββατα, τα, Dat. Σαββασι, from the Heb. שבת *Rest, the sabbath*, to which this word generally answers in the LXX, or immediately from the Heb שבתון *rest.*

I. Both singular and plur. *The sabbath-day:* Mat. xii. 1, 2, 5, & al. freq. In Mat. xii. 5, *Campbell*, whom see, translates—" *violate* the rest *to be observed* on sabbaths—" taking Σαββατον here to signify *rest.* And on Mat. xii. 8, see an excellent Note of Bp. *Pearce.*

A sabbath-day's journey, Acts i. 12, is reckoned at *two thousand cubits*, that is, about a mile, not only in the *Talmudical* Tracts, but in Targum *Jonathan* on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see *Wetstein*, and *Doddridge*'s Note *(c)* on Acts i. 12, vol. ii. p. 6; 2.

II. Both sing. and plur. *A week.* Mark xvi. 2, 9. Luke xviii. 12. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. So the Heb. שבתות is used for *weeks*, Lev. xxiii. 15; and שבת for *a week*, ver. 16, according to the interpretation of the Targum, LXX and Vulgate.

III. Σαββατα, τα, Col. ii. 16, comprehend *all* the Jewish *sabbaths*, or *times of sacred rest* appointed by Moses, as well as that of the *seventh day.* The word is particularly applied by the LXX to the *paschal* sabbath, Lev. xxiii. 15, (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, τα σαββατα μȣ, *my sabbaths*, no doubt, include *all the sabbaths* or *times of sacred rest* ordained by God under the Mosaic dispensation.

Σαγηνη, ης, ἡ, either from σεσαγα perf. mid. of σαττω *to load, fill* (which from Heb. שת *to set, place*) or from the Chald. סגן *great.*

* Advantage and Necessity of Christian Revelation. Comp. *Eusebius* Præparat. Evangel. lib. iii. cap. 2. *Selden*, De Diis Syris Proleg. cap. iii. *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 30, and above in Θεος. *Encyclopæd. Britan.* in POLYTHEISM, No. 10, 11, 12.

† See *Heb.* and *Eng.* Lexicon in צבא III.

A large fishing-net, a drag-net. Lat. verriculum, which from verro *to sweep*, q. d. *a sweep net*. occ. Mat. xiii. 47.

ΣΑΔΔΟΥΚΑΙΟΙ, ων, οἱ.

Sadducees, a sect among the Jews, so called, according to the *Talmudical* writers from one *Sadoc*, it's founder, who lived about two hundred and sixty years before Christ: But, according to others, they were thus named from the Heb. צדק *righteous, just*, either as pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offenses. So *Josephus*, Ant. lib. xx. cap 8, § 1, Αἱρεσιν— την Σαδδυκαιων, ὁιπερ εισι περι τας κρισεις ωμοι παρα παντας τους Ιουδαιους The sect of the *Sadducees*, who in judging offenders are severe abo e all the rest of the Jews."

The *Sadducees* not only rejected the traditions of the Elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all *future* rewards and punishments. See Mat. xxii 23. Mark xii 18. Luke xx. 27 Acts iv 1, 2 xxiii. 6, 7, 8. So that, as *Prideaux* has remarked, "they were *Epicurean* deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him. and paid obedience to his laws." † They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.

Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the Evangelists; nor 2dly, by *Josephus*, who was no friend to their sect; and 3dly, because this historian, Ant. lib. xiii. cap. 10, § 6, expressly says that the *Sadducees* taught, κεινα δειν ηγεισθαι νομιμα ΤΑ ΓΕΓΡΑΜΜΕΝΑ. that those things *which were written* ought to be esteemed obligatory;" where surely, had they rejected the *greater part* of the Jewish scriptures, he could not have failed mentioning it ‡. The reader may find a further account of this sect in *Josephus*, Ant lib. xiii. cap. 10, § 6, and lib. xviii. cap 1, § 4. De Bel. lib. ii. cap. 8, § 14; in *Prideaux*'s Connection, part ii. book 5, p. 335, &c. 1st edit. 8vo. and in the *Ancient Univers. History*, vol. x. p. 472, & seqt. 1st edit. 8vo.

Σαινω, from σειω *to shake.*

I. *To shake, move, wag*, generally as a dog does his *tail*. Thus used in the Greek writers, particularly *Homer*, Odyss. i. lin. 216, 217. xvi lin. 6. xvii. lin. 302. See more in *Wetstein* on 1 Thess. iii. 3. Hence

II. *To fawn, flatter, cajole;* whence Σαινομαι, pass. *To be flattered, cajoled, to be moved by flattery* or *cajoling*, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus *Elsner* ex-

* The words of *Josephus*, De Bel. lib. ii. cap. 8, § 14, are, Ψυχης τε την διαμονην, και τας υπο ᾅδου τιμωριας και τιμας αναιρουσι. *They deny the continuance of souls, and the punishments and rewards in* Hades;" and Ant. lib. xviii. cap. 1, § 4, Σαδδουκαιοις δε τας ψυχας ὁ λογος συναναιρει τοις σωμασι. *The doctrine of the* Sadducees *teaches that souls perish with the bodies.*"

† Την μεν ειμαρμενην, says *Josephus* De Bel. ut sup. παντελως αναιρουσι, και τον Θειον ἑξω του δρᾶν τι κακον Η ΜΗ ΔΡΑΝ τιθενται· φασι δε επ' ανθρωπων ειλῆφθαι το τε καλον και το κακον πρασσεσθαι, και το κατα γνωμην εκαστῳ [ἑκατερῳ, Qu?] παρ' ἑαυτου ἐκλεγειν προσειναι. They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, compare under Φαρισαιος 2.), and deny *that God is the cause of men's acting ill or not*, but assert that both good and evil are placed in the election of man, and that every one accedes to either of these, as he pleases." From a spurious reading of η εμαρ instead of η μη δραν, in the above passage (see *Grotius* on Mat. xxii. 23, and *Hudson* in loc.), the *Sadducees* have been charged with *a denial of divine providence*: Even the authors of the *Universal History* refer to this place in proof of *Josephus*' asserting that *they looked upon the Deity as above intermeddling with human affairs*, which is, say they, in effect *denying a providence*, and consequently all religion.

‡ See *Bayle*'s Dictionary in SADDUCEES, Note (G) *Walton*'s Prolegom. XI. p. 77. *Jenkin* on Christianity, vol. ii. p. 87, 2d edit. *Universal History*, vol. x. p. 475, 8vo. *Jortin*'s Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, &c. 2d edit.

plains

plains it, 1 Thess. iii. 3, the only text in which it occurs. But *Kypke*, from the addition of the word *εν ταις θλιψεσι*, thinks it better to render *σαινεσθαι to be moved* (as in our Translation), *disturbed, terrified*; and he shews that in this sense also the V. is used by the Greek writers, particularly by *Diogenes Laert.* and *Euripides*. Comp. *Πτυρεσθαι*, Phil. i. 28. And with this latter interpretation agrees the ancient Syriac version, דלא אנש מנכן תתקטע לה באולצנא דלון, *Lest from any of you it (your faith)* should be cut off, or fail, *in these afflictions*. Comp. *Suicer* Thesaur. on this word.

ΣΑΚΚΟΣ, *ου, ὁ*, from the Heb. שק *a sack, sack-cloth*, for which the LXX generally use it. This word *SACK* is from the Heb. preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon Sæc, Danish Sæk, Old German Sac, Islandic *Sakk*, Swedish Säck, and Dutch and Eng. *Sack**. *A sack*, also *sack-cloth, a coarse kind of hair-cloth of which sacks were anciently made* (see Rev. vi. 12.), as they sometimes are with us, cilicium. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. *Menander* cited by *Porphyry* De Abstin. lib. iv. cap. 15, takes notice of the *Syrians* wearing *sack-cloth* in times of *religious humiliation*,

——παραδειγμα της ΣΥΡΟΥΣ λαβε—
——περι ΣΑΚΚΙΟΝ ελκεσαι, τις δ' ὀψεται
Εκειθεν αυτοι επι κοπρω, και την δικην
Εξιλασεται, τω ταπεινωσαι σφοδρα.
They then wear *sack-cloth*, and besmear'd with filth
Sit by the public road, in humble guise,
Thus placating the dread Atergatis†.

And it appears from *Plutarch* De Superstit. tom. ii. p. 168, that the same was sometimes practised by the Greeks, Εξω καθηται ΣΑΚΚΙΟΝ εχων κ. τ. λ. "The superstitious man sits out of doors, wearing *sack-cloth* or sordid rags, and often rolls himself naked in the dirt." Comp. *Wetstein* on Mat.

Σαλευω, from *σαλος*, which see.

I. *To shake, be tossed. Phavorinus* says it is properly spoken of a ship which, when riding at anchor, is *agitated* by the waves of the sea; so also *Moschopulus* in *Wetstein*, whom see on Heb. xii. 26. *Josephus* applies it in this view, De Bel. lib. i. cap. 21, § 5, and lib. iii. cap. 8, § 3. So the compound *αποσαλευειν*, Ant. lib. xv. cap. 9, § 6. ΑΠΟΣΑΛΕΥΕΙΝ—*επ' αγκυραις*, to *ride* at anchor."

II. *To shake, cause to shake* or *tremble*, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27, where see *Kypke*. Σαλευομαι, pass. *To be shaken*, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn or &c, *shaken together* in a measure, Luke vi. 38.—as a place or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26.

III. *To stir up*, as a populace, *to raise a disturbance*. Acts xvii. 13. See *Blackwall's* Sacred Classics, vol. i. p. 230, and *Elsner*.

IV. Σαλευομαι, pass. *To be shaken mentally*, fluctuare. 2 Thess. ii. 2, where see *Elsner*, who shews that *Heliodorus* likewise applies it to the *mind*.

The above cited are all the texts of the N. T. wherein the verb occurs.

Σαλος, *ου, ὁ*, from *σειω to shake, agitate*, and *αλς the sea*.

The agitation of the sea, or *the sea considered as agitated*, salum. occ. Luke xxi. 25.

This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in *Wetstein* and *Kypke*, and the LXX use *σαλος* for the Heb. רעש *the raging* of the sea. Jonah i. 15, Και εστη ἡ Θαλασσα εκ του ΣΑΛΟΥ αυτης, *And the sea stood* or *ceased from it's* agitation; so for the Heb. שאו *the lifting up*, Ps. lxxxix. 10, or 9, Τον δε ΣΑΛΟΝ των κυμαιων αυτης συ καταπραϋνεις, *And thou stillest the* agitation *of it's (the sea's) waves*.

Σαλπιγξ, *ιγγος, ἡ*. The learned *Damm*, Lexic. col. 779, deduces it from *σαλος* or *σαλη agitation, concussion*, and *ηχος a voice, sound:* Perhaps it may be as well derived from Heb. צל *to tingle, quaver, quiver*, and תעה *to puff out*. It is remarkable that *Homer*, Il. xxi. lin. 388, applies the V. *σαλπιγξειν* to the *resounding*

* See *Junius's* Etymol. Anglican. in SACK.

† Of whom see *Heb.* and *Eng.* Lexicon under תע IV.

of the heavens in the battle of the Gods. *A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52, & al. In Mat. it denotes *the preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. ch. x.

Σαλπιζω, from σαλπιγξ.

To sound or *blow a trumpet*. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, & al.

Σαλπιστης, ου, ὁ, from σαλπιζω.

A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑΡΕΙΑ, ας, ἡ, from the Heb. שמרון. *Samaria*.

I. The name of a *City* in the tribe of Ephraim, built by *Omri*, king of *Israel*, and called in Heb. שמרון, from שמר, the name of the prior owner of the hill whereon it was built. See 1 K. xvi. 24, and *Suicer* Thesaur. in Σαμαρειτης I.

II. In the N. T. *The country lying round this city*. Luke xvii. 11. John iv. 4, 5, 7, & al. *Josephus*, in his *Life*, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of Samaria: Παντως εδει τους ταχυ βουλομενους απελθειν δι' εκεινης πορευεσθαι· τρισι γαρ ἡμεραις απο Γαλιλαιας ενεστιν ὁτως εις Ἱεροσολυμα καταλυσαι. It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

Σαμαρειτης, ου, ὁ, from Σαμαρεια.

A Samaritan, an inhabitant of the city or country of Samaria. The *Samaritans* were descended partly from those heathen people whom *Esarhaddon* brought and settled in the cities of *Samaria* instead of the children of Israel (see 2 K. xvii. 24. Ezra iv. 2.), and partly from renegado-Jews who had from time to time deserted to them. The *Samaritans* admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not * regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but looked upon Mount *Gerizim* as the most sacred place for religious worship, in opposition to *Jerusalem*. The reader may find a more particular account of this people, and their religion, in *Prideaux* Connect. part i. book 6, towards the end, in the *Universal History*, vol. x. p. 230, &c. 8vo. *Lardner* likewise, in his *Credibility of Gospel Hist.* book i. ch. 4. § 6, has some judicious remarks confirming the account given of the *Samaritans* in the New Testament. See also *Wetstein* on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the *Samaritan* woman, John iv. 22, it seems that the *Samaritans* were wrong in the *object* of their worship; and that, however free they might at that time be from *heathenish* idolatry, they retained the *Arian* idolatry of worshipping the *Father* as superiour to the other two *Divine* Persons. (See Note under Ειδωλον II.) This idolatry was established by *Jeroboam*, 1 K. xii. 28, &c. and probably was afterwards taught to the *Samaritans* by the *Israelitish* priest who was sent thither by the king of Assyria, 2 K. xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at *Bethel*, where *Jeroboam* had formerly set up one of the *golden calves*, 1 K. xii. 29. And I would submit it to the learned and intelligent reader, whether in the *Samaritan* Pentateuch, התעה for התעו Gen. xx. 13, גגלה for גגלו Gen. xxxv. 7, are not as plain instances of *corruption* from the Jewish copies, in favour of the *Arian* notions of the *Samaritans*, as אוכרתי (a word, by the way, of an irregular form) for אזכיר Exod. xx. 24, and בחר for יבחר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defense of their worshipping on Mount *Gerizim* in preference to *Jerusalem*. In John viii. 48, Bp. *Pearce* explains Σαμαρειτης *a Samaritan*, by "*an asserter of a falsehood*, as the *Samaritans* are, when they say, that God commanded that he should be worshipped in Mount *Gerizim*."

Σαμαρειτις, ιδος, ἡ, from Σαμαρειτης, which see.

A Samaritan woman. occ. John iv. 9, twice.

* See *Jenkin*'s Reasonableness, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and *Prideaux* Connect. part i. book vi. p. 420, 1. 1st edit. 8vo. *Suicer* Thesaur. in Σαμαρειτης II. 1.

\ION, ȣ, το, from the Chaldee
ac סנדל, which, in the Chaldee
ns of *Jonathan* and *Jerusalem*,
nswers to the Heb. נעל *a sole*, or
and which *Martinius*, in Lexic.
derives from the Chald. סין *a shoe*
ed Targ. *Onkelos*, Deut. xxv. 9,
nd דל *slender*, *mean*, as being an-
made of *mean* and *slight* materials.
ul, a kind of shoe, which consisted
f a *sole* fastened to the foot by
tied on the upper part of it. occ.
vi. 9. Acts xii. 8. Σανδαλιον is
ne as ὑποδημα. In Mat. x. 10, our
r forbids his disciples *to provide*
ats for their journey, or ὑποδηματα
, i. e. plainly, *other sandals*, be-
ıose they had on; and in perfect
ence with this, he orders or permits
Mark vi. 9, *to be shod with sandals*,
μενους σανδαλιοις See *Bynæus*'s
nt observations on this subject,
ceis Hebræorum, lib i. cap. 6.
ιον is not only used by the LXX,
. 2, (for the Heb. נעל) and in
x. 4. xvi. 9, but also by the profane
, as by *Lucian* and *Herodotus*,
cap. 91, see *Wetstein* on Mark
and even in the *Hymn to Mercury*,
d to *Homer*, we meet with σανδα-
sandals, lin. 79, and 83, which
that the Greek had received the
from the East pretty *early*; for
ether these Hymns are *Homer*'s or
ey are always judged to be nearly
ent, if not of the same age with
Anacreon also, who was contem-
with *Cyrus* the Great, uses the
ord, Ode xx. lin. 15,

σι ΣΑΝΔΑΛΟΝ γενεμην,
sandal I would gladly be.

ς, ἡ, q. ταπις, say *Pasor* and *Min-*
ɔm τεινω *to extend*.
k, a board. occ. Acts xxvii. 44.
:. ον. from σηπω *to rot*.
ly, *Old*, or *rotten from age*.
of a bad kind, spoken of trees and
occ. Mat. vii. 17, 18. xii. 33.
i. 43. Σαπρον λεγομεν παν ὁ μη
ιν χρειαν πληροι, We call any
απρον which does not answer it's
proper end," says *Chrysostom*; and *He-sychius* explains σαπρον not only by παλαιον *old*, but by αισχρον *vile*, ακαθαρτον *unclean*. See *Wetstein* on Mat. vii.

III. *Bad, not good to eat*, of fish. occ. Mat. xiii. 48.

IV. *Corrupt, evil*, spoken of discourse. occ. Eph. iv. 29, where it is opposed to αγαθος *good, useful*. Comp. 1 Cor. xv. 33. *Arrian*, Epictet. lib iii. cap. 16, has the expression Τα ΣΑΠΡΑ—ΛΑΛΟΥΣΙΝ. See *Alberti* and *Kypke* on Eph.

ΣΑΠΦΕΙΡΟΣ, ȣ, ὁ, from the Heb. ספיר the same, to which it often answers in the LXX.

A sapphire. A kind of precious stone, which, according to *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, was of an *azure* or *sky-blue* colour with golden spots. occ. Rev. xxi. 19.

ΣΑΡΓΑΝΗ, ης, ἡ, from the Heb. שרג *to wreathe, twist together*, and as a N. *a tender flexible root* or *twig* of a vine or fig-tree.

A wicker-basket made of *twigs intwined* with each other. occ. 2 Cor. xi. 33.

Σαρδινος, ȣ, ὁ, from ΣΑΡΔΩ, or ΣΑΡ-Δ[illegible], the name of the Island of *Sardinia*, which *Bochart* thinks was given it by the Phenicians from the Heb. צער *a footstep*, on account of it's *form*, which resembles that of the *human footstep*†; whence the Greeks likewise called it Ιχνεσα and Σανδαλιωτις. The same learned writer shews, by a number of instances, that ר, R, is inserted in many words derived from the Heb. See more in *Bochart* himself, vol. i. 572.

A sardine, stone namely, λιθος being understood, *a carnelian*, or *cornelian, a precious stone, semitransparent, of a red colour*, so ‡named either because first discovered by the inhabitants of *Sardis* in *Asia Minor*, or from the Island of *Sardo*, or *Sardinia*, where the best of this kind were found. occ. Rev. iv. 3.

Σαρδιος, ȣ, ὁ.

A sardius, or *sardine-stone*, the same as Σαρδινος, which see. occ. Rev. xxi. 20.

Essay on *Homer*, prefixed to the Iliad, ɔ. edit. where see more.

† So *Sallust* Fragm. Hist. lib. 2, ad init. "Sardinia—*facie* vestigii humani."

‡ See *Martinius*, Lexic. Etymol. in *Sardius*, and *Brookes*'s Natural Hist. vol. v. p. 145, who says, "*Boet* affirms the best *Cornelians* are found in *Sardinia*."

The

The LXX use σαρδιον for the Heb. אדם *a ruby, a red-coloured precious stone.* Exod. xxviii. 17. xxxix. 8, or 13. Ezek. xxviii. 13, and λιθος σαρδινος, or (according to some copies) σαρδιος, for Heb. שהם *an onyx*, Exod. xxv. 7. xxxv. 9.

Σαρδονυξ, υχος, ὁ, from σαρδιος *a sardius*, and ονυξ *a nail*, also *an onyx*.

A sardonyx, a precious stone which seems to have it's name from it's resemblance partly to the *onyx*, so called from it's likeness in colour to a *man's nail*. The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct that they appear to be the effect of art." *Brookes's* Natural History, vol. v. p. 145, 6. occ. Rev. xxi. 20.

Σαρκικος, η, ον, from σαρξ *the flesh*.

In general, *Fleshly, carnal, belonging to the flesh.*

I. Of persons, *Carnal, subject to carnal lusts and infirmities.* occ. Rom. vii. 14. 1 Cor. iii. 1, 3, 4.

II. Of things, *Carnal.* It is spoken of *fleshly* or *carnal* lust. occ. 1 Pet. ii. 11.—of wisdom acquired by *human* means, or by the exertion of a man's mere natural powers (comp. 1 Cor. ii. 4, 13.) and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.

On Heb. vii. 16, *Theodoret* observes that the Apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality of men*, ordered, that after the decease of the High Priest, his son should take his office."

II. *What sustains the body* or *flesh of man, carnal, worldly.* occ. Rom. xv. 27. 1 Cor. ix. 11.

The above cited are all the texts of the N. T. where the word occurs.

Σαρκινος, η, ον, from σαρξ, κος, *flesh*.

Fleshly, made or *consisting of flesh.* occ. 2 Cor. iii. 3.

ΣΑΡΞ, κος, ἡ, from the Heb. שאר *flesh*, which from the V. שאר *to remain*, because it *remains*, namely, visible and palpable, after life is extinguished. So we call a *dead body* the *remains* of a person.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39.

II. *The human body.* Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii 15. Col. ii. 5, (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 30.) Hitherto we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. vi. 16. 1 Pet. iii. 18. Σαρξ is used in this sense by the LXX, corresponding to the Heb. בשר, Gen. ii. 24. Ps. xxxviii. 3, 7.

Going after σαρκος ἑτερας *strange flesh*, Jude ver. 7, denotes *unnatural, sodomitical abominations.* Comp. Rom. i. 27.

III. *Man*; whence the *hellenistical* phrase πασα σαρξ is used for *any man*, or *all men*, Mat. xxiv. 22. Luke iii. 6. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 20, 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Is. xl. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. כל בשר *all flesh.* And hence, when it is said, John i. 14, Ὁ Λογος σαρξ ἐγενετο, *The Word was made* or *became flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon him, with all it's innocent infirmities, and became subject to suffering and mortality*. Comp. 1 Tim. iii. 16. 1 John iv. 2, 3.

IV. It denotes, *The infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. בשר, Ps. lvi. 4. lxxviii. 39.

V. *The corrupt nature* of man, subject to the *fleshly* appetites and passions. See John iii. 6. Rom. vii. 18. viii. 6. xiii. 14. 2 Cor. vii. 1. Gal. v. 13, 16, 17, 19, 24. vi. 8. Comp. Gen. vi 3, where the LXX apply it in the same view for the Heb. בשר. Hence the expressions Κατα σαρκα περιπατειν, *To walk according to the flesh*, Rom viii. 1, 4; Κατα σαρκα ειναι, *To be after* or *according to the flesh.* ver. 5; Εν σαρκι ειναι, *To be in the flesh*, ver. 8, 9; Κατα σαρκα ζην, *To live according to the flesh*, ver. 12, 13, all denote *a worldly and carnal life* or *conversation*, conformable to the appetites and interests of *man's corrupt nature.*

In Rom. vi. 19, *Kypke* (whom see) refers ασθενειαν της σαρκος, not, as many do, to the weakness of the *understanding*, to which Σαρξ never relates in Scripture, but to the weakness of man's *corrupt na-*

* See Archbp. *Tillotson's* 1st Sermon concerning the Incarnation of our Blessed Saviour.

two,

hich is occasioned by the *flesh*, n. viii. 3; and he interprets *αν- ν λεΐω*, *I am speaking of* or *con-* (comp. Λεΐω II.) *somewhat hu-* e. of the sins and uncleanness to re have been enslaved by reason of rmity of your *flesh* (comp. ver. 17); is understanding the particip. *ον ηγμενον*, he connects *διὰ την ασθε- ith ανθρωπινον*, which word he is by the Greek writers applied to *vices* and *crimes*. Comp. *Davies's* on *Cicero*, Tuscul. Disput. lib. 1.).

gnifies *consanguinity, natural rela- r descent*. Rom. i. 3. ix. 3, 5, 8. Paul, as being an Israelite of the Abraham, calls the Jews *his flesh*, i. 14. Comp. ver. 1. In this sense is applied in the LXX for Heb. en. xxix. 14. xxxvii 27. Jud. ix. 2. enotes *fleshly* and *external advan-* John viii. 15. 1 Cor. i. 26. 2 Cor. 22, 23.

imports *the outward* and *carnal* ces of the Mosaic law. Gal. iii. 3. ch. vi. 12, 13. Rom. vii. 5. Phil. 4 Heb. ix. 10.

: *και αιμα*, *Flesh and blood*, signi- her such *infirm bodies* as we now Cor. xv. 50. (Comp. Heb. ii. 14.) in general, chiefly with respect to sent *weak* and *corrupt* state. See vi. 17. Gal. i. 16. Eph. vi. 12.

h I know not that this phrase *flesh ood*, occurs in the O. T. yet, no it is an *Hebrew* one; because we used by the Son of *Sirach*, Ecclus. , *Γενεα ΣΑΡΚΟΣ και ΑΙΜΑΤΟΣ*, neration of *flesh and blood*, i. e. of men. Comp. Ecclus. xvii. 31, *dr.*

ω, from *σαιρω* the same, and this Heb. סר, which in Hiph. signifies *ve, turn aside*.

cp. occ. Mat. xii. 44. Luke xi. 25.

δ. Undeclined. Heb. *the Prince of the Fallen Angels, to God and man;*" in Heb. שטן, signifies *an adversary*, and is used *Devil*, Job ch. i. and ii. & al. occ. xii. 7.

XX have used this word answer- the Heb. שטן for *a human adver-* *sary* or *enemy* in three texts. 1 K. xi. 14, 23, 25.

ΣΑΤΑΝΑΣ, ᾶ, ὁ, the same as *Σαταν*, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat iv. 10. Mark i 13, & al.

II. It is used as a *collective* word for *evil spirits* or *devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our Blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23, (where see *Whitby* and *Doddridge*.) Mark viii. 33; in both which texts the ancient Syriac version has the word כטינא, and *Campbell* renders the Greek *Υπαγε οπισω μου, σατανα*, by *Get thee hence*, adversary; and in his Prelim. Dissert p. 187, observes that "*Satan*, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual, agents, and is in the Old Testament often so applied." Comp. [illegible] and *Eng.* Lexicon in שטן I. John vi. 70, under *Διαβολος* II. Rom. xvi. 20, and *Macknight* there.

This word occurs Ecclus. xxi. 27.

ΣΑΤΟΝ, ου, το, from the Heb. סאה *a seah*, in Regim. סאת.

A seah, a Jewish *measure of capacity* for things dry, equal to about two gallons and a half English. occ. Mat. xiii. 33. Luke xiii. 21.

This word is not found in the LXX; but *Aquila* and *Symmachus* use it for the Heb. סאה. Gen. xviii. 6, and *Aquila*, 1 Sam. xxv. 18.

Σαυλα, της, την, A pron. by contraction for *σεαυτα*.

Thyself. Σαυτον occurs, according to some copies, Rom. xiv. 22.

Σβεννυμι, from the old verb σβεω the same, which may be from Heb. ישב *to settle*, or from השיב, Hiph. of שוב *to turn*, or *cause to turn back*.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

II. It is applied to the *Holy Spirit*, perhaps by

by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when it's action *is stopped* or *ceases*. So *Plutarch*, De Isid. & Osir. tom. ii. p. 366. E. cited by *Wetstein*, speaks of ΤΑ βορεια ΠΝΕΥΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ, the northern *blasts being extinguished*;" and in Timol. tom. i. p. 245. D. expresses the *wind's dropping* unaccountably by ΤΟ ΠΝΕΥΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλογως. So *Homer* Odyss. iii. lin. 182, 3. Ουδε ποτ' ΕΣΒΗ αημος, a favourable gale never *ceased*" See more instances of the like kind in *Wetstein*. occ. 1 Thess. v. 19. Comp. 2 Tim. i. 6, and Αναζωπυρεω. But since in 1 Thess. *the spirit* is mentioned with *prophecyings*, it evidently refers to the *miraculous gifts* of the Spirit; and *Macknight* remarks that "the Greek words in which the abovementioned precepts [1 Thess. & 2 Tim.] are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, Acts ii. 3."

Σεαυτου, ης, ῳ, A pron. compounded of σεο, for σου, *of thee*, and αυτου, gen. of [redacted]. *Thyself*. Mat. iv. 6. viii. 4.

Σεβαζομαι, from σεβω or σεβομαι the same, or immediately from the Heb. עבא, which see under Σεβω.

To worship religiously. occ. Rom. i. 25.

Σεβασμα, ατος, το, from σεβαζομαι.

Somewhat worshipped or *venerated*, *an object of worship* or *veneration*. occ. Acts xvii. 23. 2 Thess. ii. 4; in which latter text σεβασμα imports not only *a divine object of worship*, but seems moreover to allude to the title Σεβαστος given to the *Roman Emperours*. Comp. under Σεβαστος, and see Bp. *Newton*'s XXIId Dissertation on the Prophecies, vol. ii. p. 359, &c. especially p 369, 397—399, 2d edit. 8vo. and *Vitringa* on Rev. p. 594, Note*, and p. 601, Note†, edit. altera.

Σεβασμα is used for *an object of religious worship*, *a God*, Wisd. xiv. 20.

Σεβαστος, η, ον, from σεβαζομαι.

I. *Venerable*, *august*. It is used by St. Luke, as it is also by the profane Greek writers (see *Scapula*), to express the Latin AUGUSTUS, which was a title first assumed by * *Octavius Cæsar*, and after him continued to the succeeding Roman Emperours. Thus it is in the N. T. applied to *Nero*. occ. Acts xxv. 21, 25.

II. *Augustan*. An epithet of a Roman band of soldiers, given to it in honour of the Roman Emperours occ. Acts xxvii. 1.

ΣΕΒΩ, either from the Heb. עבא in the sense of *waiting* or *attending on the service of God*, as the Levites did. Num. iv. 24, & al. or rather from the Heb. שבח *to sooth*, i. e. *with praises*, *to praise*, *laud*†. *To worship*, *adore*. Hence Σεβομαι, mid. the same. occ. Mat. xv. 9. Mark vii. 7. Acts xvi. 14. xviii. 7, 13. xix. 27.

Σεβομενος, particip. *Worshipping* or *a worshipper of the true God*. occ. Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the Σεβομενοι and Σεβομεναι, mentioned in all these passages, were *Gentile Proselytes*, as expressed Acts xiii. 43. *Josephus*, Ant. lib. xiv. cap. 7, § 2, speaking of the vast treasures of which *Crassus* plundered the Temple at Jerusalem, makes the same distinction between the Ιουδαιοι natives *Jews* and Σεβομενοι *Proselytes*, as St. Luke does, Acts xvii. 17. "Let no one, says he, be surprised that there were such immense riches in our Temple, since παντων των καλα την οικουμενην ΙΟΥΔΑΙΩΝ, και ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the *Jews* throughout the world, and those *who worshipped God*, and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times."

ΣΕΙΡΑ, ας, ἡ. The Greek Etymologists derive it from συρω *to draw*; but it may be better deduced either from the Heb. שור *to bind*, or rather from Heb. שרה *a chain*, *bracelet*, (see Isa. iii. 19.), or Chald. שרא or שירא the same.

A chain. occ. 2 Pet. ii. 4; where "place ταρταρωσας between commas, that σειραις ζοφου may connect with τηρουμενους,

* *Suetonius* speaking of *Octavius*, cap. 7, says: "*Deinde AUGUSTI* nomen *assumpsit—Munatii Planci sententiâ; cum, quibusdam censentibus*, Romulum *appellari oportere, quasi & ipsum conditorem urbis, provolvisset, ut* Augustus *potius* vocaretur, *non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, & in quibus* augurato *quid consecratur*, Augusta *dicantur*, ab auctu vel ab avium gestu gustuve, *sicut etiam Ennius docet scribens:*

Augusto Augurio *postquam inclyta condita Roma est.*"

See also *Usserii* Annales, An. ante Christ. 27, and *Crevier*'s Hist. des Empereurs, tom. i. p. 29.

† See *Heb.* and *Eng.* Lexicon in שבח III.

whether

:r we understand it acquisitively as
ede does Disc. IX. p. 23, or not:
r *chains of darkness*, or *in chains*.
de ver. 6." *Bowyer.*
ʁ, ὁ, from σεσεισμαι perf. pass. of
shake.
ing, agitation, as of the sea. occ.
iii. 24.
most generally, *A shaking of the*
n earthquake. Mat. xxiv. 7. xxvii.
l. freq.
rom Heb. זוע or זיע *to move, shake,*
. See Eccles. xii. 3 Dan. v. 19.
he, cause to shake or *tremble.* occ.
ii. 26. Σειομαι. *To be shaken, to*
, as a tree by the wind. occ. Rev.
—as the earth by an earthquake.
at. xxvii. 51.—as men with fear.
lat. xxviii. 4.
αι, To be moved, disturbed, put in
ion occ. Mat. xxi. 10.
ʁ, ης, ἡ. The Greek Etymologists,
rticularly *Plato*, deduce it from
ς νεον *new light*, because it's *light*
inually *renewed*; but the learned
et says, "The Greeks gave to the
he name ‡ *Selene*, which comes
Phenician word (לן or לון namely)
signifies *to pass the night*; whence
e may observe is plainly derived
tin name of *the moon*, luna.
on, that is, either the stream of *light*
he moon, Mat. xxiv. 29. Mark
4. Acts ii. 20. Rev. xxi. 23.
). Isa. xiii. 10. Ezek. xxxii. 7.
31. Isa. lx. 19, 20; in all which
ɜs the correspondent Hebrew word
ɲɲ of the LXX is ירח *the light of*
n), or *the white lunar disc*, 1 Cor.
. Comp. Isa. xxx. 26, where the
ıas לבנה *the white illuminated lunar*

N. T. this word is generally ap-
iguratively or mystically, and for
ıport in the several texts I must
› the Commentators.
›μαι, from σελην η *the moon.*
ffected with a disease returning ac-
; to the periods of the moon, to be
c, or *lunatic*, which last word would well answer to the Greek as to it's etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the *lunar* changes or not. occ. Mat iv. 24. xvii. 15. The celebrated Dr. *Mead*, speaking of diseases which depend on the *moon*'s influence, observes, that "of this class none are more remarkable than *epileptic* diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they *constantly return every new and full moon. The moon*, says § *Galen, governs the periods of epileptic cases.* Upon this score they who were thus affected were by the Greek writers called ‖ ΣΕΛΗΝΙΑΚΟΙ, and in the Histories of the Gospel ¶ ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ, and by some of the Latin writers afterwards *Lunatici.*" The Doctor then proceeds to confirm the truth of his own and *Galen*'s observation by the concurrent experience of himself and others in several memorable cases; for a particular account of which I refer to his Treatise *on the Influence of the Sun and Moon*, p. 38, & seqt. edit. *Stack.* in 8vo. See also [illegible] Thesaur. in Σεληνιαζομενος.

Σεμιδαλις, ιος, att. εως, ἡ.
Flour, fine flour. occ. Rex. xviii. 13. The Etymologist derives it from σμαω *to cleanse*, and ἁλις, which he explains by λεπτομερεστατον *divided into very minute parts* (from Heb. חלש *to dissolve.*) It might, at least with equal probability, be deduced from the Heb. שמד *to destroy, demolish* (whence Eng. *smite*), and עלי *a pestle*, for with this instrument the ancient Greeks used to *break* or *grind* their corn into meal; see under Αλευρον.

Σεμνος, η, ον, q. σεβνος, from σεβομαι *to worship, venerate.*
Venerable, grave, serious, decent, whether of persons or things. occ. Phil. iv. 8. 1 Tim. iii. 8, 11. Tit. ii. 2.

Σεμνοτης, τητος, ἡ, from σεμνος.
Gravity, seriousness, decency. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

ΣΗΜΑ, ατος, το, either from שים *to place, set*, or rather from סמן *to mark.*
A sign, a mark. This word occurs not in

nay be from Heb. שהלה *what shines.*
ı of Laws, Arts, &c. vol. ii. p. 419, edit.

שלש, from ש *which*, and לנה *passes the*

§ De Diebus Criticis, lib. iii. [Των Επιληπτων τηρει περιοδους (ἡ Σεληνη).]
‖ *Alexand. Trallian.* lib. i. cap. 25.
¶ Mat. xvii. 15.

the

the N. T. but is inserted on account of it's derivatives.

ΣΗΜΑΙΝΩ, either from σημα *a mark, sign*, or immediately from the Heb. נסם *to mark*.

I. *To signify, intimate.* occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1.
On John xii. 33, *Kypke* shews that the Greeks apply this verb to the *prophetical but somewhat ambiguous and obscure oracles* of their gods; and he particularly cites from *Stobæus* and *Plutarch*, De Pyth. Orac. p. 404. D. the saying of *Heraclitus*, that "the King, to whom belongs the Delphic Oracle, ουτε λεγει ουτε κρυπτει, αλλα ΣΗΜΑΙΝΕΙ, neither declares nor conceals, but *intimates*."

II. *To signify, declare.* occ. Acts xi. 28. xxv. 27. So *Xenophon* and *Plato* in *Wetstein*.

ΣΗΜΕΙΟΝ, ου, το, from σημα *a mark, sign*, or rather immediately from the Heb. נסם *to mark*.

I. *A mark, a signal, a sign, "a token of any thing, that by which any thing is shewn." Johnson.* Mat. xxvi. 48. Luke ii. 12. Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1. xxiv. 3. *The sign of the Son of Man*, Mat. xxiv. 30, is the same as *the Son of Man himself manifested by miraculous powers*, just as *the sign of the prophet Jonas*, Mat. xii. 39. Luke xi. 29, is the same as *the prophet Jonas himself delivered by miracle*. Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the *sign*, but only of the *Son of Man himself*.

II. *A mark*, or *butt*, to shoot at, as it were. occ. Luke ii. 34. So *Doddridge*, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else σημειον in this passage of St. Luke may perhaps be better explained by Isa. viii. 18. Heb. ii. 13. Acts xxviii. 22.

III. *A portent*, or *prodigy, an extraordinary occurrence representing* or *portending somewhat else.* Rev. xii. 1, 3, where see *Daubuz*, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεια μεγαλα, *Great signs* or *portents*. Mat. xxiv. 24. On which passage *Wetstein* cites from *Homer*, Il. ii. lin 307. Σημα ΜΕΓΑ, from *Plutarch* ΜΕΓΑ ΣΗΜΕΙΟΝ, and from *Herodotus* (lib. vi. cap 27.) even the very phrase in the Ionic dialect, ΣΗΜΗΙΑ ΜΕΓΑΛΑ; all used in a similar sense. See *Vitringa* on Rev. xii. 1. xv. 1.

IV. *A miraculous sign, a miracle wrought* or *exhibited in confirmation of somewhat else.* Mat. xvi. 4. Mark xvi. 17, 20. John ii. 11, 23. iii. 2. Acts iv. 22, 30, & al. freq. Comp Τερας.

Σημειοω, ω, from σημειον.
To mark, to set a mark upon. Σημειουμαι, ωμαι, mid. the same. occ. 2 Thess. iii. 14.

Σημερον, or, according to the Attic dialect, Τημερον, adv. q. d. τη ἡμερᾳ ταυτῃ, or τηδε τῃ ἡμερᾳ, *on this day.*
To-day, this day, denoting either the artificial or natural day. (Comp. Ἡμερα). See Mat. xvi. 3. xxi. 28 xxvii. 19. Mark xiv. 30. Luke ii. 11, comp. ver. 8.
With the article fem. and the N. ἡμερα either expressed or understood, it is used as a N. *This day, this very day*, See Acts xv. 26. Rom. xi. 8. Mat. xxvii. 8. But in Acts xix. 40, στασεως is governed by the preposition περι placed after it, as common in the Attic writers, and τῃ σημερον is used as an adjective agreeing with that word, *for* this day's *sedition*; so Vulg. *hodiernæ* seditionis.

Σημικινθιον, ε, το. See Σιμικινθιον.

ΣΗΠΩ, from the Heb. סף *to destroy.*
To rot, make rotten, corrupt, whence in perf. mid. *to be rotten, putrified.* occ. Jam. v. 2.

Σηρικον, ε, το.
Silk, Sericum, so called from the *Seres*, a people in the *East Indies*, probably the *Chinese**, who were anciently famous for their *silken* manufacture, as they are to this day, and who *might*, from very remote times, be named *Seres* from the Heb. שחר *to be bright, shine*, on account of the excellent climate, great opulence, and fine produce of their country. occ. Rev. xviii. 12. *Silk* was first brought into *Greece* after *Alexander*'s conquest of *Persia*, and came into *Italy* during the flourishing times of the Roman Empire; but was long so dear in all these western parts as to be worth it's weight in gold. At length the Emperour *Justinian*, who died in the year 565, by means of two Monks, whom he sent into *India* for that purpose, procured great quantities of silk-worms eggs to be brought to *Constanti-*

* See *Harris*'s Voyages, vol. i. p. 495.

nople,

wople, and from these have sprung all the silk-worms and all the silk-trade that have since been in *Europe**.

ΣΗΣ, σῆος, ὁ, from the Heb. עש *a moth*, for which the LXX use σης in the only passage of the O. T. where עש occurs in this sense, namely, Isa. li 8.

A moth, which eats and spoils cloth. So *Menander*, cited by *Wetstein* (whom see), speaking of destructive things, says, To δ' ἱμάτιον ὑπ ΣΗΤΕΣ *Moths* (destroy) our clothes." Comp. Σητοβρώτος. occ. Mat. vi. 19, 20. Luke xii. 33.

Σητόβρωτος, ὁ, ἡ, και το —ον, from σης, σῆος, *a moth*, and βρωτὸς *eaten*, which from βρωσκω or obsol. βρεω *to eat*, which see. *Moth-eaten*. occ. Jam. v. 2.

In the LXX of Job xiii. 28. we have ὥσπερ ἱμάτιον ΣΗΤΟΒΡΩΤΟΝ for the Heb כבגד אכלו עש, *as a garment (which)* the moth hath eaten.

Σθένω, ω, from σθένος *strength*, which from σθεω *to be strong*. and this, according to *Mintert*, q. from στα*ω to stand*: though it may perhaps be better deduced from Heb. שת *to set, settle*, and אן *strength*. *To strengthen*. occ. 1 Pet. v. 10.

Σιαγων, ονος, ἡ.

The cheek, or more properly *the jaw-bone*, as it is used by the LXX for the Heb. לחי. Jud. xv. 16, 17, 19. *Mintert* ingeniously derives it from σειω *to move*, and αγω *to break*, because by it's *motion* it *breaks* the food in eating. So *Scapula* cites from *Athenæus*, lib. x. Ὅπως κατισθσειεν τας σιαγονας εσθιων, When he had tired his *jaws* with eating." occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly *proverbial*, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest, John xviii 22, 23. The LXX use the phrase παλασσειν επι την σιαγονα. 3 K. xxii. 24. 2 Chron. xviii. 23; παιειν σιαγονα, Lam. iii. 29; and χαπιζειν επι τας σιαγονας, Hos. xi. 4.

ΣΙΓΑΩ, ω, perhaps from the Heb. שתק *to be quiet, cease*. See *Heb. and Eng.* Lexicon under שתק.

To be silent, hold one's peace. Luke ix. 36. xx. 26. 1 Cor. xiv. 28, 30, 34. where see *Wetstein*. Σιγασμαι, ωμαι, *To be kept in silence*. occ. Rom. xvi. 25.

Σιγη, ης, ἡ, from σιγαω.

Silence. occ. Acts xxi. 40. Rev. viii. 1.

Σιδηρεος, εα; εη, η, or α; εον, ον; from σιδηρος.

Iron, i. e. *made of iron*. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15.

ΣΙΔΗΡΟΣ, ου, ὁ.

Iron. *Martinius*, Lexic. Philol. ingeniously deduces it from Heb. סדר *to order, dispose, arrange*: For *iron*, says he, is of use to us *in arranging* and *setting in order* every thing, *ad omnia* struenda & ordinanda; and no doubt *iron* is the most *useful* of all metals. See this well illustrated in *Nature Displayed*, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But after all, the reader may perhaps be rather inclined to derive σιδηρος from the Chald. סחר *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40, *Iron, which* breaketh in pieces, *and subdueth all things*. occ. Rev. xviii. 12.

ΣΙΚΑΡΙΟΣ, ου, ὁ, Latin.

An assassin, in Latin sicarius, so called from sica, which signifies *a short dagger*, or *poniard*, q. seca, from seco *to cut*, or immediately from the Chald. סכין *a knife*, or *sword*. occ. Acts xxi. 38. Most of the * Commentators have remarked that *Josephus* has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7. § 6. This historian also tells us, that about the same time the country of *Judea* and particularly *Jerusalem*, "was infested with a set of villains, οἱ καλουμενοι ΣΙΚΑΡΙΟΙ, μεθ' ἡμεραν και εν μεση τη πολει φονευοντες τους ανθρωπους, called *Sicarii*, who *murdered* people in the day-time, and in the midst of the city with *daggers* (ξιφιδια), which they had concealed under their garments." De Bel. ut sup. § 3. And much the same account he gives of them, Ant. ut sup. § 5.

* For further satisfaction on this subject the reader may consult *Prideaux*. Connection, Part ii book 8. Note, at the end; *Vossius*, De Orig. & Progr Idol. lib. iv. cap. 90. from whom the above particulars are taken; *Harris's* Voyages, vol. i. p. 506; and the *Encyclopædia Britannica* in India, No. 24.

* See *Doddridge* on the place, and *Lardner's* Credibility of Gospel Hist. book ii. ch. 8.

and

and § 10, where he assigns the reason of the name Σικαριοι, by telling us "they were those χρωμενοι ξιφιδιοις παραπλησιοις μεν το μεγεθος τοις των Περσων ακινακαις, επικαμπεσι δε και παραπλησιοις (*Busbey* ὁμοιοις) ταις ὑπο Ῥωμαιων ΣΙΚΛΙΣ καλουμεναις, ἀφ' ὧν και την προσηγοριαν οἱ λῃστευοντες ελαβον πολλους ἀναιρουντες, who used poniards resembling in size the Persian acinaces, but bent like the Roman *sicæ*, from which these robbers, who murdered many persons, received their appellation."

ΣΙΚΕΡΑ, τo. Undeclined.

Inebriating liquor, strong drink. A word formed from the Heb. שכר, which (from the V. שבר *to be inebriated)* denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Num. vi. 3. Jud. xiii. 4, 7, 14, *any inebriating liquor besides wine.* So the Scholiast, cited by *Wetstein*, Σικερα δε εστι παν το μεθην μεν ποιειν δυναμενον, ἀπ ον δε ἐξ ἀμπελου. And *Jerome* informs us, that in Heb. *any* "*inebriating liquor* is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit*." occ. Luke i. 15.

ΣΙΜΙΚΙΝΘΙΟΝ, ου, τo. Latin.

An apron. A word formed from the Latin, semicinctium, which from semi *half* (from ἡμι the same, see under Ἡμισυς), and cingo *to surround* (from Heb. כנם *to collect, wrap, &c.)*, because it *surrounded half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see *Wolfius*.

Σιναπι, ιος, att. εως, τo.

Mustard. The Etymologist, and from him many of the Lexicon-writers derive σιναπι from σινεσθαι τους ὀπας, *hurting the eyes*, as every one knows the inadvertent use of *mustard* is apt to do. However, since the proper Attic name for *mustard* is ναπυ (see *Wetstein* on Mat. xiii. 31.), I would with *Martinius* (Lexic. Philol. in *Sinapi)* rather derive σιναπι from σινον ναπυ, *the hurting napy*, from it's *vellicating* and *affecting* the nose and eyes with it's *pungency*. Ναπυ may, with the author last mentioned, be deduced from the Heb. נף *to distil* [or rather *to shake out*, see Ps. lxviii. 10, and Eng. Marg.], because it *draws* [or *forces out*] *tears* from the eyes; whence in *Columella*, fletum factura *sinapis*, the *tear-exciting* mustard; and in others lacrymosa *sinapi*, the *weeping* mustard. It may not be amiss to add that our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mat. xiii. 32, the *mustard* is said to be "*the smallest of all seeds*, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn, from this Gospel, ch. xvii. 20, that *like a grain of mustard seed* was become proverbial for expresssing a very small quantity." *Campbell.* See also *Schcuchzer* Phys. &c. on Mat. xiii. 31, &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk; and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII.

ΣΙΝΔΩΝ, ονος, ἡ, from Heb. סדין the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies. Prov. xxxi. 24. The ν is inserted, as usual, before δ.

A linen cloth, a sheet or *wrapper of linen.* occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the σινδων is mentioned as a *sepulchral* covering, so *Herodotus*, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, Ἀφαιρεουσι τον νεκρον, καταειλισσουσι παν αυτο το σωμα ΣΙΝΔΟΝΟΣ βυσσινης τελαμωσι καταπεπαμμενοισι. After having washed the dead man, they inclose his whole body in a *wrapper* of fine linen with thongs of leather." As to Mark xiv. 51, 52, *Pococke* and *Harmer* in *Observations*, vol. ii. p. 420, suppose that the σινδων mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of *Egypt* and *Palestine* still

* Epist. ad *Nepotianum* De Vita Clericorum, & in Isa. xxviii. 1.

rear *as their only clothing in the day-*
and consequently that the word
here denote a person's ordinary *day-*
Comp. Exod. xxii. 27. *Herodotus*,
ver, speaks of σινδων as an usual
dress of the *Egyptians* in his time,
. cap. 95, Ην μεν εν ἱματιῳ ἐλιξα-
ἐυδη, η ΣΙΝΔΟΝΙ. See *Wetstein* on
.

, from σινιον *a sieve*, which from
to shake.

, shake, or *agitate, as corn in a sieve*.
Luke xxii. 31, where it refers to
t trials and *temptations*. Comp.
ı ix. 9, and see *Wetstein* and *Wol-*
n Luke.

from σιτευω *to feed* or *fatten with*
which from σιτος *wheat, corn*.
d, properly with *corn*. occ. Luke xv.
7, 30.

η, ον, from σιτιζω *to feed, nourish*,
ı from σιτος *corn, food*.
nourished. Neut. plur. Σιτι-α, τα,
cattle, fatlings. occ. Mat. xxii. 4,
e see *Wetstein*, who cites *Josephus*
tedly using this word, Ant. lib. viii.
ı. § 4.

ιον, ϐ, το, q. σιτϐ μειζον, from σιτος
and μετρον *a measure*.
tain measure of corn, which used to
ıtributed at set times to the slaves of
lly for their subsistence. That this
the * custom among the Greeks is
n, and that the Jews in like man-
listributed food to their household
ırs from Prov. xxx. 8. xxxi. 15.
xxiv. 45, and Luke xii. 42, which
s the only text of the N. T. where
ιτριον occurs.
LXX have the V. σιτομετρεω *to mea-*
out corn for the Heb. כלכל *to feed*,
ık, Gen. xlvii. 12. *Raphelius* and
'ein shew that *Polybius* uses the same
r *distributing corn* to the soldiers of

mentioned by *Theophrastus*, Eth. Char. xi.
escribing a *mean, sordid* wretch, he says,
himself measure out the usual allowance to
'ics, μετρειν αυτος τοις ενδον τα επιτηδεια.
t on the place, p. 394. So *Terence*, in his
the scene of which is laid at *Athens*, in
Davus speaking of the demensum of *Geta*,
slave, Act i. Scene 1. lin. 9. On which
Donatus informs us that the *demensum*, or al-
of corn given to each slave for a month,
modii, which at most did not exceed *six*
dis.

an army; and from *Diodorus Siculus*, lib. ii. cap. 41, *Wetstein* cites the phrase ΣΙΤΟΜΕΤΡΙΑΝ—λαμϐανεσιν; and in the *Ancyran* inscription engraved in the reign of *Tiberius*, and produced by *Montfaucon*, Palæograph. Græc. p. 154, and 157, we have the phrase ΣΕΙΤΟΜΕΤΡΙΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙΑΝ) ΕΔΩΚΕΝ in the sense of *distributing corn to the people*.

ΣΙΤΟΣ, ϐ, ὁ. The Greek Etymologists propose the derivation of it from σεω *to sift*, or from σειω q. σιω, *to shake*, as corn from it's *husk*: But it seems much more naturally deducible from the Heb. חטה *wheat*, (for which the LXX frequently use it), the sibilant Σ being, as usual, substituted for the aspirate ח.

I. *Wheat*. Mat. xiii. 25. Luke xvi. 7. 1 Cor. xv. 37. Comp. John xii. 24.

II. *Corn* in general. Mark iv. 28.

III. Σιτα, τα, neut. plur. *Bread, food*, for so *Eustathius*, cited by *Wetstein*, repeatedly observes that σιτον, το, neut. signifies. occ. Acts vii. 12, where σιτα answers to the Heb. שבר *food, provision*, Gen. xliii. 1.

Σιωπαω, ω, from σιϝαω *to be silent*, and οψ *the voice*, which from the Heb. עף *to move tremulously* or *swiftly*, as Heb. קל or קול *the voice*, from the V. קל *to be light, nimble*.

I. *To be silent, hold one's peace*. Mat. xx. 31. xxvi. 63. Σιωπων, particip. *Silent, dumb*. Luke i. 20.

II. *To be silent, still*, as the sea. Mark iv. 39.

Σκανδαλιζω, from σκανδαλον, which see.
To cause any one to fall or *stumble by laying a stumbling-block or snare in his way*.
I do not meet with this V. either in the profane writers, or in the † LXX. But *Aquila* and *Symmachus* use it in the active for the Heb. הכשיל *to cause to stumble*, Mal. ii. 8. So *Aquila*, Ps. lxiii. 9, and the pass. σκανδαλιζομαι for כשל, in Kal, *to stumble*, Prov. iv. 12. Isa. viii. 15.
In the N. T. it is applied only figuratively, *To cause one to fall into sin and ruin*, see Mat. v. 29, 30; and particularly, *to do any thing by which men might*

†Since writing the above I find from Mr. *Marsh's* Note on *Michaelis's* Introduct. to N. T. vol. i. p. 404, that the LXX, according to the *Chigian* MS, have once used the V. σκανδαλιζω for the Heb. כשל, Dan. xi. 41.

be prejudiced against the Person of Christ, Mat. xvii. 27; or *deterred from embracing the Christian faith*, or *induced to fall from their Christian profession*, see Mat. xviii. 6. John vi. 61; or *ensnared into sin*, see 1 Cor. viii. 13. Σκανδαλιζομαι pass. *To be stumbled*, i. e. either *To be caused to fall from the Christian faith* or *profession*, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, *To be prejudiced against the Person of Christ*, Mat. xi. 6. xiii. 57. Mark vi. 3; or *against his doctrine*, Mat. xv. 12, *so as to be deterred from embracing the Christian profession*; or, *To be insnared to sin*, Rom. xiv. 21. 2 Cor. xi. 29, where see *Whithy* and *Doddridge*.

Σκανδαλιζομαι Pass. occurs thrice in Ecclus. ch. ix. 5. xxiii. 7, or 8. xxxii. 15, or 16. See the passages.

Σκανδαλον, ου, το, from σκαζω *to halt* (as below), which perhaps from Heb. כחש *to fail*.

I. "Properly that *piece of wood* in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, τα πεταυρα των παγιδων, απο του σκαζοντα συμπιπτειν και κρατειν το εμπεσον, [The *trickers* of traps, so called from *tripping* and falling down, and thus catching what falls into the snare,] as the * Grammarians explain it. So the word is used in *Xenophon*. This was by *Archilochus* also called ῥοπτρον." Thus the learned *Daubuz* on Rev. ii. 14. See also *Wetstein* on Mat. v. 29. We may, however, with *Scapula* and *Hintert*, derive σκανδαλον from σκαζω *to halt*, *trip*, for a different reason, namely, because it makes a man *halt* or *trip*, and *ready to fall*.

II. *A snare*, or *toil*. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. מוקש. See Ps. lxix. 22. cxl. 6; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. *A stumbling-block*. Thus used by the LXX. Lev. xix. 14, for the Heb. מכשל, which from כשל *to stumble*. So Judith v. 1, it signifies *impediments* laid in a champain country to obstruct an enemy's marching.

IV. In the N. T. it denotes *whatever actually makes*, or *has a manifest te to make, men fall, stumble*, or *be in the ways of duty*, and parti † "*whatever hinders men from be the Disciples of Christ*, or *discourag in their new profession*, or *tempts forsake that faith they had lately emb* See Mat. xviii. 7. Luke xvii. 1. ix. 33. xiv. 13. 1 Cor. i. 23. Gal 1 John ii. 10. It is applied to p Mat. xiii. 41; and particularly to when he would have *dissuaded* o from suffering. Mat. xvi 23.

* Schol. *Aristoph.* in *Acarn.* See also *Hesychius* and *Suidas*.

ΣΚΑΠΤΩ, either from Heb. כף *ha* perhaps from כתב *to engrave*. See xxxii. 16. xxxix. 30. Lev. xix. 2 xix. 23, in the Heb.

To dig. occ. Luke vi. 48. xiii. 8. On this last text see *Elsner's* ex Note, who shews from *Lucian* an *sanius* that σκαπτειν means *to earth* in order for *sowing*, and o that the expression of the steward *proverbial*, for the like is found i *tophanes*, Avib. lin. 1430,

Τι γαρ παθω; ΣΚΑΠΤΕΙΝ γαρ ΟΥΚ ΕΠΙΣ
What must I do? *I know not how to dig.*

See also *Raphelius*, *Wolfius*, *Wetste Kypke*, from whom it appears t Greeks reckoned *digging* both laborious and a mean employmer

ΣΚΑΦΗ, ης, ἡ. The Greek Lexic duce it from σκαπτω *to dig*, ex But this word, together with th *ship*, *skiff*, and it's ‡ northern re may perhaps be better derived fr Heb. חף *concave*, *hollow*.

A boat, *a skiff*. occ. Acts xxvii. 32. Sir *John Chardin* tells us, Fi "the eastern people are wont *their skiffs in the sea, fastened to t of their vessels*. The skiff of this Æ ship [in which St. Paul sailed] wa along after the same manner, *we had much work to come by t* Secondly, They *never*, according *hoist it into the vessel, it always*

† See *London Cases*, folio, p. 206.

‡ "SHIP, navis, Goth. *skip*, Cim. *skib* sax. ȝcip, Al. *scip*, aut *sceph*, Dan. *skib*, Be Su. *skiepp*.

"SKIFF, scapha, Gal. *esquif*, Ital. *skif* Alamannis, *shef*, *shif* est navis." *Junii* Ety glican.

: *water, fastened to the ship.* He ore must suppose the taking it up, ioned ver. 17, doth not mean hoist- up into the vessel, as several inter- s have imagined, but drawing it up to the stern of the ship, and the word anslate, in ver. 30, letting down σαντων] into the sea, must mean ς it go farther from the ship into ɜ." Thus *Harmer*, Observations, p. 496. And this account of the er in which the ancient navigators ged their *skiffs* is clearly confirmed passages cited on ver. 30, by *Wet-* from *Cicero* and *Petronius*, and by i from *Achilles Tatius*. The last mentions *cutting* τον καλον, ὁς συ- την εφολκιδα τῳ σκαφει *the cable fastened the skiff to the vessel*;" and *ius* speaks of the funis or *rope* going the stern, qui scaphæ custodiam te- *which keeps hold on*, or *confines, the*

Σ, εος, ες, το. The Greek Lexicons it from σκελλω *to dry*, because bstance of the *legs* is comparatively nd hard: But perhaps it may be deduced from the Heb. ככל *crook-* כלל of nearly the same import ice also σκελλος, σκολιος, σκαληνος *, distorted.)* Thus in Heb. the *legs* om כרע *to bend*, called ברכים, on nt of their *bending* at the knees; o this Heb. N. σκελη answers in assages of the LXX, Lev. xl. 21. iii. 12.

g of a man. occ. John xix. 31,].

α, ατος, το, from σκεπαζω *to cover*, from σκεπω the same, and this an evident corruption of the Heb. o *cover.*

ring. occ. 1 Tim. vi. 8, where σκε- τα seems to include both *clothes dwelling*, ιματιον και οικον (accord- Ecclus. xxix. 21, or 25.) as *Philo* sly explains Σκεπη. See *Wetstein ypke.*

OMAI, from the Heb. שקף *to look, ards.*

k, look about. This simple V. oc- ot in the N. T. but is inserted on t of its compounds and derivatives. frequently used in the profane s; and hence we have perf. mid. εσκοπα, 1 fut. σκεψομαι, 1 aor. εσκεψα- μην.

Σκευη, ης, ἡ, from σκευος.

Furniture, particularly of a ship. occ. Acts xxvii. 19, where *Wetstein* explains σκευην by "quicquid ad usus necessarios homines secum in navem intulerant, *whatever the men had brought with them into the ship* for their necessary uses;" and he cites from *Diodorus Sic.* xiv. 80. Αντι της βοηθειας εδωρησατο ΣΚΕΘΗΝ τοις Σπαρτιαταις β. τριηρεων, For assistance he gave the Spartans the *furniture* of two gallies." Comp. *Kypke.*

ΣΚΕΤΟΣ, εος, ες, το, from the Heb. שקה denoting *to supply with water* or *liquor, to give drink.*

I. Properly, *A vessel to contain liquor.* John xix. 29. Luke vlii. 16. Rom. ix. 21. Comp Rev. ii. 27. xviii. 12.

II. *An utensil, instrument, of whatever kind.* Thus it is applied to all the *vessels* or *utensils* of the Levitical service, Heb. ix. 21.—to something resembling *a large sheet* or *wrapper*, Acts x. 11, 16. xi. 5.—to the *sails*, or, according to *Grotius, the mast* of a ship, Acts xxvii. 17. Σκευη, τα, *Vessels, furniture, goods.* occ. Mat. xii. 29. Mark iii. 27.

III. *An instrument, a minister.* Acts ix. 15. On which text *Raphelius* and *Wolfius* have observed that *Polybius* applies the word in like manner to *a person.* Comp. 2 Tim. ii. 21, with ver. 20.

IV. *Vessels of wrath*, and *vessels of mercy.* Rom. ix. 22, 23, denote such nations or communities as are *objects* of God's wrath or mercy, in allusion to the comparison of the *potter*, ver. 21. See *Macknight* on the place, and comp. ver. 25, & seqt.

V. It signifies *The human body.* 1 Thess. iv. 4. Thus *Theophylact*, Σκευος το σωμα φησι, He calls the body *σκευος*;" and long before him *Theodoret*, Εγω δε νομιζω το εκαστου σωμα—ουτως αυτον κεκλῃκεναι, I think the Apostle called each one's *body* by this name." *Suicer* observes that σκευος hath this signification in imitation of the Heb. כלי *a vessel*, which is applied in like manner 1 Sam. xxi. 5. And thus the *frail, mortal bodies* of Christian ministers are styled οστρακινα σκευη, *earthen vessels*, 2 Cor. iv. 7. And *Barnabas*, Epist. § 21, calls the *human body*, το καλον σκευος *the beautiful vessel.* We

may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus *Lucretius*, lib. iii. lin. 441.

—Corpus, *quod* vas, *quasi constitit* ejus (animæ scilicet)

And *Cicero*, Tuscul. Disput. lib. i. cap. 22. "Corpus *quidem quasi* vas *est aut aliquod* animi receptaculum." Comp. under Σκηνος II. See also *Wolfius*, and *Macknight* on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7, *the weaker* σκευος or *vessel*; for so she really is in respect of her *body*; and in applying to her the term σκευος the Apostle seems to have imitated the style of the Jews, who in like manner call the wife כלי or אשה, i. e. *a vessel*. See *Wolfius*.

ΣΚΗΝΗ, ης, ἡ, from Heb. שכן *to dwell, inhabit*, particularly in a *tent* or *tabernacle*. So σκηνη in the LXX very often answers to the Heb. משכן *a tent*, or *tabernacle*.

I. *A tent to dwell in*. Heb. xi. 9.

II. *A tent, booth*. Mat. xvii. 4. Mark ix. 5. Luke ix. 33.

III. *A mansion*. Hence ταις αιωνιοις σκηναις, *the eternal mansions*, Luke xvi. 9, mean *the eternal mansions in heaven*. Comp. John xiv. 2, and under Οικια IV. and see *Bowyer* and *Campbell* on Luke.

IV. *The Mosaic Tabernacle*, or *Tent*, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii 44*. Heb. viii. 5. Of this the outer part or *Holy Place* is called the *first Tabernacle*, Heb. ix. 3, and the inner part or *Holy of Holies*, the *second*, Heb. ix. 8. It appears from Acts vii. 43. Amos v. 26, that the idolatrous Israelites had in like manner one or more *Tabernacles*, Heb. סכות, dedicated to *Moloch*. Comp. *Heb.* and *Eng.* Lexic. under סך I.

Observe that in Heb. ix. 1, twenty-two MSS, three of which ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions omit Σκηνη, which word *Mill*, *Wetstein*, and *Griesbach* accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.

* Comp. Exod. xl. 2. Num. i. 50, 53, in LXX and Heb.

V. We learn from Heb. ix. 24, (c ver. 23.) that the *Holy of Holies with hands were the* αντιτυπα, or *of the true*, even *of that heaven* wh is the peculiar residence of God. I Christ is called *a Minister of th* σκηνης, or Tabernacle *which the pitched, and not man*, Heb. viii. 2, (see *Whitby*; and is said, Heb. ix. *be an High Priest by a greater an perfect* Tabernacle not made with (comp. ver. 24), *that is to say, this* (the Mosaic) *building*.

VI. Την σκηνην Δαβιδ, *The Tabern David, the royal palace* (see Ps. cxxx i. e. mystically, *the real dignity*, vid, in the Person of the *Messiah* over *his Household, the Church*. oc xv. 16, which is a citation of Amos where the Heb. word answering to is סכת. Comp. Isa. xvi. 5, and *W* there.

Σκηνοπηγια, ας, ἡ, from σκηνος *a tabe* and πηγνυμι *to fix*.

Properly, *A fixing* or *setting up of nacles* or *booths*; hence it is used f *feast of tabernacles*, when the Is dwelt in *booths* or *bowers*, made boughs of several kinds of trees, fo days, according to the law, Lev 34, 40, 41, 42. occ. John vii. 2.

In the LXX this word answers Heb. סכות *tabernacles*, referring *feast of tabernacles*, Deut. xvi. 1 16. Zech. xiv. 16, 18, 19; for *Josephus* likewise uses it, Ant. li cap. 4, § 1, 5. lib. xiii. cap. 8, § lib. xv. cap. 3, § 3. *Plutarch*, S lib. iv. qu. 5. tom. ii. p. 671, D. h tioned this feast of the Jews, which they call ΣΚΗΝΗΝ, and celebrat nour of *Bacchus*. So grossly ignor this great writer of the Jewish r

Σκηνοποιος, ου, ὁ, from σκηνος *a t* ποιεω *to make*.

A tent-maker. occ. Acts xviii. 3.

Σκηνος, εος, ους, το, from σκηνη *a* immediately from the Heb. שכן

I. Properly, *A tent*, or *tabernacle*.

II. It is spoken of our *mortal body* though the *tabernacle* of an i spirit, is constituted of *frail* m materials, and is shortly to be *taken down* and *dissolved*. occ. 2 1, 4. So in Wisd. ix. 15, *t*

body is called σκηνος γεωδες *the earthly tabernacle*. In the profane writers likewise σκηνος frequently denotes *the body*. Thus the eloquent *Longinus*, De Sub. sect. xxxii. styles it ανθρωπινα ΣΚΗΝΟΤΣ *the human tabernacle*; *Plato*, like the author of Wisd. ΓΗΙΟΝ ΣΚΗΝΟΣ. The same *Plato*, as cited by *Æschines* the Socratic, says, "We are a soul, an immortal being, shut up in a mortal case: το δε ΣΚΗΝΟΣ τυτο ωρος κακον περιηρμοσεν ἡ φυσις, but this *tabernacle* nature hath fitted to evil." For many more instances of this kind see *Elsner*, *Alberti*, *Wolfius*, and *Wetstein* on 2 Cor. To what they have produced I add a remarkable passage cited by *Grotius*, De Verit. Relig. Christ. lib. i. § 16, Note 6, from *Eurysus* the Pythagorean, who speaking of man, says, Το ΣΚΗΝΟΣ τοις αλοιποις ὁμοιον, ὑια γενονος εκ τας αυτας ὑλας· ὑπο τεχνιτα δε ειρασμενον λωρῳ, ὁς επεχνιτευσεν αυτων αρχετυπω χρωμενον (read χρωμενος) ἑαυτῳ. His *tabernacle* is like those of other animals, as being made of the same matter with their's; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the Apostle's phrase, 2 Cor. v. 1, οικια τυ σκευυς, it has been thought equivalent to οικια σκηνωδης, *a house like to*, or *resembling*, *a tent* or *tabernacle*. But the accurate *Kypke* does not assent to this interpretation, which he thinks forced; and observes, that σκηνος is very rarely, yea, if you quit *Suidas* and *Hesychius*, hardly ever used for *a tabernacle*, but very frequently for *the body*, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οικια τυ σκηνυς *the house of the body*.

Σκηνοω, ω, from σκηνος.

I. *To pitch a tent*. Thus it is used not only by the LXX for the Heb. אהל *to pitch a tent*, Gen. xiii. 12, and for שכן *to dwell in a tent*, Jud. viii. 11, (comp. Jud. v. 17.); but also by *Xenophon*, though rarely. See *Raphelius* on John i. 14.

II. *To dwell as in a tent, to dwell*. Thus it is applied, John i. 14, to the *tabernacling* (see Σκηνος II. and Σκηνωμα III.) *or temporary dwelling* of the Divine Logos among men in a *human body*, not without allusion to his formerly *dwelling* in the Mosaic *Tabernacle*. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb V. שכן is used. Comp. Lev. xxvi. 11. Rev xxi. 3. It occurs also Rev. xii. 12. xiii. 6.

III. Σκηνοω επι, *To abide over* or *upon*, i. e. *for protection, to overshadow*. occ. Rev. vii. 15, where there is an allusion to the manner of God's *protecting* the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39, (comp. Wisd. xix. 7.) that the *cloud* which accompanied that people throughout their journies (see Exod. xl. 38. Num. ix. 15—23.) served them for a *covering*, that is from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5, 6. The phrase itself seems to be taken from the Heb. שכן על *to abide over* or *upon*, which is applied to the cloud's *abiding over* the Tabernacle, Num. ix. 18, 22.

Σκηνωμα, ατος, το, from σκηνοω.

I. *A tent, tabernacle*. Thus often used in the LXX for the Heb. אהל

II. *An habitation*, or *a place for an habitation*. occ. Acts vii. 46, which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκηνωμα of the LXX is משכנות *habitations*.

III. It denotes *the frail tabernacle of the human body*. occ. 2 Pet. i. 13, 14. Comp. Σκηνος II.

ΣΚΙΑ, ας, ἡ, from the Heb. N. סכה *a booth, bower*, or from the V. סך *to cover, vail, overshadow*, for which the LXX use the V. σκιαζω, and the compounds επισκιαζω and συσκιαζω.

I. *A shade*, as of a tree or plant. occ. Mark iv. 32.

II. *A shadow*, as of a man. occ. Acts v. 15.

III. *A shadow, shadowy* or *imperfect sketch* or *delineation*, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see *Macknight*.

IV. Σκια Θανατυ *Shadow of death*. This is an *hellenistical* phrase, often used in the LXX for the compound Heb. word צלמות *shadow of death*, and denoting either in a natural sense *darkness*, as of the *dreary tomb*, or *state of death**, as Job iii. 5.

* So *Homer*, Odyss. iv. lin. 180, has ΘΑΝΑΤΟΙΟ μιλαν ΝΕΦΟΣ *the* black *cloud of death*, and *Ovid*, Met. v. lin. 191—Mortis *ad* umbras, to *the shades of death*.

xii. 22. Amos v. 8; (comp. Job xxxviii. 17.); or in a figurative one, *a state of extreme danger* or *misery*, Ps. xxiii. 4. xliv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16. Luke i. 79, in both which texts it is applied spiritually.

ΣΚΙΡΤΑΩ, ω, either from σκαιρω *to leap, bound, dance*, which from Heb. כר *a young sheep*, and as a reduplicate V. ברכר *to leap* or *skip like a young sheep*, see 2 Sam. vi. 14, 16. Or else σκιρταω may be derived (by transposition, and prefixing ψ) from the Heb. רקד of the same import, to which it answers in the LXX of Ps. cxiv. 4, 6.

I. *To leap, skip, bound*, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. l. 11. Joel i. 17. Mal. iv. 2, but also by *Homer*, Il. xx. lin. 226, 228.

II. *To spring* or *leap for joy*. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V, to persons *leaping for joy*. See *Wetstein* on Luke i. and *Elsner* and *Alberti* on Luke vi. 23, where comp. *Kypke*. The LXX have applied this word, Gen. xxv. 22, to the *leaping* of children in the womb for the Heb. יתרצצו *they dashed against each other*, Eng. Transl. *struggled together*.

Σκληροκαρδια, ας, ἡ, from σκληρος *hard*, and καρδια *the heart*.

Hardness of heart, i. e. *stubbornness, obstinacy, perverseness*, "*untractable disposition.*" occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and *Campbell's* Prelim. Dissertat. p. 126.

The LXX use this word for the Heb. ערלת לבב *the foreskin, uncircumcision, of the heart*. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδιος *hard-hearted*, for the Heb. לב עקש *perverse in heart*, Prov. xvii. 20; and for לב קשה *stiff, hard, in heart*, Ezek. iii. 7. Comp. Ecclus. xvi. 10. iii. 26, 27. *Homer* has a similar expression, Odyss. xxiii. lin. 103,

Σοι δ' αιει ΚΡΑΔΙΗ ΣΤΕΡΕΩΤΕΡΗ ἐστι ΛΙΘΟΙΟ,
Thy *heart* is always *harder than a stone.*

See more in *Wetstein* on Mat.

Σκληρος, α, ον, from σκελλω *to dry*, which from the Heb. קלה *to parch, roast*.

I. *Hard*, properly from *dryness*.

II. *Hard, violent*, as the wind. occ. iii. 4. *Scapula* cites the same ANEMOI ΣΚΛΗΡΟΙ from *Ælian*. other instances from the Greek wri *Wetstein*. So we say in English, It *hard*,—a *hard* gale.

III. *Hard, difficult, grievous*. occ. Act xxvi. 14. But observe that in the text very many MSS, three of whi cient, instead of all the words in and 6, from σκληρον to αυτον inc read only αλλα or αλλ' before αν so also the first Syriac version a *Complutensian* edition; and this is accordingly approved by *Mill*, *stein*, and *Griesbach*, whom see.

IV. *Hard, difficult and shocking to th* occ. John vi. 60. So ΣΚΛΗΡ' *hard* truths, are opposed to μ ψευδη, *soft* lyes, in *Euripides*, c *Wetstein*, and *Kypke* quotes from S Απηνης ΟΥΤΟΣ Ο ΛΟΓΟΣ και ΡΟΣ, *This* is a cruel and *hard sayin* in Latin, dura *vox* means *a hard*, saying. *Cicero*, Philippic. viii. cap. by *Raphelius* and *Wetstein*.

V. *Hard, austere, severe*. occ. Mat. where *Wetstein* shews that the writers use it in the like moral sen *Kypke* particularly proves that in denotes not only *severity* or *auster* likewise *cruelty* or *avarice*.

VI. Of speeches, *Hard, unjustly* o *ously severe*, occ. Jude ver. 15.

Σκληροτης, τητος, ἡ, from σκληρος. *Hardness, obstinacy, stubbornnes* Rom. ii. 5.

The LXX use it in the same sens ix. 27, for the Heb. קשי.

Σκληροτραχηλος, ος, ὁ, from σκληρ and τραχηλος *the neck*.

Hard- or *stiff-necked, obstinate, i* occ. Acts vii. 51.

This is an epithet of the Jewish often used in the LXX for the H עורף *stiff in neck*. See Exod. xxx & al. Comp. Baruch ii. 30. xvi. 11. The expression plainly to unbroken, refractory oxen, *not submit their necks* to the yoke Hos. iv. 16. Jer. xxvii. 8.

Σκληρυνω, from σκληρος.

To harden. In the N. T. it is appl figuratively to the heart or mind, sense it occurs alone, Acts xix.

ix. 18. Heb. iii. 13—joined with καρδιας *the hearts*, Heb. iii. 8, 15. iv. 7.

ΣΚΟΛΙΟΣ, α, ον. It is a plain derivative from the Heb. סכל *to pervert*; whence also σκελλος *distorted*, and σκαληνος *oblique*.

I. *Crooked*. occ. Luke iii. 5.

II. *Crooked, perverse, untoward*. occ. Acts ii. 40. Phil. ii. 15. 1 Pet. ii. 18.

Σκωλοψ, οπος, ὁ, from σκωλος a kind of *thorn*, or *a staff sharpened to a point, and hardened in the fire, to be used as a weapon*, compounded perhaps with οψ *the face, front*. Σκωλος may be derived either from σκελλω *to dry*, or from Heb. סכל *to turn aside*.

A stake with a sharp point driven into the ground to prevent the approach of an enemy, a sharp stake used in making a palisado. Thus applied in *Homer*, Il. vii. lin. 441.

A sharp splinter, thorn, or the like. *Dioscorides* often uses it in this sense. See *Wetstein*. occ. 2 Cor. xii. 7, where it seems figuratively to denote some *bodily infirmity* under which the Apostle laboured. See *Macknight*, and Bp. *Bull*'s English Works, vol. i. p. 197; and comp. Gal. iv. 14.

The LXX use this word for the Heb. כיר *a thorn*, Hos. ii. 6; for שכים *sharp stakes*, or *thorns*, Num. xxxiii. 55.

Σκοπεω, ω, from εσκοπα perf. mid. of σκεπτομαι *to look, behold*.

I. Properly, *To look at* or *view attentively, to contemplate with the bodily eyes*.

II. In the N. T. *To observe, consider, view, regard, contemplate*, with the eyes of the mind. occ. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi 1. Phil. iii. 17. ii. 4, where observe, that τα τινος σκοπειν is in the Greek writers a very common phrase for *regarding, attending to*, or *studying, the advantage* or *interests of*, whether of ourselves or others, as may be seen in *Wetstein* and *Kypke*.

III. *To see, take heed*. occ. Luke xi. 35.

Σκοπος, ου, ὁ, from εσκοπα perf. mid. of σκεπτομαι *to look*

I. *A mark* or *butt to shoot* arrows *at*. Thus often used by the profane writers, and by the LXX for the Heb. מטרה, Job xvi. 12. Lam. iii. 12. Comp. Wisd. v. 12, or 13, 21.

II. *A mark at the goal* or *end of a race*, called in Latin calx, and afterwards creta, because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. Comp. 2 Cor. iv. 18.

ΣΚΟΡΠΙΖΩ. It may be considered as a corrupt compound of the Heb. זרה *to scatter, disperse*, or זרק *to sprinkle*, and of נפץ *to dissipate*, dropping the נ, as usual.

I. *To disperse, scatter abroad*. occ. Mat. xii. 30. Luke xi. 23. John x. 12. xvi. 32.

II. *To disperse, distribute*. occ. 2 Cor. ix. 9. The LXX use it for the Heb. זרה, Mal. ii 3; for דפין, Hiph. of נבץ, 2 Sam. xxii 15. Ps. xviii. 14. cxliv. 6; and for פזר, Ps. cxii. 9.

Σκορπιος, ου, ὁ.

A scorpion, a species of insect furnished at the end of it's tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive σκορπιος, as the Lexicon writers do, from σκορπιζειν, *scattering*, namely, it's venom: But I would not be positive that it is not rather formed by a corruption of the Heb. or oriental name עקרב with ש prefixed, for these insects abound in the *East*. occ. Luke x. 19. xi. 12. Rev. ix. 3, 5, 10. In Luke xi. 12, is not a *scorpion* contrasted with an egg, on account of the *oval* shape of it's body? See *Scheuchzer* Phys. Sacr. Plate CCCXXXIII. *Brookes*'s Nat. Hist. vol. iv. p. 263, and *Bowyer*. The LXX use σκοῤπιος several times for Heb. עקרב.

Σκοτεινος, η, ον, from σκοτος.

Dark, darksome. occ. Mat. vi. 23. Luke xi. 34, 36.

Σκοτια, ας, ἡ, from σκοτος.

I. *Darkness*. occ. John vi. 17. xx. 1.

II. *Privacy, secrecy*. occ. Mat. x. 27. Luke xii. 3.

III. *Spiritual darkness*, denoting *error* or *ignorance, sin* and *misery*. occ. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11, twice. But in John i. 5, it signifies the *persons* in such a state. Comp. Νυξ II. and Φως.

Σκοτιζω, from σκοτος.

I. *To darken*, as the light of the sun, moon, &c. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative.

II. *To darken, blind*, spoken spiritually of the understanding. occ. Rom. i. 21. xi. 10. Eph. iv. 18; where *Kypke* cites from *Josephus*,

sephus, lib. ix. [cap. 4, § 3, edit. *Hudson*] τας οψεις ὑπο τυ Θευ και ΤΗΝ ΔΙΑΝΟΙΑΝ ΕΠΕΣΚΟΤΙΣΜΕΝΟΙ, *having* their sight and *understanding darkened* or *blinded* by God"

The LXX use this V. several times for the Heb. חשך *to darken*, particularly Ps lxix. 23.

ΣΚΟΤΟΣ, ου, ὁ, the same as σκοτος, το.

Darkness. occ. Heb. xii. 18, where six MSS, three of which ancient, have ζοφῳ, which reading *Griesbach* marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, εος, ους, το, "from ισχω *to restrain, stop* (as the Latin tenebræ *darkness* from teneo *to withhold)*, for when overwhelmed with the night we are forced to *stop* our going." Thus says *Leigh*. But perhaps σκοτος may be deduced from ισχω for a more philosophical reason (as the Heb. חשך *darkness*, from the V. חשך *to restrain, impede motion* or *action)*, because in *darkness*, that *vivid action* of the celestial fluid, in which light consists, is *restrained* or *stopped*, (see Isa. xiii. 10. Ezek. xxx. 18. Joel iii. 4, in Heb. and comp. *Heb.* and *Eng.* Lexicon under חשך). Or else we may derive σκοτος immediately from the Heb. חשך *darkness;* or perhaps best of all (with *Schoetgenius* in *Pasor* Lexic.) from שקט *to be quiet, at rest*. Comp. Νυξ.

I. *Darkness*, properly so called. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. 2 Cor. iv. 6. Comp. Acts xiii. 11.

II. *Spiritual darkness*, implying *ignorance* or *errour*, John iii. 19. Rom. ii. 19.—*sin* and *misery*, Mat. iv. 16. Luke i. 79. Acts xxvi. 18. 1 Thess. v. 4. 1 Pet. ii. 9. Also, *Persons in such a state*, Eph. v. 8. Hence Τα εργα τυ σκοτους, *The works of darkness*, are such works as are usually practised by *men in that condition*, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. *Macknight* says that in Eph. v. 11. "the Apostle calls the heathen mysteries *works of darkness*, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil."

III. It denotes *The infernal spirits*, as opposed to Christ, *the Sun* or *Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13.

IV. —*Eternal misery and damnation*. 2 Pet. ii. 17. Jude ver. 13. Mat. viii. 12, where however there is a reference to the *darkness* in which those persons remained, who were excluded from a *feast* celebrated in the night. Comp. Mat. xxii. 1—13.

Σκοτοω, ω, from σκοτος.

To darken; whence Σκοτουμαι, ωμαι, pass. *To be darkened*. occ. Rev. xvi. 10, where see *Vitringa*.

Σκυβαλον, ου, το, q. κυσιβαλον *thrown to the dogs*, say the Lexicons, from κυσι (dat. plur. of κυων) *to the dogs*, and βαλλω *to cast*. But may it not be better derived from Chald. חבל *to corrupt, destroy*, with ש prefixed?

Dung, also *the offal* or *refuse* of any thing. occ. Phil. iii. 8, where see *Wetstein*, *Kypke*, and *Suicer* Thesaur.

This N. is used Ecclus. xxvii. 4; and hence the V. Σκυβαλιζομαι, *To be rejected with contempt*. Ecclus. xxvi. 28.

Σκυθρωπος, ου, ὁ, from σκυθρος *crabbed, sour, gloomy, sad*, and ωψ *the countenance:* And σκυθρος may be deduced either from the Heb. קדר *to be dark, mournful* (for which the LXX use the particip. σκυθρωπαζων *looking sorrowful*, Ps. xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.), or rather from * Σκυθης *a Scythian*, who, if we may judge by their descendants the modern † *Tartars, Calmucs*, &c. were, without doubt, a *sour, crabbed-looking* race.

Of a gloomy, sour, morose, sorrowful countenance. occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7, for the Heb. רע *bad;* and by *Theo-*

* The Σκυθαι might be so called from the Heb. שוט or שוט *to move to and fro*, whence Eng. *to shoot*, and it's northern relatives, on account of their skill in *archery*, which is intimated to us in S. S. Ezek. xxxix. 3, and observed by *Herodotus*, *Lucian*, and *Plutarch*, &c. (see *Bochart*, vol. i. 189.), and in which their descendants, the *Turks*, have been equally dextrous, see *Busbey*. Epist. Turc. III.) Or rather the name Σκυθης may be derived from the same Heb. שוט, on account of the *wandering* pastoral life of those people (see *Herod.* lib. iv. ode xxiv. lin. 9. & Not. *Delph.)*, which is still followed by their descendants the *Tartars* in general.

† See Dr. *Smith*'s Essay on Variety of Complexion, &c. p. 59, 60; & *Encyclopædia Britan.* in AMERICA, No. 50.

dotion,

dotion, Dan. i. 10, for זעף *disturbed, sorrowful.* It is also common in the purest Greek writers, as may be seen in *Elsner*, *Alberti*, *Wetstein*, and *Kypke* on Mat.

ΣΚΥΛΛΩ, perhaps from Heb. שלל *to strip off*; for *Kypke* on Mat. ix. 36, says that the primary sense of σκυλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances.

In the N. T. *To trouble, give trouble to, fatigue, tire.* occ. Mark v. 35. Luke viii. 49. Σκυλλομαι, mid. *To trouble* or *fatigue oneself.* Luke vii. 6. Comp. under Εκλυω, and see *Wetstein* and *Kypke* on Mat. ix. 36.

ΣΚΥΛΟΝ, ϑ, τό, from the Heb. V. שׁל of שלל *to spoil*, or the N. שלל or שׁלל *spoil*, or rather from שׁכל *to bereave, deprive. Spoil, plunder.* occ. Luke xi. 22.

This word in the LXX most commonly answers to the Heb. שלל.

Σκωληκόβρωτος, ϑ, ὁ, ἡ, from σκωληξ, ηκος, ὁ, *a worm*, and βρωτος *eaten*, which from βρωσκω, or obsol. βρω, *to eat*, which see. *Eaten by worms.* occ. Acts xii. 23. *Josephus*, Ant. lib. xix. cap. 8, § 2, has given an account of the fearful end of *Herod Agrippa*, which is very similar to that of St Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of *Agrippa*'s grandfather, *Herod* the Great, calling it τϑ αιδοιϑ σηψις ΣΚΩΛΗΚΑΣ εμποιϑσα. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See *Doddridge*'s Note. So 2 Mac. ix. 9, ΣΚΩΛΗΚΑΣ *worms* rose out of the body of *Antiochus Epiphanes.* The infamous impostor *Alexander* likewise died ΣΚΩΛΗΚΩΝ ζεσας, swarming with *worms.*" *Lucian*, Pseudomant. tom. i. p. 904. And in like manner *Eusebius*, Eccles. Hist. lib viii. cap. 16, relates, that before the death of that horrible persecutor the emperour *Galerius Maximianus* αλεκτον τι πληϑος ΣΚΩΛΗΚΩΝ βρυειν an inexpressible multitude of *worms* swarmed" in the ulcers which preyed upon him*. See more in *Elsner*, *Whitby*, *Wolfius*, and *Wetstein* on Acts.

* See also *Jortin*'s Remarks on Eccles. Hist. vol. ii. p. 320, 2d edit.

Σκωληξ, ηκος, ὁ, from σκαλλω *to dig*, which not improbably from Heb. חל or חלל *to pierce, penetrate*, with ש prefixed; or else σκωληξ may be from the Heb. זחל *to cringe, creep, crawl*, and as a N. *a reptile. A worm.* Thus it is often used in a natural sense by the LXX, but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing *conscience*, constantly and eternally *corroding* and *preying upon* the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage σκωληξ of the LXX answers to the Heb. תולעת. See *Vitringa* on Isa. and comp. Ecclus. vii. 17. Judith xvi. 17, and Γεεννα above, and see *Whitby*'s Note on Mark ix. 43.

Σμαραγδινος, η, ον, Adj. from σμαραγδος. *An emerald, λιϑος stone* namely being understood occ. Rev. iv. 3, where as the *rainbow* itself is an emblem of God's *mercy* and *forbearance* through Christ (comp. Ιρις) so the *divine clemency in the kingdom of grace* is still more strongly represented by the prevalence of the *pleasing green* colour in the bow. See *Vitringa* on Rev and comp. Σμαραγδος.

ΣΜΑΡΑΓΔΟΣ, ϑ, ὁ.

An emerald, a precious stone of a most beautiful and agreeable *green* colour; of which *Pliny* says, † "The sight of no colour is more pleasant: For we love to view even *green* fields and leaves; and are still more fond of looking at the *emerald*, because all other *greens* whatever are *flat* in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their *lustre* is not changed by the sun, by the shade, or by candle-light, but they have always a sensible *moderate brilliancy.*"—From which description, and from what is observed by modern writers, that the *emerald* ‡ "is second only to the diamond

† "*Nullius coloris aspectus jucundior est: Nam herbas quoque virentes frondesque avidè spectamus. Smaragdos vero tanto lìbentius, quoniam nihil omninò viridius comparatum illis virct.—Præterea longinquo amplificantur visu, infusientes circa se repercussum aëra, non sole mutati non umbrâ, non lucernis, semperque eandem radiantes.*" Nat. Hist. lib. xxxvii. cap. 5.

‡ See *New and Complete Dictionary of Arts* in EMERALD.

in

lustre and *brightness*," I am inclined to derive the Greek name Σμαραγδος from the Heb. מרק *to furbish, burnish, make bright*, by prefixing ש, especially as Μαραγδος without the Σ is sometimes used for Σμαραγδος. Comp. Μαρσαριτης. occ. Rev. xxi. 19.

ΣΜΥΡΝΑ, ης, ἡ, or according to the Æolian dialect, Μυρρα. ας, ἡ, from the Heb. מור *myrrh*. In Σμυρνα ש is prefixed.

Myrrh *. "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in *Egypt*, *Arabia*, and *Abyssinia*. It's taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but *very nauseous*; but it's smell, though strong, is not disagreeable." It's Heb. name מור or מר, whence the modern ones are derived, is evidently from the V. מר *to be bitter*, on account of it's taste. occ. Mat. ii. 11. John xix. 39. *Herodotus* expressly tells us, lib. ii. cap. 86, that the Egyptians used this gum in *embalming* the dead.

Σμυρνιζω, from σμυρνα, which see.

To mix with myrrh, or *some other bitter ingredient*. occ. Mark xv. 23. From a comparison of Mark xv. 22—24, with Mat. xxvii. 33—35, it seems evident that what Mark calls οινον εσμυρνισμενον, Matthew expresses by οξος μετα χολης μεμιγμενον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps *some other bitter ingredient*, added to it, was not to improve it's taste or it's virtues, but to make it *bitter* and *disgusting*. The *Talmudists* tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order *to take away their senses*; and this mixture, under the name of the *cup of malediction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28 †. But the *nauseous draught* offered to our Lord by the *Roman soldiers*, seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it.

ΣΟΡΟΣ, ου, ὁ. It may not improbably be deduced from the Heb. סור *to remove*; so the Latin name feretrum is from fero *to carry*, and the Eng. *bier* seems of the same root with the V. *to bear*.

A bier, on which dead bodies were, according to the custom of the Jews, *carried* to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it ערסא *the bed*. Comp. 2 Sam. iii. 31. So the corpse of *Herod* the Great was, according to *Josephus*, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. ii. cap. 33, § 9, carried to burial on a κλινη, or *bed*. *Lucian*, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορος: Ὡς' εἰσιδε ὁσον αυτικα οἰομενος επιθησειν αυτον της ΣΟΡΟΥ.—So that I supposing he would very shortly mount the *bier* or *coffin*—" And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins* ‡.

The LXX use σορος for the Heb. ארון a *coffin*, Gen. l. 26.

Σος, σῃ, σον, A pronoun possessive, from συ *thou*.

Thy, *thine*. Mat. vii. 3. xx. 14. xxiv. 3, & al. freq.

ΣΟΥΔΑΡΙΟΝ, ου, τὸ. Latin.

A napkin or *handkerchief*. A word formed from the Latin Sudarium of the same import, which from sudo *to sweat*, and this either from the Greek ὑδος *water* (see under Ὑδωρ), or from the Heb. יזע *sweat*. סדרא is found in the Syriac version of Ruth iii. 15, for the Heb. מטפחת *a veil*, or *apron*, and in Chaldee סודר or סודרא is used for *a veil*, or any *linen cloth*. Hence some have doubted whether Σουδαριον be of *Latin* origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.

* *New and Complete Dictionary of Arts* in MYRRH.

† See *Heb.* and *Eng.* Lexic. in כסה IV. *Bochart*, vol. ii. 260. and *Wetstein* on Mark xv. 23.

‡ See *Russell's* Nat. Hist. of Aleppo, p. 115, 116, 130. Comp. *Sandys's* Travels, p. 55, and *Hasselquist's*, p. 60.

Σοφια, ας, ἡ, from *σοφος wise.*
Wisdom, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17.

Σοφιζω, from *σοφος wise.*
I. *To make wise, instruct.* occ. 2 Tim. iii. 15.
II. Σοφιζομαι in the profane writers signifies actively *to invent, contrive ingeniously,* in a good sense; and also *to invent, contrive, devise cunningly, artfully,* or *deceitfully,* in a bad: hence part. perf. pass. Σεσοφισμενος, *Cunningly* or *artfully devised.* occ. 2 Pet. i. 16. See *Suicer* Thesaur. on the verb.

ΣΟΦΟΣ, η, ὁ, most probably from the Heb. צפה *to look round, watch,* speculari; whence צפים or צופים (called in our Eng. Translation *Sophim*) signifies *watchmen:* And "that the Greeks derived their *Sophoi* from this *Sophim, Heinsius* affirms it without a peradventure, because the Greek Σοφοι were wont on such high hills (as Num. xxiii. 14.) to *observe* the course and motions of the heavens." Thus the learned *Gale,* in his Court of the Gentiles, pt. ii. p. 2, where see more.
I. *Wise.* It is applied both to God, Rom. xvi. 27. 1 Tim i. 17; and man, and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. Rom. i. 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, *Griesbach* on the authority of eleven MSS, three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac eject *σοφῳ* from the text.
II. *Skilful, expert.* 1 Cor. iii. 10. On which text *Alberti* and *Wetstein* shew that the Greek writers apply the epithet *σοφος* to *workmen,* and particularly use the phrase ΣΟΦΟΣ ΤΕΚΤΩΝ. Comp. Exod. xxxv. 31, in LXX.
III. *Prudent, sensible, judicious.* 1 Cor. vi. 5.

Σοφωτερος, α, ον. Comparat. of *σοφος.*
Wise, more wise. occ. 1 Cor. i 25.

Σπαρασσω, from *σπαω to draw,* and *ραασσω to cut off, beat, knock,* which may be from the Heb. חרץ *to cut short,* or הרס *to break,* or rather perhaps from ערץ *to break* or *tear in pieces.*
I. *To tear, lacerate.* Thus used in the profane writers.
II. *To convulse, throw into convulsions.* occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. רעש *to be in commotion, to shake.* 2 Sam. xxii. 8, and for המה *to be disquieted,* or *in a tumult,* Jer. iv. 19; but *Galen* also speaks of ΣΠΑΡΑΤΤΕΙΝ *τον στομαχον ηλοι δακτυλων η πτερων καθασσοι, vellicating* or *convulsing* the stomach by the application of the fingers or feathers;" and *Grotius* on Mark i. 26, says that the Greeks use Σπαραγμος for what they more usually call Σπασμος *a convulsion. Symmachus* in Isa. li. 17, has Σπαραγμος for the Heb. התרעלה *agitation.* Comp. *Kypke* in Luke.

Σπαργανοω, ω, from *σπαργανον a swaddle,* or *swaddling-band,* and this perhaps from the Heb. שרך *to twine,* or *wind about,* or from שרג *to wreathe together,* π being inserted.
To swathe, swaddle, wrap in swaddling-clothes. occ. Luke ii. 7, 12. *Wetstein* shews that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. חתל the same, whence our Eng. *swaddle.* Ezek. xvi. 4. Comp. Job xxxviii. 9.

Σπαταλαω, ω, from *σπαθαω,* which properly signifies *to insert more threads into the warp in weaving by moving the σπαθη, a part of the weaving loom contrived for this purpose,* and thence *to spend extravagantly* or *luxuriously**. Σπαθη may be derived either from Heb. שפט *to order, regulate,* or from שפת *to set in order, dispose.*
To live extravagantly, luxuriously, or *voluptuously.* So *Hesychius* explains *σπαταλα* by *τρυφα is luxurious,* and a MS Lexicon, cited in *Wetstein,* by λιαν *τρυφα is very luxurious, ασωτως ζη lives extravagantly* or *riotously.* occ. Jam. v. 5. 1 Tim. v. 6, where *Wetstein* produces the compound V. *καταπαταλας* from the Anthologia, and *Kypke* the participle of the simple from *Theano* in Opusc Myth. *Gale,* p. 741, *τα* ΣΠΑΤΑΛΩΝΤΑ *των παιδιων,* the *voluptuous boys.*"
The LXX use this verb, Ezek. xvi. 49, for the Heb. שקט *idleness, ease;* and the compound *καταπαταλαω* for the Heb.

* See the Scholiast on *Aristophanes,* Nub. lin. 53, and *Alberti* and *Wetstein* on 1 Tim. v. 6.

פרח *to stretch out*, also *to abound with superfluities*, Amos vi. 4; and for פנק (in Hiph.) *to feed delicately* and *luxuriously*, *to pamper*, Prov. xxix. 21.

ΣΠΑΩ, ω, from the Heb. שאף *to absorb, swallow up*, also *to draw in*, as the *breath* or *air*.

I. Properly, says *Scapula*, those who drink are said σπᾶν when they *draw* and *attract* the drink with their *breath*; and thus it is used in the profane writers.

II. In the N. T. Σπάομαι, σπωμαι, Mid. *To draw, draw out*, as a sword from the sheath. occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. שלף *to draw, draw out*, פתח, &c. &c.

ΣΠΕΙΡΑ, ας, ἡ. The Lexicons derive it from σπειρω *to sow, disperse*, because σπειρα is *a dispersed multitude*: But this seems a very forced etymology. The word may be much more naturally deduced from the Heb. מספר *a number*.

A number or *band* of soldiers. It is generally supposed to mean a *Roman cohort*, and to have been the tenth part of a *legion*. But *Raphelius* on Mat. xxvii. 27, has, I think, clearly proved from *Polybius*, who, in his 6th Book, treats very accurately of the Roman military institutions, that a Σπειρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i.e. exclusive of the Velites, or *light-armed foot*, distributed to each σπειρα. He produces the same author expressly affirming that *three* σπειραι were a division of the foot *equal to a cohort*, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τουτο δε καλειται το συνταγμα των πεζων παρα Ῥωμαιοις ΚΟΟΡΤΙΣ. Lib. xi. p. 641, edit. *Paris*, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a Σπειρα consisted, even in the time of *Polybius*, i. e. about 150 years before Christ, because he himself informs us that a *legion* did then contain sometimes 4200, and sometimes 5000 foot: Much less can one, from his account, pretend to tell how many men were in each σπειρα in the days of our Saviour and his Apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1.

ΣΠΕΙΡΩ. It may not improbably be derived, by transposition, from the Heb. פור *to disperse, scatter*, to which it once answers in the LXX, Prov. xi. 24; or even from זרע *to sow*, by inserting π (comp. Σπαρασσω), for which word the LXX have very frequently used it.

I. Properly, *To sow*, as seed, *to scatter it on the ground*. Mat. vi. 26. xiii. 3, 4. 1 Cor. xv. 36, 37. Σπειρομαι, pass. *To be sown*, as the seed. Mark iv. 31, 32; Also, *To receive seed*, as the ground. Mat. xiii. 19, 22. Mark iv. 16, 18.

II. It denotes figuratively *to propagate* or *preach* the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. It imports *the labour, attention*, or *pains* employed upon any thing, whence are produced *fruits* or effects, good or bad. Gal. vi. 7, 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to *the exercise of liberality* or *alms-giving*, which will hereafter meet with a proportionable *recompense* from God. 2 Cor. ix. 6.

V. It signifies *to bury*, or *inter*, whereby our mortal, corruptible body is *sown* in the ground, as the *seed* of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΤΩΡ, ορος, ὁ. Latin.

A soldier, a sentinel, in Latin speculator, from speculor *to look about, spy*, which from specio *to look*, and this, by transposition, from the Heb. שקף *to look towards*. *Tacitus*, Hist. lib. i. cap. 25, mentions *Barbius Proculus tesserarium* speculatorum, "a serjeant *of the life-guard*," (*Gordon.*) whom and one *Veturius* be presently after calls duo manipulares, *two soldiers*. occ. Mark vi. 27, *And immediately the king sent* σπεκουλατορα one of his guard (Eng. margin), *and* (ver. 28.) *he went and beheaded him in the prison*. These circumstances are perfectly agreeable to the custom of that time and country, for thus *Herod* the Great, the *Tetrarch's* father, about thirty years before, πεμψας τας δορυφορους απεκλεινει τον Ἀντιπατρον, sending *guards*, or *spearmen of the guard*, dispatched [his son] Antipater, who was then *in prison*." *Josephus*, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. See also *Wetstein* on Mark, who cites *Seneca* and others of the Latin writers mentioning the Speculatores as employed

ployed in *capital executions*, and particularly in *beheading*.

ΣΠΕΝΔΩ, and obsolete ΣΠΕΙΔΩ (whence σπενδω borrows most of it's tenses), perhaps from Heb. נסך *a bowl*, or *bason*, used in sacrifices, Exod. xii. 22. 1 K. vii. 50; or else σπενδω may be derived from the Oriental שפך *to flow together, abound, overflow*.

I. In the profane writers, properly, *To pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of Believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the Heathen, see *Homer*, Il. i. lin. 462, 3. Il. iii. lin. 295, and *Virgil*, Æn. v. lin. 776. Æn. xii. lin. 174. Comp. Ασπονδος.

II. In the N. T. Σπενδομαι, *To be thus poured out*, as it were, Phil. ii. 17; where the Apostle compares the faith of the Philippians to the sacrifical victim, and his own blood shed in martyrdom to the *libation*, i. e. *the wine poured out*, on occasion of the sacrifice. *Raphelius* observes, that *Arrian*, Exped. Alexandr. lib. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ΕΠΙ ΤΗι ΘΥΣΙΑι, for *pouring out the libation upon the sacrifice*. See also *Wolfius*. The verb occurs also 2 Tim. iv. 6, Εγω γαρ ηδη σπενδομαι, *For I am now* pouring out, or going to be poured out, as a libation. I can find no proof that σπενδομαι ever signifies *to have a libation poured upon it*, as a victim going to be sacrificed; though *Wetstein* on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text *Blackwall* interprets it to the same purpose: "*Wine is just now pouring on my head*; I am just going to be sacrificed to Pagan rage and superstition." Introduct. to the Classics, p. 122.

Σπερμα, ατος, το, from εσπαρμαι perf. pass. of σπειρω *to sow*.

I. *Seed* of plants or vegetables, Mat. xiii. 24, 32. 1 Cor. xv. 38, & al.—or of man, Heb. xi. 11. Hence Christ is said *to be born of* the seed *of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and *to have taken on him* the seed *of Abraham*, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. Acts vii. 5, 6. Rom. iv. 13. xi. 1. Gal. iii. 16; which last text is thus well explained by Mr. *Locke*: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds* *, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham, which was alone meant and concerned in the promise; so that *unto thy seed* † designed Christ, and his mystical body ‡, i. e. those that become members of him by faith." Comp. Acts iii. 25. 1 Cor. xii. 12. And see *Macknight* on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16.

III. *A small remnant* of persons, who serve as the *seed* of future generations. occ. Rom. ix. 29: where *Wetstein* cites not only *Josephus*, but *Plato*, as applying the word in the same view. Σπερμα, however, in Rom. ix. 29, may be referred to Sense II. Comp. Isa. i. 9, in Heb. and LXX; and see *Marsh*'s Notes on his Translation of *Michaelis*'s Introduct. to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious* and *faithful* servants of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes *a vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπερμολογος, ε, ὁ, from σπερμα *a seed*, and λελοϛα perf. mid. of λεγειν *to collect, gather*.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by *Aristophanes*, in Avib. lin 233, and 580, and by *Plutarch*, whom see in *Wetstein*. Hence

II. The Athenians, according to *Eustathius*, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, ὁι ϖδενος λοϛε αξιοι, *men of no account*, i. e. *mean and contemptible persons*, obtained the same appellation," which, we may re-

* "*And to seeds*. By seeds St. Paul here means the δι πιϛεως; *those of faith*, and the δι εξ εργων νομε *those of the works of the law*, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from *Abraham*."

† "*And to thy seed*. See Gen. xii. 7, repeated again in the following chapters."

‡ "*Mystical body*. See ver. 17."

mark,

mark, *Demosthenes*, De Coron. (cap. 39, edit. Freind, p. 518, edit. *Taylor*) bestows on *Æschines*. And

III. Because the σπερμολοϊοι were a *noisy, talkative* sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See *Duport* on *Theophrastus*, Eth. Char. cap. vi. p. 303, and *Wetstein*, who cites *Dio Chrysostom* using σπερμαλολοϊα for *vulgar prate*, and comp. *Suicer* Thesaur. in Σπερμολοϊος, and *Kypke* on Acts.

ΣΠΕΤΔΩ, from the Heb. עטר *to adhere, stick close to.*

I. Transitively, with an accusative, *To urge, press, press forward.* Thus it is construed in *Homer*, Odyss. xix. lin. 137, Οι δε ΓΑΜΟΝ ΣΠΕΤΔΟΥΣΙΝ, They *urge* marriage, i. e. earnestly solicit, and *endeavour to hasten*, it; in *Herodotus*, cited by *Raphelius* on 2 Pet. iii. 12; and by the LXX in Isa. xvi. 5.

II. Intransitively, *To hasten, make haste.* occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18.

III. Transitively, *To wish earnestly for*, q.d. *to stick close* or *cleave to* in mind. occ. 2 Pet. iii. 12. *Raphelius* shews that it is used in this sense by *Polybius*. So *Josephus*, De Bel. lib. vii. cap. 4. § 1, says of *Vespasian*, that "the Roman people, worn out with their domestic calamities, επι μαλλον ελθειν αυτον ΕΣΠΕΤΔΕ, still more earnestly [than the senate] *wished for* his coming, *magis adhuc* studebat *ejus adventui*." *Hudson*. I add, that in *Thucydides*, lib. vi. 39, cited by *Wolfius* and *Wetstein* (whom see), it is in this view construed with an accusative, as by St. Peter, Ει μη μανθανετε ΚΑΚΑ ΣΠΕΤΔΟΝΤΕΣ, Unless you observe that you are *desiring what is pernicious*." See also *Kypke*, who quotes *Euripides* several times using σπευδειν with an accusative in this sense.

ΣΠΗΛΑΙΟΝ, ου, το. The Greek Lexicons deduce it from σπεος the same: But it may be better derived from the Heb. שפל *low, deep.*

A cave or *cavern* in the earth, *a den*. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15.

On Heb. xi. 38, we may observe with *Jerome* that * *Judea* abounded with *dens* or *caverns* in the mountains; and to illustrate our Saviour's expression, σπηλαιον λῃστων, *a den of robbers*, Mat. xxi. 13, & al. it may be remarked that some *dens* or *caverns* in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able General as *Herod* the Great, with the assistance of an army, extirpated those banditti, who had taken refuge in them, as may be seen in *Josephus*, Ant. lib. xiv. cap. 15. § 5, and De Bel. lib. i. cap. 16. § 4. In the former of these passages that author calls them ΤΟΥΣ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΛΗΙΣΤΑΣ; and § 4, ΛΗΙΣΤΩΝ τινων ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικουντων.

* See Jud. vi. 2. 1 Sam. xiii. 6. xxiii. 13. xxiv. 3.

Σπιλας, αδος, ἡ, either, as *Eustathius*, from σπιλωσθαι τῃ αχνῃ, *being defiled* with foam, or rather from Heb. שפל *low, below. A rock*, particularly such a one as *lies under water*. So the Etymologist, Σπιλαδες, αἱ ὑφαλοι πετραι. In this sense the word is generally, if not always, used by the Greek writers (see *Wetstein*); and thus we may with the same learned Commentator best understand it in the only passage of the N. T. where it occurs, namely, Jude ver. 12. The Apostle Jude seems to have substituted σπιλαδες for σπιλοι of St. Peter, 2 Ep. ii. 13, as αἰζπαις for απαταις, νεφελαι ανυδροι for ὠῃλαι ανυδροι, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that σπιλας ever signifies *a spot*. See *Suicer* Thesaur. on the word.

ΣΠΙΛΟΣ, ου, ὁ, perhaps from the Heb. שפל *to roll in* (so *defile with*) *dust* or *ashes*, either by transposing the final, or prefixing another, ש.

A spot. occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively.

Σπιλοω, ω, from σπιλος.

I. *To spot*. occ. Jude ver. 23.

II. *To defile*. occ. Jam. iii. 6.

Σπλαγχνιζομαι, from σπλαγχνον, which see. *To be moved with tender pity* or *compassion, to have one's bowels yearn with pity*, ex intimis visceribus misericordiâ commoveor. Mat. ix. 36. xviii. 27, & al. freq.

Or in general, *To pity*. Mark ix. 22. See *Campbell* on Mat. ix. 36.

Shaw's Travels, p. 276, and *Harmer's* Observations, vol. ii. p. 225,

I know

I know not that this V. is to be met with in any profane Greek writer; and though the participle σπλαγχνιζομενος occurs in the *Alexandrian*, and the compound επισπλαγχνιζομενος in the *Vatican* copy of the LXX, Prov. xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.

The V. σπλαγχνιζομαι appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. רחם, derived in like manner from the N. רחם *a bowel. The dotion* seems to have used it for the Heb. חמל *to pity*, 1 Sam. xxiii. 21, as *Symmachus* does the compound V. επισπλαγχνισθηση; and another Hexaplar version, εκσπλαγχνισθησι, Deut. xiii. 8.

ΣΠΛΑΓΧΝΟΝ, ου, το, perhaps from the Heb. בלע *to swallow*, with ש prefixed, שבלע *what swallows*.

I. *A bowel* or *intestine of an animal body*, as the liver, guts, &c. but especially the heart. Thus used in the profane writers. So Σπλαγχνα, τα, *Bowels, intestines.* occ. Acts i. 18.

II. Σπλαγχνα, τα, *The bowels*, denote *tender affection*, whether of love, occ. 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1.—or of pity, mercy, or compassion, occ. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp. Κλειω III. This sense of the word is agreeable to the similar use of the Heb. רחמים *bowels* in the O. T. which the LXX have once rendered by σπλαγχνα when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning of the bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. 1 K. iii. 26. Isa. lxiii. 15. Jer. xxxi. 20. Hence when such a *tender affection* is gratified, the *bowels* are said αναπαυεσθαι *to be appeased, quieted*, occ. Philem ver. 7, 20; which manner of expression is, I apprehend, peculiar to the *hellenistical* style: *Wetstein*, however, on Mat. ix. 36, cites from *Aristophanes*, Ran. lin. 868,

Μη προς οργην ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ.
To rage your *bowels* chafe not.

he also quotes *Galen* explaining the term ΑΣΠΛΑΓΧΝΟΥΣ to mean τους μη ελεημονας μηδενα, μητε φιλανθρωπους, μηδ' ολως φροντιζοντας η επαινουντων. η ψεγοντων, η αδικουντων, η ωφελουντων, αλλ' ωσπερ λιθους αναισθητους υπαρχοντας, those who neither *pity*, nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." Comp. Ευσπλαγχνος.

III. St. Paul to Philemon, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in *Marius Victor* one calls another, whom he loves, *mea* viscera, my *bowels*), or rather as being his *son* in the faith of Christ (comp. ver. 10.); thus *children* are sometimes called σπλαγχνα in Greek, and viscera in Latin, as may be seen in *Wetstein* on the place, and *Suicer* Thesaur. on Σπλαγχνα.

ΣΠΟΓΓΟΣ, ου, ὁ, from Heb. ספג *to abound, superabound*, particularly with *liquids*. *Spunge*, "in botany, a species of submarine plants.—Upon a nice examination, *spunge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *spunge*, renders it *the fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again*." This short description may serve very well to shew the propriety of the derivation above-assigned of the Greek σπογγος from the Heb. ספג; whence also may be deduced either mediately or immediately the Latin *spongia*, and Eng. *spunge*. occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδος, ου, ὁ, q. σβεδος says *Mintert* after *Schrevelius*, from σβεω *to extinguish*. *Ashes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. Ezek. xxvii. 30, where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of

* *New and Complete Dictionary of Arts, &c.* in SPUNGE.

strewing

strewing themselves with *ashes* in mourning. Thus *Homer*, Il. xviii. lin. 22—24, of *Achilles* bewailing *Patroclus*'s death:

Αμφοτερῃσι δε χειρεσιν ἡλιον ΚΟΝΙΝ ΑΙΘΑΛΟΕΣΣΑΝ
Χευατο κατα κεφαλης, χαριεν δ' ησχυνε προσωπον·
Νεκταρεῃ δε χιτωνι μελαινετο· αμφι δε ΤΕΦΡΗ.

"Cast on the ground with furious hands he spread
The *scorching ashes* o'er his graceful head."*
His fragrant vest the *sooty show'r* defiles.

Laertes shews his *grief* in the same manner in Odyss. xxiv. lin. 315. See *Wetstein* on Mat. Comp. under Φαυλος, and *Heb.* and *Eng.* Lexicon in פר III.

Σπορα, ας, ἡ, from εσπορα perf. mid. of σπειρω *to sow.*
Seed sown, seed. occ. 1 Pet. i. 23.

Σποριμος, ε, ὁ, ἡ, from εσπορα perf. mid. of σπειρω *to sow.*
That is, or *is used to be, sown*, sativus.
Σποριμα, τα, neut. plur. *Sown places* (χωρια *places*, or μερη *parts*, being understood), *corn-fields.* occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1.

Σπορος, ε, ὁ, from εσπορα perf. mid. of σπειρω *to sow.*
I. *Seed for sowing.* occ. Mark iv. 26, 27. Luke viii. 5.
II. Figuratively, *The word of God.* occ. Luke viii. 11.
III. *Alms*, which *produce fruit* to the giver's benefit. occ. 2 Cor. ix. 10, where see *Wolfius.*

Σπουδαζω, from σπουδη.
With an infin. following, *To use diligence*, or *take pains, to endeavour earnestly*, studere, operam dare. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. Heb. iv. 11. & al.

Σπουδαιος, αια, αιον, from σπουδη.
Diligent, earnest. occ. 2 Cor. viii. 22.

Σπουδαιοτερος, α, ον, Comparat. of σπουδαιος. *More forward, more diligent.* occ. 2 Cor. viii. 17, 22. Σπουδαιοτερον, neut. used adverbially, *More diligently.* occ. 2 Tim. i. 17.

Σπουδαιοτερως, Adv. Comparat. of σπουδαιως. *More diligently, with the greater diligence.* occ. Phil. ii. 28.

Σπουδαιως, Adv. from σπουδαιος.
Diligently, earnestly. occ. Luke vii. 4. Tit. iii. 13.

Σπουδη, ης, ἡ, from σπευδω *to urge, press, hasten.*

I. *Haste.* Mark vi. 25. Luke i. 39.
II. *Diligence, industry, earnestness, forwardness*, studium. Rom. xii. 8, 11. 2 Cor. vii. 11. Heb. vi. 11, & al.

Σπυρις, ιδος, ἡ.
A basket. occ. Mat. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25. *Hesychius* explains this word by το των πυρων αγγος, *an utensil* or *vessel for corn*; and the Etymologist derives it from πυρος *corn*, q. πυρις, with σ prefixed; and the Greek πυρος may be very naturally deduced from the Heb. בר *pure corn.*

ΣΤΑΔΙΟΣ, ε, ὁ; or ΣΤΑΔΙΟΝ, ε, το, from the Heb. צור *to go forwards, proceed.*
I. *A place where men ran on foot in the Grecian games, the course*, or *race-ground.* occ. 1 Cor. ix. 24.
II. *A measure of length*, nearly equal to a *furlong*, or the eighth part of an Eng. mile. Luke xxiv. 13. John vi. 19, & al. See *Wetstein* on Luke.

ΣΤΑΜΝΟΣ. ε, ἡ.
An urn, pot, or *jar.* It may be very naturally derived from the Heb. טמן *to hide*, with ש prefixed. occ. Heb. ix. 4.
The LXX use this word in the same sense for the Heb. צנצנת, Exod. xvi. 33.

Στασις, ιος, att. εως, ἡ, from ιστημι or the old V. σταω *to stand.*
I. *A standing, stability, continuance*, occ. Heb. ix. 8, where *Kypke* observes that στασιν εχειν means *to exist, subsist, occupy a certain place* or *station*, and shews that the phrase is thus used by the Greek writers.
II. *An insurrection, sedition*, q. d. *a standing up.* occ. Mark xv. 7. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5, where *Kypke* cites from *Dionysius Halicarn.* Ἡ πολιτικη ΣΤΑΣΙΣ παλιν ΑΝΕΚΙΝΕΙΤΟ, "The political *dissension was* again *excited;*" and from *Josephus*, De Bel. lib. ii. [cap. 9. § 4. edit, *Hudson.*] of Pilate, Μετα δε ταυτα ταραχην εἰεγαν ΕΚΙΝΕΙ, "After this he raised another disturbance."
III. *A contention, dissension, dispute.* occ. Acts xv. 2. xxiii. 7, 10.

Σταθηρ, ηρος, ὁ, from ιστημι *to weigh.*
A Stater. A Grecian silver coin equal in value to four *Attic* or two *Alexandrian* drachms, and to about half a crown or 2s. 6d. Eng. occ. Mat. xvii. 27. Comp. Διδραχμον.

Σταυρος, ε, ὁ, from ιστημι or σταω *to stand.*
I. Properly,

* Pope.

I. Properly, *A stake* fixed into and *standing up* in the ground. Thus Bp. † *Pearson* observes, that the word is first used in the Greek writers, particularly *Homer*, and that it is explained in this sense by *Eustathius* and *Hesychius*.

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards it's top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the *cross* on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42, & al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death*, Gal. vi. 14. Eph ii. 16; and also the *doctrine* concerning these, 1 Cor. i. 17. Gal. vi. 12.

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their *crucified* Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17, and see *Wetstein* on Mat. x. 38, Bp. *Pearson* on the Creed, Art. iv. p. 222. Note (*), edit. 1662, *Suicer* Thesaur. in Σταυρος, and *Lardner*'s Credibility of Gospel History, vol. i. book 1. ch. 7. § 14.

Σταυρωω, ω, from σαυρος.

I. *To crucify, to fix* or *nail to a cross*. Mat. xx. 19. xxiii. 34. xxvi. 2, & al. freq. Comp. Σταυρος II.

II. *To crucify* the flesh, with the affections and lusts, is to *mortify* them through the faith and love of Christ *crucified*. occ. Gal. v. 24. So Gal. vi. 14, St. Paul says, *The world* is crucified *to me, and I unto the world*, meaning that so great was his regard to a *crucified* Saviour, that the world had no longer any more charms for him than the corpse of a *crucified* malefactor would have; nor did he take any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ, ης, ἡ, either from σειω *to tread*, or rather q. שבלה from the Heb. שבל *to thrust forth*, whence the nouns שבלת *an ear of corn thrust* or *shot forth* from the stalk, and masc. plur. שבלים *ears of corn*.

A bunch of grapes. occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18.

Σταχυς, υος, ὁ.

An ear of corn, so called perhaps from σιξ or σιχος *an order, row, range* (which from σειχω *to proceed in order*, see under Στοιχειον), on account of the *orderly disposition* of it's grains. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1.

Στεγη, ης, ἡ, from στεγω *to cover*, particularly *from wet, to keep it out*. So *Thucydides* II. 94, cited by *Wetstein* on 1 Cor. ix. 12, speaks of *ships* which had not been used of a long time, και ουδεν ΣΤΕΓΟΥΣΑΙ, and *keeping out* nothing, i. e. *of water*, ὑδωρ οὐκωλυον, says the Scholiast. Στεγω in this sense may be very probably derived (by prefixing ש) from Heb. טח *to cover, overlay*; whence also Latin tego *to cover*.

A cover, or *flat roof* of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Αποστεγαζω.

The LXX use it, Gen. viii. 13, for Heb. מכסה *the covering* or *roof* of Noah's ark.

ΣΤΕΓΩ, from the Heb. שתק *to be calm, still*.

To endure, sustain, bear. occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So *Diodorus Siculus*, in *Wetstein* on 1 Cor. ix. 12, speaks of the ice στεγνος *bearing* armies and carriages to pass over; (comp. *Kypke*)—and of *sustaining* στεγειν the invasion and force of the Greeks.

The V. is, in 1 Cor. xiii. 7, by some rendered *to conceal* (comp. 1 Pet. iv. 8.), and this interpretation may be admitted in the sense of *containing, keeping in*, as a vessel does liquor. Thus *Plato*, in *Wetstein* on 1 Cor. ix. 12, (where see more,) speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕΓΕΙΝ δια απιστιαν τε και ληθην, *to contain* (any thing) through unfaithfulness and forgetfulness." Comp. above under Στεγη.

† On the Creed, Article IV. page 226, edit. 1662. Note *.

Στειρα, ας, ἡ. Adj from στερεω *to deprive*, q. ἡ τῦ τικτειν ἐστερημενη, *deprived* of bearing children, says the Etymologist, and στερεω may be from Chald. סתר *to destroy, demolish.*

Barren, not bearing children. occ. Luke i. 7, 36. xxiii 29. Gal. iv. 27.

ΣΤΕΛΛΩ. from the Heb. שלח *to send.*

I. *To send.* But it occurs not in the N. T. in this sense.

II. Στελλομαι, Mid. with an accusative or the preposition απο following, *To avoid*, or *withdraw oneself from*, q. d. *to send oneself away from.* *Albert's* Greek Glossary, cited by *Stockius*, explains στελλεσθαι by αφιστασθαι, αναχωρειν *to remove, depart* occ 2 Cor viii. 20. 2 Thess. iii. 6, where see *Wolfius.* But on 2 Cor. viii. 20, *Kypke* shews that in the Greek writers the active V. στελλειν signifies also *to prepare, make ready, predispose*, and the passive στελλεσθαι *to be prepared, made ready, predisposed, equipped*; and in the text he is therefore for interpreting στελλομενοι passively, *being prepared*, and for understanding εις or προς *for* before τουτο. I think however that in this view it would be more accurate to consider στελλομενοι as the particip. mid: *preparing ourselves.* After all, it may be proper to observe, that not only the Vulg translates the Greek words στελλομενοι τουτο by devitantes hoc *avoiding this*, but that the ancient Syriac version likewise renders them בחדא קנישנן דין *But we dreaded this.* —Thus *Castell*, SYR. קנט, "veritus est, extimuit vehementer." So *Theophylact* explains στελλομενοι by δεδοικοτες *fearing.*

Στεμμα, ατος. το, from εστεμμαι perf. pass. of στεφω *to crown, surround with a crown* or *garland*, which from the Heb. צוף *to comprehend, surround*; whence as a N. צפת *a circular crown.*

A crown, a garland. occ. Acts xiv. 13, where Ταυρους και στεμματα, *Bulls and garlands*, seem an *Hendiadys* for ταυρους εστεμμενους, *bulls crowned with garlands*, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in *Wetstein.* Archbp. *Potter*, speaking of the Grecian sacrifices, says, "The victims had the *crowns* and *garlands* upon their *necks.*" Antiq. of Greece, book ii. chap. iv. p. 199, 1st edit.

Στεναγμος, ου, ὁ, from εστεναγμαι of στεναζω *to groan.*

A groaning, or *groan.* occ. A Rom. viii. 26.

Στεναζω, from στενος *narrow*, con in *groaning* or *sighing* the breathing are preternaturally *To groan, sigh*, from grief. xiii. 17.—from grief or mis with desire of good to be obt Rom. viii. 23. 2 Cor. v. 2, 4. ger or envy. occ. Jam. v. 9.— passion and desire. occ. Mar

ΣΤΕΝΟΣ, ους, perhaps fro * יצ *pointed, sharp-pointed*; perhaps the French *gêne* con finement, *gêner* to confine, Narrow, *strait.* occ. Mat. Luke xiii. 24.

Στενοχωρεω, ω, from στενος na and χωρος *a place.*

I. *To straiten*, or *press together place* See Isa. xlix. 19, in L

II. Στενοχωρεομαι, ουμαι, Pas figuratively, 2 Cor. iv. 8, Σ νοι. *Oppressed* or *utterly di* afflictions and calamities. that *Lucian* and *Arrian* in use θλιβειν and στενοχωρειν, νοχωρειν last as being of *mor* nification. 2 Cor. vi. 12, (ρεισθε εν ἡμιν, στενοχωρεισ σπλαγχνοις ὑμων, "Ye are *in us*, (ye have a *large room* i comp. Phil i. 17.) *but ye ar* (rather) *in your own bowels* (to us)." Thus *Whitby*; but *Elsner* explains it, *Ye are by me* (as ch. ii. 4. vii. 8, *are* distressed *in* (Kypke, *b bowels* or affection to me, a offended me, comp. ch. vii N. T. it occurs only in the here cited; but it is used b writers also, particularly Epictet. lib. i. cap. 25, towa in the sense of *distressing.* Se 2 Cor. vi. 12, and *Kypke* on

Στενοχωρια, ας, ἡ, from the νοχωρεω.

I. *A narrow place.* It is used i sense by *Xenophon*, Cyri E *narrow way* which cannot through. See *Raphelius* on

* See *Heb.* and *Eng.* Lexicon und

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10.
The Greek writers use it also in this figurative sense. See *Wetstein* on Rom.

ΣΤΕΡΕΟΣ, α, ον. The Lexicons derive it from στεω *to stand, stand firm.* But perhaps it may be better deduced from the Heb. עטר *to bind close, compress.*

I. *Firm, stable, stedfast.* occ. 2 Tim. ii. 19. 1 Pet. v. 9.

II. *Firm, solid.* occ. Heb. v. 12, 14. See *Wetstein*, who shews that the Greek writers use the same expression, στερεα τροφη; and that *Arrian* in particular, Epictet. lib. ii. cap. 16, p. 217, edit. *Cantab.* joins, and that in a figurative sense, απογαλακτισθηναι *being weaned from milk*, with απεσθαι ΤΡΟΦΗΣ ΣΤΕΡΕΩΤΕΡΑΣ, taking more *solid food.*

στερεοω, ω. from στερεος.
To strengthen, confirm, whether in body or mind. occ. Acts iii. 7, 16. xvi. 5.

στερεωμα, ατος το. from στερεοω.
Firmness, stedfastness. occ. Col. ii. 5. Comp. Acts xvi 5

στεφανος, ε, ὁ, from στεφω *to crown*, which see under Στεμμα, unless the reader should rather chuse to deduce στεφανος, by transposition, from the Heb עטף *to roll* or *wrap round*, as a *turband round* the head.
A crown, or *garland.* See Mat. xxvii. 29. 1 Cor. ix. 25. Phil. iv. 1. 1 Thess. ii. 19. Jam. i. 12. 1 Pet. v. 4. Rev vi. 2. xiv. 14. 2 Tim. iv. 8, where see *Macknight.*

στεφανοω, ω, from στεφανος.
To crown. occ. 2 Tim. ii. 5. Heb. ii. 7, 9.

στηθος, εος, ους, το.
The breast of the human body, so called either, according to the Greek Etymologists, from στηναι *to stand, stand firm*, or immediately from the Heb. שת *to set, settle*, as being wonderfully and *strongly compacted* of bones and cartilages for the comprehending and *defense* of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek πηκτος *compact.* occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6.
On Luke xviii. 13, see *Wetstein*, and comp. under Κοπτω II.

Στηκω, q. ἑστηκω, which see.

I. *To stand.* Mark xi. 25.

II. *To stand firm, be constant, persevere.* 1 Cor. xvi. 13. Gal. v. 1, & al.

III. *To stand*, i. e. *be acquitted, in judgment.* occ. Rom. xiv. 4. Comp. Ps. i. 5.

Στηριγμος, ε, ὁ, from εστηριγμαι perf. pass. of στηριζω.
Stedfastness, stability. occ. 2 Pet. iii. 17.

Στηριζω, from στερεος *firm.*
I. *To fix, fix firmly*, or *immutably.* occ. Luke xvi. 26.

II. Στηριζειν το προσωπον, *To set one's face stedfastly.* occ. Luke ix. 51. The LXX frequently use this phrase, as Ezek vi. 2. xxi. 2, & al. for the Heb. שים פני *to set the face*, and Ezek. xiv. 8. xv. 7, for נתן פנים.

III. *To strengthen, confirm*, spiritually. Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8, & al. freq.

Στιγμα, ατος, το. from εστιγμαι perf. pass. of στιζω *to make a puncture*, also *to make a mark*, properly *with a hot iron, to brand*; and this V. may be derived from the Heb. שת *to set, put*, and אש *fire*, or Chald. אא *to burn.*
A mark or *brand with a hot iron.* occ. Gal vi 17, where the Apostle calls the *scars* he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) τα στιγματα του Κυριου Ιησου, *the marks of the Lord Jesus*, by a beautiful allusion to the στιγματα with which *servants* and *soldiers* were sometimes marked to shew to whom they belonged. See *Raphelius, Wolfius* and *Wetstein* on the place. *Daubuz* and *Vitringa* on Rev. vii. 3. xiii. 16, 17, and Bp. *Louth* on Isa. xliv. 5.

Στιγμη, ης, ἡ, from στιζω, which see under Στιγμα.
I. *A point*, of space, Lat. punctum, which in like manner from pungere *to prick, make a puncture.*

II. *A point, moment, instant*, of time. occ. Luke iv. 5. *Plutarch* uses the same phrase, στιγμη χρονου, for *a moment of time.* So *Terence, Cicero*, and *Cæsar*, in Latin, punctum temporis. See *Wetstein* and *Scapula.*
In the LXX of Isa. xxix. 5, στιγμη answers to the Heb. רגע *a moment, an instant.*

ΣΤΙΛΒΩ, either from the Heb. שת *to set*, and להב *a flame of fire*, or from ש *which*, and להב *to flame* (see Ezek. xx. 47.), or

from נזר *to shine*, for which *Symmachus* uses στιλβειν, Ps. civ. 15.
To shine, glister. occ. Mark ix. 3.
The LXX use the particip. στιλβουσης for לוהט, Nah. iii. 3.

Στοα, ας, ἡ, from σταω *to stand*, which see under Ἱστημι.
A portico, cloister, covered walk. which usually *stood* near some other building. occ. John v. 2. x. 23. Acts iii. 11. v. 12. *Josephus*, De Bel lib. v. cap. 5, § 1, not only speaks of *Solomon*'s portico as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of *Albinus*, who succeeded *Festus*, mentioned Acts ch. xxv. xxvi. xxvii. as Governour of *Judea*. See also *Doddridge*'s and Bp. *Pearce*'s Notes on John x. 23. Acts iii 11.

Στοιβας, αδος, ἡ, from εστοιβα perf. mid. of στειβω *to tread, trample upon*, which perhaps from σταω *to stand*, i. e. *firmly, strongly*, and βαω *to go*,
I. *A kind of bed* composed of *boughs* of trees, *leaves*, or the like, *trampled* or *crammed together*.
II. Στοιβαδες, αἱ, *The boughs* or *branches* themselves. occ. Mark xi. 8.

Στοιχειον, ου, το, from στοιχεω, which see.
I. Στοιχεια, τα, *The elements*, or *first principles of any art*, whence the subsequent parts στοιχουσι *proceed in order*. So the Greek writers use the word for the *letters of the alphabet, the elements of learning;* and *Galen*, cited by *Wetstein* on Gal. iv. 3, mentions ΤΑ ΣΤΟΙΧΕΙΑ της Ἱπποκρατους τεχνης, *The elements* of Hippocrates' art, which he presently afterwards styles τα πρωτα της τεχνης, *the first beginnings* of his art.
II. *The elements* or *first principles* of the Christian doctrine. occ. Heb. v. 12.
III. St. Paul calls the *ceremonial ordinances of the Mosaic law* τα στοιχεια του κοσμου, *worldly elements*, Gal. iv. 3. Comp. Col. ii. 8, 20; and ασθενη και πτωχα στοιχεια, *weak and beggarly elements*, Gal iv. 9.—*Elements*, as containing the *rudiments* of the knowledge of Christ, to which knowledge the law, as a *pedagogue*, Gal. iii. 24, was intended by means of those ordinances to bring the Jews—*Worldly*, as consisting in *outward worldly* institutions, Heb. ix. 1.—*Weak and beggarly*, when considered merely in themselves, and set up in opposition great realities to which they signed to lead. See *Doddr* on Gal. iv. 9.
But in Col. ii. 8, *the elements, ments, of the world* are so cl nected with *philosophy* and or "*an empty and deceitful* (*Macknight*) that they must th derstood to include, at least, t of *Pagan philosophy*; to which, many of the Colossians were i converted state attached, and the judaizing teachers, who probably themselves infected took advantage to withdraw sian converts from the pur Gospel, and from their true H And from the general ten chapter, and particularly from 23, it appears that these p dogmas against which the A tioned his converts were part and partly *Pythagorean*; teaching the worship of *demo* as mediators between man (comp. under Δαιμονιον I.) enjoining such *abstinence* fro kinds of meats and drinks, vere *mortifications* of the body not commanded. But for clearing of this involved subj great pleasure refer the read *knight*'s Commentary and N ii. 8, 20. and to his Preface t sians, § 2. See also *Doddr* ii. 8, 18, and the *Pythagor* of *abstinence* from animal fo represented by *Ovid*, Meta line 75, &c.
IV. Τα Στοιχεια, *The heavenly the sun, moon, and stars.* oc 10, 12. In the former of w as τα στοιχεια are expressly d both from *the heavens and th* correspond to the *earth's fur* learned *Jos. Mede* * interpr mean the *host of heaven*, call στοιχεια from στειχω *to proc in military order*, as in Heb. from the V. צבא of like imp He further observes that *Jo* towards the beginning of his

* Works, fol. p. 613—617, w

], edit. *Colon.*] uses στοιχεια in the sense. Ὁ Θεος τον παντα κοσμον ας, και τα επιγεια ανθρωποις υπο-, και ουρανια ΣΤΟΙΧΕΙΑ εις αυξη-ιρπων, και ωρων μεταβολαις (read λας) κοσμησας κ. τ. λ. God who the whole world, and subjected y things to men, and arranged the *ly bodies* for the production of and the changes of seasons, &c." hich I add from *Thirlby*'s Note, *ustin*, in his Dialogue, p. 241, uses α in the same sense without ουρανια, ΓΟΙΧΕΙΑ ουκ αργει, The *(heavenly)* are not idle," i. e. as he expresses 11,—τον ηλιον, και την σεληνην, ι αστρα την αυλην οδον αει και τας των ωρων ποιεισθαι—that *the sun*, *e moon*, and *the stars* keep always me course, and cause the changes ions." See also *Vossius*.

, ω, from εστοιχα perf. mid. of στει-*go, proceed in order*, which per-rom the Heb שתק *to be still, calm*, sea after a storm.

lk, proceed in order. But in the it is applied only figuratively to *a certain manner of life* or *beha-*occ. Acts xxi. 24. Rom. iv. 12. . 25. vi. 16. Phil. iii. 16.

ης, ῆ, from εστολα perf. mid. of *to send* or *let down*, demitto.

, properly such an one as *reaches* o the feet, *a long garment*. In the writers it is particularly used for *g garments* of the *eastern* nations. *ossius* and *Wetstein* on Mark xii. 38, tter of whom cites from *Arrian*, t. iii. 22, p. 309. ΕΝ κοκκινοις ΠΑΤΕΙΝ; and from *M. Antoni-*Ν ΣΤΟΛΗι ΠΕΡΙΠΑΤΕΙΝ. Mark 8. xvi. 5. Luke xv. 22. xx. 46,

, ατος, το, from the Heb. פתם *to ose.*

outh of a man, Mat. xv. 17, 18. xiii. 2, & al. freq.—or other ani-Heb. xi. 33. Jam. iii. 3. In Acts , the ancient Syriac Translator ap-to have read, Ὁ δια πνευματος αγιου *ματος* Δαβιδ παιδος σου ειπων. So version and *Cambridge* MS (near-ut the Vulg. Qui spiritu sancto per ris nostri David, pueri tui, dixisti. from these several authorities we may rectify the confused and unintelligible reading of the *Alexandrian* and seven other MSS, ὁ του παιρος ημων δια πνευματος αγιου στοματος Δαβιδ παιδος σου ειπων. See *Wetstein* and *Griesbach*, both of whom however embrace the common reading.

Στομα is in condescension to our capacities ascribed to God, Mat. iv. 4.

On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when *Sadoc Aga*, one of the chiefs of the Persian rebels at *Astrabad*, in the year 1744, was brought before *Nadir Shah*'s General, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the General ordered him to be *struck across the mouth*, to silence him; which was done with such violence that the blood issued forth." *Hanway*'s Travels, vol. i. p. 299.

II. *Speech*, or *speaking*. Mat. xv. 8. Hence used for testimony, Mat. xviii. 16;—for force or eloquence in speaking, Luke xxi. 15.

III. Ανοιγειν το στομα, *To open the mouth*, denotes *speaking* in general, Acts viii. 32. xviii. 14.—speaking with *freedom*, 2 Cor. vi. 11. Eph. vi. 19.—speaking *aloud* or *plainly*, Mat. v. 2. xiii. 35. Acts viii. 35. —*restoration* of speech, Luke i. 64. To the instances *Wetstein* has produced of the Greek writers using this phrase, I add, from *Lucian* Rhet. Præcept. tom. ii. p. 448. Το ὑμηττιον εκεινο ΑΝΟΙΞΑΣ ΣΤΟΜΑ, *Opening* that honey-dropping *mouth*."

IV. *The earth* is said ανοιγειν το στομα, *to open it's mouth*, i. e. *to be cleft* or *disrupted*. Rev. xii. 16. This is an *hellenistical* expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פצות פיה, and פתח פיה, *to open her mouth*."

V. Στομα μαχαιρας, *The edge of a sword*. Luke xxi. 24. Heb. xi. 34. This is an *hellenistical* phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15, & al. for the Heb. פי חרב *the mouth* or *edge of the sword*. *Lucian*, however, cited by *Wetstein* on Luke xxi. 24, whom see, uses the expression απο ΣΤΟΜΑΤΟΣ σιδηρου,

from the *mouth* of the iron," i. e. *of the sword*. Tragopod. lin. 114. Comp. Δι-στομος.

VI. Στομα προς στομα λαλειν, *To speak mouth to mouth*, i. e. face to face. 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה דבר, which is used, Num. xii. 8, to express Jehovah's *familiarity* with Moses, and which the LXX there render by στομα κατα στομα λαλειν.

Στομαχος, ου, ὁ, either from στομαλος εχομενος *adjoining to the mouth*, or from στομα *a mouth*, and εχω *to have*.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See *Scapula*.

II. *Homer* uses it for the *upper part of this canal*, i. e. for the *throat* or *gullet*, Il. iii. lin. 292. Il. xix. lin. 266.

III. *The stomach*, or *ventricle* in the human body, which is furnished with an upper and lower *orifice*, which occasionally open and shut like the *mouth*. occ. 1 Tim. v. 23; where the Apostle's expression may be illustrated by what *Scapula* cites from *Athenæus*, Ουκ οικειως διαλυεσθαι τον στομαχον, *to be badly affected at the stomach*, or *to have a bad stomach*. See also *Wolfius* and *Wetstein* on the place.

Στρατεια, ας, ἡ, from στρατευω.

Warfare, military service. In the N. T. it is spoken only of the *Christian warfare*. occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe, that the phrase ΣΤΡΑΤΕΤΕΣΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for *performing military service*. See *Wetstein* and *Kypke*.

Στρατευμα, ατος, το, from στρατευω.

An army, an armed or *military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for *an army*; and on Luke xxiii. 11, observe that in the Treatise *Of the Maccabees* ascribed to *Josephus*, § 5, we have in like manner Των ΣΤΡΑΤΕΥΜΑΤΩΝ αυτω παρεστηκοτων κυκλοθεν, His *soldiers* or *guards* standing around him."

Στρατευω, from στρατος.

I. *To lead an army*, also *to war, wage war*. The V. occurs not in the active voice in the N. T. But hence

II. Στρατευομαι, Mid. *To perform military duty, serve as a soldier*, militare stipendium facere. occ. 1 Cor. ix. 7. Στρατευομενοι, οι, particip. *Men performing military service, soldiers on duty*. occ. Luke iii. 14. Comp. 2 Tim. ii. 4.—"The expression used by St. Luke is not *soldiers* (στρατιωται), but the participle στρατευομενοι, i. e. *men under arms, or men going to battle*—Whence these persons came, and on what particular account, may be found at large in the History of *Josephus*, Ant. lib. xviii. cap. 6. § 1, 2. *Herod* the Tetrarch of Galilee was engaged in a war with his father-in-law *Aretas*, a petty king in *Arabia Petræa*, at the very time that John was preaching in the wilderness. *Machærus*, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of *Herod*, then, in it's march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*" *Michaelis*'s Introduct. to N. T. vol. i. p. 51, edit. *Marsh*. *Wetstein* cites *Thucydides*, *Aristotle* and *Plutarch* using the participle στρατευομενοι in the same sense.

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18, where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. *To war, wage war*, spoken figuratively of carnal lusts, which *war* against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγος, ου, ὁ, from στρατος *an army*, and ἡγεομαι or αγω *to lead*.

I. Properly, *A leader* or *commander of an army*. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. *A civil magistrate* or *ruler*. occ. Acts xvi. 20, 22, 35, 36, 38. *Doddridge* observes on ver. 20, that "the Greeks used to denote the Roman *Prætors* by the title of Στρατηγοι; and if, says he, it were applied to the *Duumviri*, who were the *Governours of Colonies*, it was by way of compliment: But *Biscoe* has well proved that there are examples of such an application, *Boyle*'s Lect. ch. ix. § 3, p. 346. See also *Wolfius* and *Wetstein* on Acts xvi. 20.

III. Ὁ

Στραληλος τυ Ἱερυ, *The Captain of mple.* This appears to have been Roman but a *Jewish* officer: And ı *service* of the Temple is in the expressed by a military term. צבא, viii. 24. 25, so the *Captain of the* ε was the person who *commanded* f the numerous Priests and Le·ites by turns attended there, and ap-ıd to them their posts and offices. um. iii. 32. 1 Chron. ix. 11. *Jo-* mentions such an *officer* by the itle, Στραληλος, who was evidently , being the *High Priest's sun.* See nt. lib. xx. cap. 5. § 2. Comp. ıl. lib. ii. cap. 12, § 6, and cap. 17, And when, before the destruction rusalem, the brazen gate of the le opened at midnight of it's own l, he says, δραμονλες δ' ὁι τυ Ἱερυ ες ηλγειλαν ΤΩι ΣΤΡΑΤΗΓΩι, who kept watch in the Temple ran old the *Captain.*" De Bel lib. vi. , § 3. See also *Whitby*'s Note on xxii. 52, and *Lardner*'s Credibility ıspel History, book i. ch. 2, § 15. Acts iv. 1. v. 24. Comp. ver. 26. ke xxii. 52, (comp. ver. 4.) mention le of the Στραληλοι *Captains* of the le in the plural, who, no doubt, the *inferiour Jewish officers* com-ing the several parties of Priests ævites under *THE* Στραληλος, or *ander in Chief.*

ας, ἡ, from στραλος *an army.*
my, a host, a multitude of soldiers.
ὐλια τυ ὐρανυ, *Thr army* or *host of* ı. By this phrase the LXX fre-ly render the Heb. צבא השמים. hich see under Σαβαωθ. occ. Acts ı.

αλια ὐρανιος, *The heavenly host,* de- *the spiritual created Angels.* who l upon the Lord, serve him, and te his commands occ. Luke ii. 13; ır. 15, where they are called Ἀγγε-ıgels, and comp. Rev. xiv. 14. The צבא השמים seems to be used in me sense 1 K. xxii. 19. 2 Chron. :8; in the former of which texts XX render it ἡ στραλια τυ ὐρανυ.

ης, ὐ, ὁ, from στραλια.
lier. Mat. viii. 9. xxvii. 27, & al. Comp. 2 Tim. ii. 3.

ἰλεω, ω, from στραλος *an army,* and λελόλα perf. mid. of λεγω *to collect, choose,* which in this sense is from Heb. לקח *to take.*

To collect, levy an army, exercitum colligo, conscribo. *to inlist.* occ. 2 Tim. ii 4.

Στραλοπεδαρχης, ὐ, ὁ, from στραλοπεδυ αρχων. It signifies properly *the commander of a camp,* but in the N. T. particularly denotes the *Præfect* or *Commander of the Prætorian cohorts,* i. e. of the Roman Emperour's guards. *Tacitus,* Annal. lib. iv. cap. 2, informs us, that, in the reign of *Tiberius, Sejanus* who was then Præfect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a *fortified camp* near it (comp. also *Suetonius* in Tiber. cap 37.); so that their *Commander* is, with peculiar propriety, styled in Greek Στραλοπεδαρχης *the Commander of the Camp.* in the History of St. Paul, Acts xxviii. 16. For the arrival of this Apostle at *Rome* happened in the 7th year of *Nero;* and it is certain from *Suetonius,* that the custom of keeping the Prætorian soldiers in a *camp* near the city was retained by the Emperours succeeding *Tiberius:* For that Historian observes. that both *Claudius* and *Nero,* at their respective accessions to the empire, were received into the *camp,* namely, of the *Prætorian cohorts* "*in* castra *delatus est.*" See *Sueton.* Claud. cap. 10, and Neron. cap. 8. So *Tacitus* of *Nero* on the same occasion, Annal. lib. xii. cap. 69, "*Illatusque* castris *Nero.*" Comp. *Josephus,* Ant. lib. xx. cap. 7, § 2.

"It was customary for prisoners who were brought to *Rome* to be delivered to this *officer* who had the charge of the *state-prisoners,* as appears from the instance of *Agrippa,* who was taken into custody by * *Macro,* the *Prætorian Præfect,* who succeeded *Sejanus* (*Joseph.* Ant.

* The words of *Josephus,* speaking of *Macro,* are, Ὁς Σηιανυ διαδοχος ην, Who was the successor of *Sejanus;*" and of *Sejanus* he had before said, Δυναμιν εν τω τοτε μεγιστην ειχετο; δια το των στρατιωτων ἡγεμονιαν ειναι αυτω, that he had very great power, because he had the *command of the guards,* Prætorianorum militum, *of the Prætorian soldiers,*" says *Hudson.*

lib. xviii. cap. 7, § 6.); and from * *Trajan*'s order to *Pliny*, when two were in commission, (*Plin.* lib. x. Epist. 65.) See *Lardner*'s Credibility, book i. ch. 10, § 11, and *Biscoe* at *Boyle*'s Lecture, ch. ix. § 9, p. 360.—The person who had now this office, was the noted *Burrhus Afranius*, but both before and after him it was held by two. *Tacit.* Annal. lib. xii. § 42, and lib. xiv. § 51." *Doddridge.* occ. Acts xxviii. 16.

Στρατοπεδον, ου, το, from στρατος *an army*, and πεδον *a ground, field.*

I. Properly, *An encampment, a camp.*

II. *An army.* In this latter sense it is used likewise by the Greek writers. See *Wetstein.* occ. Luke xxi. 20, where *Raphelius* understands στρατοπεδοις to mean the *legions* of the Roman army, in which sense he shews that *Polybius* has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what *Josephus* calls a τειχος, or *wall.* De Bel. lib. v. cap. xii. § 2. Comp. § 1.

ΣΤΡΑΤΟΣ, ου, ὁ. It seems very naturally and fairly deducible from the Heb. שרת, which denotes *an ingenuous kind of service.*

An army, a number of men engaged for military service. This word, though very common in the profane writers, occurs not in the N. T. but is inserted here on account of it's derivatives.

Στρεβλοω, ω, from στρεβλος *distorted, crooked*, which from στρεφω *to turn, distort.*

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this it's proper sense it is used in the heathen writers (see *Wetstein*), and by *Josephus*, De Bel. lib. iv cap. 5, § 3, and lib. vii. cap. 8, § 7.

II. *To rack, wrest*, or *torture*, as the scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet iii. 16.

Στρεφω, from τρεπω *to turn.*

I. *To turn, turn towards, obvert.* Mat. v. 39. vii. 6. xvi. 23, & al. freq.

II. *To turn, change.* occ. Rev. xi. 6. Στρεφομαι, pass. *To be changed* in mind. Mat. xviii. 3, where see *Campbell.*

III. *To turn back, return.* occ. Acts vii. 39.

IV. *To turn away*, as it were in *aversion* and *disgust.* occ. Acts vii. 42, where ἑαυτον *himself* is understood.

For similar expressions both in the Greek and in the Latin writers, see *Vigerus* De Idiotism. cap. v. sect. 1, reg. 9, and *Hoogeveen*'s Note.

Στρηνιαω, ω, from στρηνος, which see, or immediately from στρεειν ηνιαν, *taking away the rein*, according to that of the Etymologist: Στρηνιαν, παρα το ΣΤΕΡΕΙΝ και αποσπαν ΤΑΣ ΗΝΙΑΣ, απο μεταφορας αλογων ζωων. Στρηνιαν is from *taking* or *plucking away the reins*, by a metaphor borrowed from brute beasts."

To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolenter & effrenatè luxuriari, γαυριαν, for it implies *insolence* as well as luxury. See *Wolfius.* occ. Rev. xviii. 7, 9.

The learned *Daubuz* on Rev. xviii. 7, observes, that the Poet *Antiphanes*, apud *Athenæum*, lib. iii. sub fin. has used this word, and evidently in a similar view;

Απελαυσα πολλων και καλων εδεσμαλων,
Πιων τε προποσεις τρεις, ισως η τετταρας,
ΕΣΤΡΗΝΙΩΝ πως, καταθεις ρωκας σιτια
Ισως ελεφαντων τετταρων.———

Many and dainty meats have I enjoy'd;
And drunk three or four cups before my meal;
I have *indulg'd* in swallowing as much food
As might suffice four elephants.———

See more in *Wetstein* on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse who, having *broken the reins*, or *plucked them* out of the rider's hand, runs away without controul: As *Homer*, Il. vi. lin. 506, &c.

Ὡς δ' ὁτε τις σιτος ἱππος, ακοσησας επι φαλῃ,
ΔΕΣΜΟΝ ΑΠΗΩΡ ΡΗΞΑΣ ὑπατι ποιειται κραιπνη,
Ειωθως λουεσθαι ευρειος ποταμοιο,
ΚΥΔΙΟΩΝ· ὑψι δε παρη εχει, αμφι δε χαιται
Ωμοις αισσονται· ὁ δ' ΑΓΑΛΛΟΜΕΝΟΙ ΠΕΠΟΙΘΩΣ,
Ῥιμφα ἱ γουνα φερει μετα τ' ηθεα και νομον ἱππων.

The *wanton* courser thus, with *reins unbound*,
Breaks from his stall, and beats the trembling ground;
Pamper'd and *proud*, he seeks the wonted tides,
And laves in height of blood his shining sides;
His head now treed he tosses to the skies;
His mane dishevel'd o'er his shoulders flies;
He snuffs the females in the distant plain,
And springs *exulting* to his fields again.
Pope.

See the like comparison in *Virgil*, Æn. xi. line 492, &c.

* "*Vinctus mitti ad* Præfectos Prætorii *mei debet.*"

Στρηνος, εος, ους, το, from στρεφειν *to remove*, and ηνια *a rein*, as under στρηνιαω.
Profligate luxury, such as men *abandon* themselves to, when they have *shaken off the reins* of religion and reason. occ. Rev. xviii. 3.

Στρουθιον, ου, το, from στρουθος *a sparrow*, which may not improbably be derived from στερρως θειν, *running vehemently*. This derivation is confirmed by observing that στρουθος is used not only for *a sparrow*, but also (as *Bochart* has proved, vol. iii. 221.) for *an ostrich*, which is very remarkable for it's *swift running*. Comp. *Heb.* and *Eng.* Lexicon under עלם II.
A little vile sparrow, passerculus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

ΣΤΡΟΩ, ω, from the Heb. זרע *to sow*, i. e. *to strow seed* on the ground.
To strow or *strew*. An obsolete V. whence in the N. T. we have 1 aor. εστρωσα, imperat. στρωσον, particip. pass. perf. neut. εστρωμενον. See under Στρωννυω.

Στρωννυω, or Στρωννυμι, from the obsolete V. στροω, which see.

I. *To strow* or *strew*. occ. Mat. xxi. 8. Mark xi. 8.

II. *To smooth*, or, as we say, *to make*, a bed. occ. Acts ix. 34, where κραβαττον is understood. Comp. ver. 33, and Mat. ix. 6.

III. Στρωννυμαι, Pass. *To be furnished*, or more strictly *to be strowed with carpets over the couches*, on which they reclined in eating, as a room for celebrating the Passover. Comp. Αναχειμα II. and Αναχλινω II. occ. Mark xiv. 15. Luke xxii. 12. *Herodotus*, lib. vi. cap. 139. lib ix. cap. 81. *Xenophon*, Cyropæd. lib viii. and other Greek writers, cited by *Wetstein* on Mark, apply the verb in like manner.

Στυγητος, η, ον, from στυγεω *to shudder with horror, to hate*, which see under Αποστυγεω.
Hateful, odious, to be abhorred. occ. Tit. iii. 3.

Στυγναζω, from στυγνος *odious, hateful*, also *sorrowful*, which from στυγος *hate, hated*, and this from στυγεω *to hate*, which see under Αποστυγεω.

I. *To be of a disgusted, sad*, or *sorrowful countenance*. occ. Mark x. 22, where *Wetstein* cites from *Eustathius* στυγναζειν το προσωπον; and *Kypke* produces a number of instances of the Greek writers using the adj. στυγνος for *sad, sorrowful*.

II. *To lower, lowre*, or *be lowring*, i. e. *dark*, or *gloomy*, as the sky or heaven *with clouds* or *vapours*.

"The sky doth *frown*, and *lowre* upon our army," says Richard III. in *Shakespeare*.

occ. Mat. xvi. 3; where *Raphelius* observes that *Polybius* applies the N στυγνοτης to the *air* of a country; and that *Pliny* speaks of cœli tristitiam, *the sadness of the sky*. So *Anacreon*, Ode xvii. lin. 9, calls the constellation of *Orion*, τον ΣΤΥΓΝΟΝ Ωριωνα, *low'ring* Orion." But *Wetstein* cites the Scholiast on *Aristophanes*, Nub. lin. 582, applying the V. στυγναζω itself to the *low'ring* of the *clouds*.

ΣΤΥΛΟΣ, ου, ὁ. *Mintert* proposes the derivation of it from σταω *to stand*; but may it not be better derived from the Heb. שתל *to plant, found*? See Hos. ix. 13, where the Vulg. renders שתולה by fundata *founded*.

I. Properly, *A pillar*, or *column*, such as *stands* by itself, or *supports* a building.

II. In the N. T. *Somewhat in shape resembling a pillar, a pillar*, or *column*, as of fire. occ. Rev. x. 1.

III. *A pillar*, in a figurative sense. occ. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12. See *Wolfius*, and *Suicer* Thesaur. in Στυλος, on the several texts, and particularly the latter author on 1 Tim iii. 15, who seems to have exhausted the subject. Comp. *Vitringa* on Rev. iii. 12.

Στωικος, ου, ὁ.
A Stoic. occ. Acts xvii. 18. The *Stoics* were a sect of Philosophers, so called, according to *Lactius*, from a στοα or *portico* at *Athens*, where their founder *Zeno* walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the *capital doctrines* of these Philosophers, with respect to *God, the human soul*, and *a state of future rewards and punishments*, than by presenting him with an extract from *Leland's* excellent work, entitled *The Advantage and Necessity of the Christian Revelation*, &c.
And 1st. With regard to *God*—They were

were *materialists* and *idolaters*. "*Arius Didymus*, quoted by *Eusebius*, saith, concerning the *Stoics*, that they call the *whole world*, with all it's parts, *God*; and that this is *One only*. Ὅλον τον κοσμον συν τοις ἰαυτῦ μερεσι προσαλορευεσι Θεον, τελο δε Ενα μονον ειναι. Sometimes they make *God* an anima mundi, or *soul of the world*."

"*Zeno* said that the *Ether* was *God*. *Cicero*, De Nat. Deor. lib. i cap. 14."

"*Chrysippus*, according to *Laertius* *, varied, making it *(the Essence of God)* the *Ether*, sometimes the *Heavens:* But *Cleanthes*, according to the same author, held it to be *the Sun*. *Laertius* in *Zeno*. Comp. *Cicero*, Academ. lib ii. cap. 41."

"*Plutarch* represents the opinion of the *Stoics* thus: That they defined the *Essence of God* to be a *fiery Spirit* endued with intelligence, or, as he elsewhere calls it, *a technical fire*, πυρ τεχνικον, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things; – That it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the *world* is *God*, and so are the *stars*, but especially the † *intellect which is in the highest Ether*."

"*Balbus* the *Stoic*, in *Cicero*, argues, that the *world* is an animal, and hath intelligence; that it is happy, and reasonable, and wise; and that therefore *the world is God*. De Nat. Deor lib ii. cap. 8, and 13, & seqt. He argues from the *divinity of the world* to that of the *stars*, and that they are animals, and have sense and intelligence; from whence he concludes that they are to be reckoned in the number of the *Gods*, cap. 15." *Leland*'s Advantage and Necessity, &c. Pt i. ch. 13. p. 290—292, 8 o.

"One great defect, says the same able writer, which runs through their *(the Stoics) precepts of piety* is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependance, prayer, praise and thanksgiving, are promiscuously rendered to *God* and to *the Gods*. Thus their *precepts of piety* are so managed as to uphold the people in their *polytheism*. This holds true even of ‡ *Epictetus* and *Antonine*. And it must be observed, that those which are *eminent acts of piety*, when rendered to the one true God, are *very culpable acts of idolatry*, when directed to *false and fictitious deities*." *Leland*, Pt. ii ch. 9. p. 143.

2dly. With respect to the *human soul, and a future state of rewards and punishments:* They taught that our *souls* were *parts* or *portions of the Divine Essence*, and in the most extravagant (not to say impious) strains, || proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to *self sufficiency*, which naturally led to self-confidence and self-dependance. See *Leland*, Pt. ii. ch. 9. p. 148—152.

"As to the existence of the soul after death: *Cicero* expressly ascribeth to the *Stoics* the opinion that the *soul surviveth the body*, and subsisteth in a separate state for some time after death, *but not always*. Tusculan. Quæst. lib i cap. 32.—Agreeable to this is that which *Laertius* saith, that the *Stoics* held that *the soul remaineth after death, but that it is corruptible*, ψυχην μεἐα θαναἐον επιμενειν, φθαρἐον δε ειναι *Laert.* lib. vii. § 156. *Cleanthes* maintained that all souls shall continue to the conflagration; *Chrysippus*, that only the souls of the wise shall continue so long. From the variety of the *Stoical* doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." *Leland*, Pt. iii. ch. 3. p. 283, 4. "The *Stoics*, indeed,

* See *Cicero*, De Nat. Deor. lib. i. cap. 15, where *Chrysippus* is charged with making *the world*, *God*, and teaching that *God is the soul of the world*, and that *the fire, the ether, water, earth, air, sun, moon, stars*, and *the universe*, containing all these, is *God*. See also *Bayle*'s Dictionary, Article CHRYSIPPUS, Note *(H)*.

† Was not this last tenet a *refinement* of the old *Stoical* doctrine after the propagation of Christianity?

‡ In *Epictetus*, Enchir. cap. 38, at the end, it is expressly said. Στιδειν και Θυειν, και απαρχἐζεσθαι ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ἑκαστος τροπον—Every one ought to offer *libations, sacrifices, and first-fruits, according to the custom of his country*," i. e. to conform to the *prevailing idolatry*, whatever it be.

|| See *Grotius* and *Heinsius* in *Pole* Synops. on Acts xvii. 18. *Jenkin*'s Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 5. § 4. p. 367, 3d edit.

acknow-

acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments,* to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in *Epictetus* to this purpose. See *Arrian,* Epictet. book i. ch. 12. § 2. book iii. ch. 7, at the end, Ibid. ch. 24. § 2. book iv. ch. 9. § 2." *Leland,* Pt. ii. ch. 9. p. 145, 6.

On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*

I conclude the account of these Philosophers with the judicious summary of their principles by the learned *Mosheim.* "* The God of the *Stoics,* says he, has somewhat more of majesty [than that of the *Aristotelians* namely], nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate:—Whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal no learned man is ignorant: But these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and shewy body, but *is destitute both of sinews and limbs.*" †

One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the Gospel; and how admirably St. Paul's discourse, Acts xvii. 22, &c. is levelled at the *idolatry* and *principal errours* of that haughty, self-sufficient sect.

* "Stoicorum *Deus paullò plus habet majestatis, nec altius supra cælum & sidera consident. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, fato denique subjectus: Ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca* moralis Stoicorum disciplina *splendidum quidem & illustre corpus est, verum* nervis & artubus caret." *Mosheim.* institut. Histor. Eccles. Sæc. I. pars i. cap. 1. § 25.

† It may be both entertaining and improving for the reader to consult Mrs. *E. Carter's* excellent Introduction to her Translation of *Arrian's Epictetus,* concerning the Principles of the *Stoical* Philosophy.

Συ, Gen. σου, &c.
The pronoun of the second person, *Thou.* Mat. iii. 14, & al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus συ appears to be used for the old word τυ, which is retained in the Doric (whence the Latin tu) and in the Attic τυϊε: And τυ is an evident corruption of the Heb. אתה *thou;* whence also the Saxon Ðu, pe, and Eng. *thou, thee, &c.* As for the plural ὑμεις *you, ye,* it seems to be formed in imitation of ἡμεις *we,* the plural of εγω *I,* q. d. συ-μεις, the *aspirate breathing* being substituted for the *sibilant letter* σ, as in ὑς (which see) from συς.

Συγγενεια, ας, ἡ, from συγγενης.
Kindred, a number of kinsfolk or *relations.* occ. Luke i. 61. Acts viii. 3, 14.

Συγγενης, εος, ες, ὁ, ἡ, from συν *with,* denoting fellowship, and γενος *a race, family.*
A kinsman, or *kinswoman, a relation.* Mark vi. 4. Luke i. 36, 58, & al. freq.

Συγγνωμη, ης, ἡ, from συν *with,* and γνωμη *opinion, sentiment, will.*
Concession, permission, leave. occ. 1 Cor. vii. 6.

Συκαθημαι, from συν *with, together with,* and καθημαι *to sit down, sit,* which see.
To sit with. occ. Mark xiv. 54. Acts xxvi. 30.

Συκαθιζω, from συν *with,* and καθιζω *to set* or *sit down,* which see.
I. Transitively, *To set* or *cause to sit down with.* occ. Eph. ii. 6.
II. Intransitively, *To sit* or *sit down with.* occ. Luke xxii. 55.

Συγκακοπαθεω, ω, from συν *together with,* and κακοπαθεω *to suffer evil* or *affliction,* which see.
To suffer evil or *affliction together with.* occ. 2 Tim. i. 8.

Συγκακουχεω, ω, from συν *together with,* and κακουχεω *to treat ill,* which see.
To treat ill or *afflict together with.* Συγκακουχεομαι, ουμαι, pass. *To be treated ill* or *afflicted together with.* occ. Heb. xi. 25.

Συγκαλεω, ω, from συν *together,* and καλεω *to call.*
With an accusative following, *To call together, convoke.* Mark xv. 16. Acts v. 21. & al.

& al. Συλαλεομαι, ωμαι, mid. The same. Luke ix. 1. xv. 9, & al.

Συλαλυπτω, from συν intensive, and καλυπτω *to cover.*

To cover or *conceal closely*, contego, cooperio. occ. Luke xii. 2.

Συλαμπτω, from συν *together*, and καμπτω *to bend, bow.*

With an accusative following, *To bend* or *bow together* or *down.* occ. Rom. xi. 10, where see *Macknight.*

Συλαλαζαινω, from συν *together with*, and καλαζαινω *to go down.*

To go down together with. occ. Acts xxv. 5.

Συλαλαθεσις, ιος, att. εως, ἡ, from συλαλαλιθεμαι, which see under Συλαλαλιθημι. *Consent, agreement.* occ. 2 Cor. vi. 16. *Polybius* and *Arrian*, cited by *Elsner*, use the N. in the same sense.

Συλαλαλιθημι, from συν *together with*, and καλαλιθημι *to put down.*

To put down together with. * "Συλαλαλιθεμαι, The same. Metaph. Συλαλαλιθεσθαι την δοξαν, *To come into the same opinion, to be of the same opinion*; the metaphor being borrowed from those who, being of the same opinion, *put* their ballots or tickets (calculum) *together* into the urn. However, συλαλαλιθεμαι is often used in this sense without an accusative following;" so it denotes *To vote with, consent, assent.* occ. Luke xxiii. 51, where observe that in the Greek writers it is likewise construed with a dative. Thus *Arrian*, Epictet. lib. i. cap. 28. p. 154. Οταν αν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ τοις ΨΕΥΔΕΙ, ισθι ὁτι ουκ ηθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ. When any one therefore *assents to a lye*, know that he did not mean *to assent to it as a lye.*" Comp. p. 313, and see *Wetstein.*

Συλαλαψηφιζω, from συν *together with*, καλα *according to*, and ψηφος *a vote*, which see. *To be reckoned* or *numbered with*, or *to be received into the number of.* occ. Acts i. 26. So Vulg. annumeratus est *cum* undecim Apostolis. Comp. ver. 17, and see *Wolfius.*

Συλαεραω, or Συλαεραννυμι, from συν *together*, or *together with*, and καεραω or καεραννυμι *to mix.*

I. With a dative following, *To mix with.* occ. Heb. iv. 2, *The word heard* did *not profit them*, μη συλακεραμενος τη πιστει τοις ακουσασι, *being not through faith* mixed with (i. e. digested and turned into nourishment, as it were, by) *those who heard it.* Thus *Wolfius.* It may be doubted however whether συλακεραννυσθαι is ever applied in this peculiar sense by the Greek writers; but *Kypke* has shewn that they use it for *being mixed, joined, attempered with*, and accordingly renders the Greek as in our Translation.

II. With an accusative, *To temper, attemper, compound together.* occ. 1 Cor. xii. 24.

Συλαινεω, ω, from συν *together*, or intensive, and καινεω *to move.*

To move exceedingly or *together, to put into commotion, stir up.* occ. Acts vi. 12.

Συλαλειω, from συν *together*, and καλειω *to shut up, inclose, include.* It is followed by an accusative.

I. *To inclose together.* occ. Luke v. 6.

II. *To shut up, conclude*, as in unbelief and disobedience, i. e. *to permit to be so concluded.* occ. Rom. xi. 32.

III. *To conclude, shut up*, i. e. *to pronounce, evince*, or *prove to be shut up*, or *concluded.* occ. Gal. iii. 22.

IV. In Gal. iii. 23, *Raphelius* interprets Συλαλειειν εις πιστιν, *To drive* or *compel to faith, to reduce any one to such straits that he is forced to fly* or *have recourse to faith, as to his last refuge.* He supports this explanation of the phrase συλαλειειν εις by several quotations from *Polybius*, where it is plainly used in this view. But since St. Paul is not, as *Polybius* in the passages referred to, speaking of *hostile force*, but of a Παιδαγωγος who is *diligently* and *constantly attendant* upon children, the learned *Elsner* would place a stop after συλακεκλεισμενοι, and translate the sentence, *We were* kept shut up *under the law, unto* (or *until*) *the faith which was to be revealed.* This interpretation he confirms from ver. 25, where, *when faith is come, we are no longer under a* Παιδαλωγος; and from ch. iv. 2, where they are said to be under governours *till the time appointed by the Father.* See more in *Elsner* and *Wolfius.* To what they have adduced I add, that *Clemens Alexand.* Strom. lib. i. explains συλακεκλεισμενοι by συλακεκλεισμενοι φοβω, δηλαδη απο αμαλιων, *confined by fear*, namely, from sins." Comp. Rom. viii. 15.

Συλλη-

* *Scapula.*

Συγκληρονομος, ου, ὁ, from *συν together with*, and κληρονομος *an heir*, which see.
A joint heir. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last cited text it is used as an adjective, in the neut plur.

Συγκοινωνεω, ω, from *συγκοινωνος*.
With a dative, *To be a joint partaker in.* occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.

Συγκοινωνος, ου, ὁ, ἡ, from *συν together with*, and κοινωνος *a partaker*.
A partaker together with others, a fellow—or *joint-partaker, a sharer with.* occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συγκομιζω, from *συν together*, and κομιζω *to carry*. Governing an accusative, *To carry together*, particularly *a dead man to his burial.* But, "it may be observed, says Archbp. *Potter*, Antiq. of Greece, book iv. ch. 3, p. 204, 1st. edit. that the whole ceremony of *laying out* and *clothing the dead*, and sometimes the *interment* itself, was called *συγκομιδη*. In the same sense ancient writers use *συγκομιζειν* with it's derivatives. Thus *Sophocles*, Ajac. ver. 1067,

Ουτος σε φωτω τοιδε τον νεκρον χερων
Μη ΣΥΓΚΟΜΙΖΕΙΝ, αλλ' εαν ὁτως τυχῃ.

Do not presume th' accursed corpse t' *inter*,
But let it lie exposed to open view."

Comp. ver. 1083, &c. and see also *Wolfius* and *Wetstein*. occ. Acts viii. 2.

Συγκρινω, from *συν together*, and κρινω *to judge*.
To compare. occ. 1 Cor. ii. 13. 2 Cor. x. 12, twice. *Chrysostom* understands 1 Cor. ii. 13, of illustrating the truths of the Gospel by *comparison* with the types and figures of the O. T. Τι εστι, says he, πνευματικα πνευματικοις συγκρινοντες; Οταν πνευματικον και απορον ῃ, απο των πνευματικων τας παρομοιας αγομεν· οιον λεγω, ανεστη ὁ Χριστος, ὁτι απο παρθενου εγεννηθη, παραγω παρομοιας, και τυπους και αποδειξεις, τω Ιωνα εν τω κητει διαιρισθην και την μετα ταυτα απαλλαγην, των χειρων τους τοκετους, κ. τ. λ. What is the meaning of πνευματικα πνευματικοις συγκρινοντες? (It is this) When any spiritual truth is in question, *we bring testimonies of it from spiritual things;* as for instance, I say that Christ rose from the dead, that he was born of a virgin: To confirm which I bring the types and representations of these facts, such as *Jonas*'s continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." *Theodoret* and *Theophylact* interpret the text in the same manner, as may be seen in *Suicer* Thesaur. under Πνευματικος I. 3. *Doddridge*, however, (after *Beza* and *Elsner*, see *Wolfius*) translates the words in question, explaining *spiritual things by spiritual (words);* and observes, in his Note, that this sense of *συγκρινοντες* occurs Gen. xl. 8, and Num. xv. 34, in the LXX," which is indeed true; but the *construction* in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. It is manifest that in 2 Cor. x. 12, *συγκρινω* joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul, for *comparing one with* another. There is the same construction in *Arrian*, lib. iii. cap. 22, p. 316, edit. *Cantab.* Πως ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ την αυτου ΤΗ του μεγαλου βασιλεως; How did he (Diogenes) *compare* his *happiness with* that of the great (Persian) king?"

Συγκυπτω, from *συν together*, and κυπτω *to bend, bow*.
To bend or *bow together*, or *to be bent* or *bowed together.* occ. Luke xiii. 11.

Συγκυρια, ας, ἡ, from *συγκυρεω* or *συγκωρεω* *to coincide, happen*, (used by *Dionysius Halicarn. Polybius*, and *Herodotus*, lib. ix. cap. 89, see *Wetstein.*) which from *συν together*, and κυρω or κυρεω *to meet with, happen*, incido, contingo, and this from the Heb. קרה *to meet with, occur, befal, happen.*
An accident, a concurrence, or *coincidence of circumstances:* Καθ' συγκυριαν, *As it happened* or *fell out*, "par rencontre." *Steph.* Thesaur. occ. Luke x. 31.
Symmachus uses *συγκυρημα* in the same sense for the Heb. מקרה, 1 Sam. xx. 26, for which word the LXX in that passage and 1 Sam. vi. 9, have *συμπτωμα an accident* or *concurrence of circumstances*, from *συν together*, and πιπτω *to fall.*

Συγχαιρω, from *συν together*, and χαιρω *to rejoice.*
To rejoice together with, congratulate. Luke

Luke i. 58. xv. 6, 9, & al. In the two latter texts *συγχαρητε* is 2d pers. plur. 2 aor. pass. imperat.

Συγχεω, from *συν together*, and *χεω to pour*.

I. Properly, *To pour together*, confundo.

II. *To put* or *throw into confusion, to disturb.* occ. Acts xxi. 27. Comp. under Συγχυνω II.

Συγχραομαι, ωμαι, from *συν together with*, and *χραομαι to use*, also *to borrow*. Comp. under Χραω.

I. Governing a dative. Properly, *To use* any thing *together with another* or *others*, or else *to borrow*. Hence

II. "*To have friendly intercourse with.*" occ. John iv. 9. "This, says *Doddridge, must* be the import of *συγχρωνται* here, for it is evident from ver. 8, that the Jews had *some dealings* with them." *Lightfoot*, however, I think more justly, interprets *συγχρασθαι* by "*being obliged*, or *laying themselves under any obligation to, by accepting of favours from*," obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only *to have dealings with*, but also *to receive in borrowing, to request for one's own use*, commodato accipio, utendum rogo. See also *Whitby, Campbell*, and *Kypke*.

Συγχυνω, or Συγχυω, from *συν together*, and *χυνω* or *χυω to pour*.

I. Properly, *To pour together, confound by mixing.*

II. Συγχυνομαι, or Συγχυομαι, Pass. *To be confused*, or *be in confusion*, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. Συγχεω.

III. *To confound*, i. e. *to make* either *ashamed* or *astonished*, by arguments or discourse. occ. Acts ix. 22.

IV. Συγχυνομαι, or Συγχυομαι, Pass. *To be confounded with astonishment, to be amazed.* occ. Acts ii. 6. *Homer* applies the V. active *συγχεω* to *disturbing* a person's mind *with grief*, Il. ix. lin. 608;—*with fear*, Il. xiii. line 808; and the passive *συγχυομαι* to *being confounded with fear* or *amazement*, Il. xxiv. lin. 358. The 1st aor. pass. is likewise used by *Achilles Tatius* and *Aristenætus* in the same sense as by St. Luke. See *Wetstein*. Thus in *Josephus* the participle *συγχυθεις* means *confounded through fear, grief, anxiety*, or *astonishment*, see Ant. lib. xii. cap. 7, § 5, and 6, and cap. 8, § 1; so in *Arrian*, Epictet. lib. iii. cap. 22, p. 311, it denotes *being confounded* in any manner.

Συγχυσις, ιος, att. εως, ἡ, from *συγχυνω*. *Confusion, uproar.* occ. Acts xix. 29.

Συζαω, ω, from *συν together with*, and *ζαω to live.*

To live together with, whether naturally, occ. 2 Cor. vii. 3.—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

Συζευγω, An obsolete V. from *συν together*, and obsol. *ζευγω to join*, or *ζευγος a yoke*, which see.

To join together, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the *marriage-union*, or *-yoke* by *Aristotle, Herodian*, and *Josephus*. See *Wetstein* and *Kypke*.

Συζητεω, ω, from *συν together*, or *together with*, and *ζητεω to seek, enquire.*

I. *To enquire together* or *with one another.* Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *To question*, or *dispute with*. See Mark viii. 11. ix. 10. Acts vi. 9. So with *προς* and an accusative, *To dispute with* or *against*. Acts ix. 29.

Συζητησις, ιος, att. εως, ἡ, from *συζητεω*. *A disputing.* occ. Acts xv. 2, 7. xxviii. 29.

Συζητητης, ου, ὁ, from *συζητεω*. *A disputer, disputant.* occ. 1 Cor. i. 20.

Συζυγος, ου, ὁ, ἡ, from *συν together with*, and *ζυγος a yoke*.

A yoke-fellow, an associate or *companion in labour.* So *Aristophanes*, Plut. lin. 945, Εαν δε ΣΥΖΥΓΟΝ λαξω τινα, If I can get any *assistant*." occ. Phil. iv. 3, where it denotes *an assistant in the ministerial labour*. See *Elsner* and *Wolfius*.

Συζωοποιεω, ω, from *συν together with*, and *ζωοποιεω to make alive, quicken*, which see.

To make alive, quicken, enliven together with. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see *Macknight* on Col.

ΣΥΚΑΜΙΝΟΣ, ου, ἡ, from the Heb. שִׁקְמָה, which the LXX render by this word in all the passages of the O. T. wherein it occurs.

A species of *tree, a sycamine-tree.* occ. Luke xvii. 6. "Christ certainly meant the *sycumore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there are now in *Judea* and *Galilee*, where Christ

Christ then was (see ver. 11.)—*Luther*, therefore, translated it very badly in calling it *a mulberry-tree*, which is neither congruent with scripture nor natural history." *Hasselquist*'s Voyages and Travels in the *Levant* p. 286.

ΣΥΚΕΗ, η; ες, ης; ἡ.

A fig-tree. freq. occ. It seems to be so called from the Heb. סך or סוך *to cover, overspread, overshadow*, on account of it's *thick spreading branches* and *broad leaves*, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling* or *sitting* ישב *securely, every man* under his fig-tree, 1 K iv. 25, or v. 5, (comp. Mic iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find Nathanael *under a fig-tree*, probably for the purposes of devotional *retirement*. John i. 49, 51. *Hasselquist*, in his Journey from Nazareth to Tiberias, says, "We refreshed ourselves in the *shade of a fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." Voyages and Travels, p. 157. Comp. p. 161. So *Moryson*, Itinerary, fol. p. 243, "Coming to a little *shade of fig-trees* [near *Tripoli* in *Syria*] we rested there the heat of the day, and fed upon such victuals as we had."

On Luke xiii. 6, see *Wetstein*.

Συκομωραια, or **Συκομορεα**, ας, ἡ.

A sycamore-tree. occ Luke xix. 4. The word is derived from the masc. Συκομωρος or Συκομορος the same, which signifies a species of trees "called the *Egyptian fig-tree*—and is composed of συκος *a fig-tree*, and μωρος *a mulberry-tree*. It partakes of the nature of each of these trees; of the *mulberry*-tree in it's leaves, and of the *fig*-tree in it's fruit, which is pretty like a fig in it's shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. It's taste is pretty much like a wild *fig*." *Calmet*.

Συκον, ου, το, from συκη.

A fig, a fruit of the fig-tree. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam iii. 12.

Συκοφαντεω, ω, from συκοφαντης.

I. Properly, *To inform against those who exported figs*, from the N. συκοφαντης, which strictly denotes *such an informer*, from συκον *a fig*, and φαινω *to shew, declare*; * "for amongst the primitive *Athenians*, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of *Attica*; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all *busy informers* have ever since been branded with the name of † *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false* or *frivolous accusation*, or *to oppress him*, especially *under pretense of law*. occ. Luke iii. 14.

III. With an accusative of the thing, and a genitive of the person, Τινος τι συκοφαντησαι, *To take any thing from any one by false* or *frivolous accusation, to extort*, especially *under pretense of law*. occ. Luke xix. 8. See *Doddridge*'s Note, and comp. the LXX of Ps. lxxii. 4. cxix. 134, and Eccles. v. 8. See *Campbell*'s Prelim. Dissert p. 610, &c.

In the LXX this V. generally answers to the Heb עשק *to oppress*. See Eccles. iv. 1. So the N. Συκοφαντης to עשק *an oppressor*, Ps. lxxii. 4, and Συκοφαντια to עשק *oppression*, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

Συλαγωγεω, ω, from συλον *a prey*, and αγω *to carry away*

With an Accus. "*To make a prey of.*" occ. Col. ii 8. where the word συλαγωγων properly signifies. *one who carries any thing off as spoil.*—Here not the goods of the Colossians but their persons are said to be carried off as spoil." *Macknight*.

Συλαω, or **Συλεω**, ω, from συλη *a prey, spoil*, which from the Heb. שלל or שולל the same.

To spoil, rob, plunder. occ. 2 Cor. xi. 8.

Συλλαλεω, ω, from συν *with*, and λαλεω *to talk, speak.*

* *Potter*'s Antiquities of Greece, book i. ch. 21, at the end.

† "*Suidas, Aristoph.* Schol. *Plut. Equit.* &c."

To

To talk or *speak with*. Mat. xvii. 3. Mark ix. 4, & al.

Συλλαμβανω, from συν intens. or *together with*, and λαμβανω *to take, receive*.

I. With an accusative, *To take, seize, apprehend*, as a criminal, Mat. xxvi. 55. Mark xiv. 48. & al. The Greek writers apply it in the same sense. See *Wetstein* on Mat.

II. *To take, catch*, as fishes. occ. Luke v. 9; where *Kypke* cites the same phrase from *Euripides*, Orest. lin. 1346.—ουχι ΣΥΛΛΑΙΨΕΣΘ' ΑΓΡΑΝ; will ye not *make a capture?*"

III. *To conceive*, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36.

IV. Συλλαμβανομαι, Mid. with a dative. *To help, assist*, q. d *to take* a burden, or the like, *together with*. So the Etymologist says it is spoken properly of those who *carry a burden*, and are *assisted by* each other. occ. Luke v. 7. Phil. iv. 3. See *Wetstein* on Luke i. 24, 31.

Συλλεγω, from συν *together*, and λεγω *to gather*.

To gather together, to collect, gather. See Mat. vii. 16. xiii. 28, 29, 30.

Συλληζω, from συν intens. or *together with*, and obsol. ληζω *to take*.

To take, conceive. An obsolete V. whence in the N. T. we have perf. particip. act. Attic. fem. συνειληφυια; 2 aor. συνελαβον, infin συλλαβειν, particip. συλλαβων; mid. συλλαβομενος; 1 fut. mid. συλλημψομαι; 1 aor. pass infin. συλληφθηναι, particip. masc sing. accus. συλληφθεντα. See under Συλλαμβανω.

Συλλογιζομαι, from συν *together*, and λογος *a reason*.

To reason, discourse, q. d. *to lay reasons together*. occ. Luke xx. 5. So *Plutarch*, Pomp. p. 651. C. ΠΡΟΣ 'ΕΑΥΤΟΝ ΣΤΑΛΟΓΙΖΟΜΕΝΟΣ το μεγεθος της τολμημαλος *Reasoning with himself* concerning the greatness of the enterprize." See more in *Wetstein*.

Συλλυπεομαι, ημαι, from συν intens. and λυπεομαι *to be grieved*.

To be greatly grieved. occ. Mark iii. 5.

Συμβαινω, from συν *together*, and βαινω *to come*.

I. *To come together, to meet*.

II. *To happen, befal*, either absolutely, as Luke xxiv. 14. Acts xxi. 35; or with a dative following, Mark x. 32. Acts iii. 10. & al.

Raphelius on Acts xxi. 35, remarks that *Polybius* often uses the similar pleonastical expression ΣΥΝΕΒΗ ΓΕΝΕΣΘΑΙ for εγενετο.

Συμβαλλω, from συν *together*, or *together with*, and βαλλω *to cast*.

I. With an accusative, Properly, *To cast or throw together*.

II. *To conjecture, to understand* or *apprehend by conjecture*, or *by laying together* various circumstances, conjicere, conjectura assequi. occ. Luke ii. 19; on which text *Alberti* has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also *Elsner* and *Wetstein*, the former of whom explains it somewhat differently from *Alberti*, *Fully to attain to the meaning of*, "mentem (verborum scil.) probè assequi," and is therefore censured by *Campbell*, whom see, as also *Kypke*.

III. With a dative following, *To come to, come up with*. occ. Acts xx. 14. *Arrian*, *Appian*, and *Josephus*, use the V. in this sense. See *Wetstein* and *Kypke*.

IV. With a dative, *To encounter, engage with*, in war; thus *Polybius* in *Elsner*, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, *To engage in battle with the enemy*; and *Josephus*, De Bel. lib. i. cap. 9, § 4. ΣΥΝΕΒΑΛΛΕ ΤΟΙΣ λοιποις ΛΙΠΥΠΙΟΙΣ ΕΙΣ ΜΑΧΗΝ; so Ant. lib. vi. cap. 7, § 2. *Herodotus* also uses συμβαλλειν with a dative in the same sense. occ. Luke xiv. 31, where see *Wetstein* and *Kypke*.

V. With a dative, *To confer with controversially*. occ. Acts xvii. 18; where *Kypke* shews that in the Greek writers it is used for *conferring* or *conversing with*, and particularly applied to *familiar conferences with philosophers*: but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast.

VI. With a dative of the person, and an accusative of the thing, Συμβαλλομαι, Mid. *To contribute, confer*, conferre, conducere, in the sense of *helping, assisting, profiting*. occ. Acts xviii. 27. So *Arrian*, Epictet. lib. iii. cap. 22, cited by *Raphelius*, ΠΛΕΙΟΝΑ ΤΗι ΚΟΙΝΩΝΙΑι ΣΥΝΕΒΑΛΕΤΟ, *hath contributed more to the community*,

nity, or *more profited it*." See also *in*.

th προς and an accusative, *To consult together*. occ. Acts iv. 15, where pression is elliptical, for συνεδα- ος αλληλους ΒΟΥΛΑΣ conferebant se *consilia*, literally, *they conferred* els *among themselves*. So *Euripides*, ss. lin. 700. ΠΡΟΣ ΑΥΤΟΝ ΣΥΜ- ΙΝ ΒΟΥΛΕΥΜΑΤΑ. See *Bos* under Βουλη, *Wolfius* and *Kypke*.

λευω, from συν *together with*, and ευω *to reign*.

gn *together with*. occ. 1 Cor. iv. 8. . ii. 12.

ζω, from συν *together*, and βιβαζω e *to come* or *go*.

se *to come* or *go together*. Hence nite, *join, connect, compact, knit* r. occ. Eph. iv. 16. Col. ii. 19. . ver. 2. where *Wetstein* cites some best Greek writers using it for *caus- agree, making friends*, or the like. *prove, evince, by laying arguments* r. *Sextus Empir.* and *Aristotle*, y *Wetstein* on 1 Cor. ii. 16, use it sense. occ. Acts ix. 22, where s it particularly refers to St. Paul's r of preaching to the Jews *by lay- d comparing together* the testimo the O. T. to Jesus' being the Christ. . Acts xvii. 2, 3. xviii. 28. xxvi. 22. ii. 13, and see *Wolfius* on Acts ix. 22. *njecture, collect, conclude from lay- umstances together*; so *Chrysostom*, ζομενοι *conjecturing*: Or rather, *To t, agree together*. The learned *De* as observed that in the Greek wri- s not only used transitively, but also sitively; thus *Plato*, De Repub. vi. BIBAZOMEN δικαιοσυνης περι ρροσυνες, We *agreed* concerning and sobriety." occ. Acts xvi. 10. *ch, instruct*. occ. 1 Cor. ii. 16. So *ius* explains συμβιβασθεντες by δι- ντες, *taught* and συμβιβασις by δι- *a teaching*. The LXX have con- used the word in this view for the הורה *to teach*, השכיל בינה *to cause erstand wisdom*, הודיע *to cause to inform*, and for הבין *to cause to un- d*, for which last word they apply xl. 14. (comp. ver. 13.) to which e 1 Cor ii. 16, refers.

icer, Thesaur. on this word.

Συμβαλευω, from συν intens. or *together*, and βαλευω *to consult*.

I. With a dative following, *To counsel, give counsel* or *advice to*, or rather *to counsel* or *exhort earnestly*. occ. John xviii. 14. Rev. iii. 18.

II. Συμβαλευομαι, Mid. *To consult* or *take counsel together*. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23.

Συμβαλιον, ου, το, from συν *together*, and βαλη *counsel*, or *a council*.

I. *Joint counsel, counsel* or *consultation together*. Hence the phrases συμβαλιον λαβειν, *to take counsel, consult together* occ. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and συμβαλιον ποιειν, *to hold a consultation*. occ. Mark iii. 6. xv. 1.

II. *A council, an assembly of counsellors*. occ. Acts xxv. 12, where see *Doddridge*'s Note.

Συμβαλος, ου, ὁ, from συν *together*, and βαλη *counsel*.

A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, Συμβαλος αυτῳ answers to the Heb. אישׁ יועצו, *the man of his counsel*.

Συμμαθητης, ου, ὁ, from συν *together with*, and μαθητης *a disciple*.

A fellow-disciple. occ. John xi. 16.

Συμμαρτυρεω, ω, from συν *together*, and μαρτυρεω *to witness*.

To bear witness also, together, or *at the same time*, either absolutely, occ. Rom. ii. 15: or governing, like the simple V. μαρτυρεω, a dative of the person to whom the witness is borne. (Comp. Συμβαλλω I. Συμφερω II.) Thus it is plainly used Rom. ix. 1, ΣΥΜΜΑΡΤΥΡΟΥΣΗΣ ΜΟΙ της συνειδησεως μου, Eng. Transl. *My conscience* also bearing ME. (i. e. TO ME) witness.—And in the same sense the V. followed by a dative case seems to be used in that famous text Rom. viii. 16, which is the only * remaining place of the N. T. where it occurs; Αυτο το πνευμα ΣΥΜΜΑΡΤΥΡΕΙ ΤΩι ΠΝΕΥΜΑΤΙ ημων. *The Spirit itself* bears witness at the same time (namely, that we

* For as to Rev. xxii. 18, which in the first edition I had produced as a third example of this sense of the V. I have since found from the authority of MSS, that the true reading in that text is not Συμμαρτυρουμαι, but μαρτυρω εγω, which is accordingly by *Griesbach* received into the text. See also *Wetstein* Var. Lect. and *Bowyer*'s preface to Conject. p. 8. The *Vienna* MS, published by *Alter*, reads μαρτυρομαι without εγω.

cry Abba, Father, ver. 15.) TO our Spirit, *that we are the Children of God*; not by any *direct impression,* or *immediate testimony* communicated to the soul, but, as the Apostle speaks ver. 14, by *leading* us in our lives and conversation, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of *filial love* to God or, as he elsewhere Rom. v. 5, expresses himself, by THE LOVE OF GOD *shed abroad in our hearts through the Holy Spirit given unto us.* Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16, but see *Macknight* on Rom viii. 16.

Συμμερίζομαι, from *συν together with,* and *μεριζω to divide.*
With a dative, *To be a partaker together with, to partake* or *share together with.* occ. 1 Cor. ix. 13.

Συμμετοχος, ε, ὁ, ἡ, και το—ον, from *συν together with,* and *μετοχος a partaker.*
Partaking or *a partaker together with others, a joint- or fellow-partaker.* occ. Eph. iii. 6. v. 7.

Συμμιμητης, ε, ὁ, from *συν together with,* and *μιμητης an imitator.*
An imitator together with others, a joint-imitator. occ. Phil. iii. 17.

Συμμορφος, ε, ὁ, ἡ, και το—ον, from *συν together with,* and *μορφη form.*
Conform, conformable. It is construed with a genitive, occ. Rom. viii. 29.—with a dative, occ. Phil. iii. 21.

Συμμορφοω, ω, from *συμμορφος.*
With a dative, *To conform to.* occ. Phil. iii. 10.

Συμπαθεω, ω, from *συν together with,* and *επαθον,* 2 aor. of obsol. *παθω to suffer.*
With a dative, *To sympathize with, compassionate, have compassion upon.* occ. Heb. iv. 15. x. 34. So *Isocrates* in *Wetstein,* ΑΤΥΧΙΑΙΣ ΣΥΜΠΑΘΕΙΝ, *to compassionate misfortunes.*

Συμπαθης, εος, ες, ὁ, ἡ, from *συμπαθεω.*
Compassionate, sympathizing, fellow-feeling, i. e. *having a fellow-feeling of joy as well as of sorrow.* occ. 1 Pet. iii. 8. See *Raphelius* and *Wolfius.*

Συμπαραγινομαι, from *συν together,* or *together with,* and *παραγινομαι to come, arrive, be present.*
I. *To come together, be present.* occ. Luke xxiii 48.
II. With a dative following, *To be present with, stand by.* occ. 2 Tim. iv. 16. It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends *attended* him in court to countenance and assist him. This was called in Latin adesse, *ro,* and in Greek *παρειναι, συμπαρειναι παραγινεσθαι,* and as here *συμπαραγινεσθαι.* See *Elsner.*

Συμπαρακαλεομαι, ουμαι, from *συν together,* and *παρακαλεομαι to be comforted.*
To be comforted together occ. Rom. i. 12.

Συμπαραλαμβανω, from *συν together,* and *παραλαμβανω, to take with* one.
To take together with one occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1.

Συμπαραμενω, from *συν with,* and *παραμενω to remain.*
To remain or *continue with.* occ. Phil. i. 25.

Συμπαρειμι, from *συν with,* and *παρειμι to be present.*
With a dative, *To be present with.* occ. Acts xxv. 24.

Συμπασχω, from *συν together with,* and *πασχω to suffer.*
To suffer together with. occ. Rom. viii. 17. 1 Cor. xii. 26.

Συμπεμπω, from *συν together with,* and *πεμπω to send.*
With the preposition *μετα,* or a dative following, *To send together with.* occ. 2 Cor. viii. 18, 22.

Συμπεριλαμβανω, from *συν together, at the same time,* and *περιλαμβανω to embrace* (thus often used by *Xenophon,* see *Wetstein*), which from *περι about,* and *λαμβανω to take.*
To embrace at the same time. occ. Acts xx. 10.

Συμπεριλημβω, from *συν, περι,* and obsol. *λημβω to take.*
An obsolete V. whence in the N. T. we have 2 aor. particip. *συμπεριλαβων.* See under Συμπεριλαμβανω.

Συμπινω, or **Συμπιω,** from *συν together with,* and *πινω* or *πιω to drink.*
With a dative following, *To drink with.* occ. Acts x. 41.

Συμπληροω, ω, from *συν* intens. and *πληροω to fill, fulfil.*
I. *To fill full.* Hence Συμπληρουμαι, ουμαι, Pass. *To be filled full,* as with water. occ. Luke viii. 23, *συνεπληρουτο they,* i. e. the vessels in which they sailed, *were filled* (with water.) So *Kypke* cites *Demosthenes* applying the V. *γεμιζεσθαι being laden* to

τας

τῆς πλεονίας the persons sailing, meaning however *their ships*. Comp. Mark iv. 37.

II. Συμπληροῦμαι, *ῶμαι*, Pass. Of time, *To be fulfilled*, or *completed*. occ. Luke ix. 51.

III. *To be fully come*. Acts ii. 1 Comp. John vii. 8, and see *Doddridge*'s Note *(b)* on Acts ii. 1; where *Kypke* cites from *Josephus*, Ant. lib. vi. cap. 5. p. 175. [cap. 4. § 1. edit. *Hudson*] concerning Samuel to whom God had promised, that at a stated time he would send a certain Benjamite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΛΗΡΩΘΕΝΤΟΣ δ' *αὐτοῦ*, but when it *was arrived* or *fully* come, he went down, and was going to supper."

Συμπνίγω, from *συν* intens. or *together*, and *πνίγω to choak, suffocate*.

I. *To choak, suffocate*, as a seed or plant. Comp. Ἀποπνίγω. occ. Mark iv. 7. Hence applied to the word of God. occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it, occ. Luke viii. 14.

II. *To throng, suffocate*, as it were, *by thronging*. occ. Luke viii. 42.

Συμπολίτης, *ου*, *ὁ*, from *συν together with*, and *πολίτης a citizen*.

A fellow citizen. occ. Eph. ii. 19, where see *Wolfius* and *Wetstein*.

Συμπορεύομαι, from *συν together*, or *together with*, and *πορεύομαι to go*, or *come*.

I. Absolutely, *To come together, assemble*. occ. Mark x. 1.

II. With a dative following, *To go together with, accompany*. occ. Luke vii. 11. xiv. 25. xxiv. 15.

Συμπόσιον, *ου*, *τὸ*, from *συν together*, and *πόσις a drinking*, which see.

I. Properly, *A drinking together*; hence *a feast*. Thus it is used not only in the profane writers, but also by the LXX, Esth. vii. 7, for the Heb. משתה, which in like manner denotes *a drinking, compotation*, and thence *a feast*, from the V. שתה *to drink*.

II. *A company of persons eating together*. occ. Mark vi. 39, where *συμποσια* is repeated in a *distributive* sense, after the *Hebrew* manner. A classical Greek writer for *συμποσια, συμποσια*, would have said *κατὰ συμποσια*.

Συμπρεσβύτερος, *ου*, *ὁ*, from *συν together with*, and Πρεσβύτερος *an Elder*.

A Fellow-Elder, or *Presbyter*. occ. 1 Pet. v. 1.

Συμφαγεῖν, from *συν together with*, and *φαγεῖν to eat*.

With a dative following, *To eat with*. occ. Acts x. 41. xi. 3.

Συμφέρω, from *συν together*, and *φέρω to bring*.

I. Properly, *To bring together*. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19, and Συνανέγκω.

II. Absolutely, or with a dative following. *To be profitable, advantageous, to*, q. d. *to conduce*, or *bring together for (the benefit of) another*, conduco, confero. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10, or impersonally, *συμφέρει it is advantageous*, or &c. Mat. v. 29. xix. 10; whence the particip. neut. Συμφέρον, *του*, used as a N. *Advantage, profit, benefit*. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. See *Wetstein* on 1 Cor. x. 33.

Συμφημί, from *συν together with*, and *φημί to speak*.

With a dative following, *To assent, consent to*, q. d. *to speak any thing together with*. occ. Rom. vii. 16.

Συμφυλέτης, *ου*, *ὁ*, from *συν together with*, and *φυλέτης one of the same tribe*, which from *φυλή a tribe*.

Properly, *One who is of the same tribe with another person*, hence, *One of the same country* or *state, a countryman*, or *fellow-citizen*. occ. 1 Thess. ii. 14. *Isocrates*, cited by *Wetstein*, uses the same word.

Συμφύομαι, from *συν together*, and *φύομαι to spring up*, which see under Φύω.

To spring up together, or rather *to spring up* or *grow thick* or *close together*. So *Virgil*, Æn. ix. lin. 382, has densi sentes. See *Wetstein* and *Wolfius*. occ. Luke viii. 7.

Συμφύτος, *ου*, *ὁ*, *ἡ*, from *συν together*, and *φυτὸς planted*, which see under Ἔμφυτος.

Planted together, or else *growing together, coalescing*, as the V. *συμφυναι* is used by *M. Antoninus*, and the participle *συμπεφυκότες* by *Lucian*, whom see in *Wolfius* and *Wetstein*. occ. Rom. vi. 5.

Συμφωνέω, *ῶ*, from *συν together*, or *together with*, and *φωνέω to speak*.

I. Properly, *To speak a thing together with another*; so used absolutely, *To agree, concur in speaking* or *asking*. occ. Mat. xviii. 19.

II. With a dative following, *To agree, accord with in speaking* or *declaring*. occ. Acts xv. 15.

III. With a dative, or the preposition μετα following, *To agree with in bargaining.* occ. Mat. xx. 2, 13.

IV. *To agree together.* occ. Acts v. 9, Τι ὁτι συνεφωνηθη ὑμιν—; *How is it that* it has been agreed *by you?*

V. With a dative, *To agree, suit.* occ. Luke v. 36. *Raphelius* on 2 Cor. vi. 15, cites from *Arrian*, Χυτρα και πετρα ου ΣΥΜΦΩΝΕΙ, An earthen pot and a stone do not *agree.*"

Συμφωνησις, ιος, att. εως, ἡ, from συμφωνεω. *Agreement, concord.* occ. 2 Cor. vi. 15.

Συμφωνια, ας, ἡ, from συν *together,* and φωνη *a sound, voice.*

Agreement or *harmony of sounds, a concert of musick.* occ. Luke xv. 25. Hence Eng. *symphony.*

Συμφωνος, ου ὁ, ἡ, και το—ον, from συν *together,* and φωνς *a sound, voice.*

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. Συμφωνον, ου, το, used as a N. *Agreement, consent.* occ. 1 Cor. vii. 5.

Συμψηφιζω, from συν *together,* and ψηφιζω *to calculate.*

To calculate or *compute together, to cast up.* occ. Acts xix. 19.

Συμψυχος, ου, ὁ, ἡ from συν *together,* and ψυχη *a soul.*

Joined together in soul or *sentiment, unanimous.* occ. Phil. ii. 2.

ΣΥΝ, A Preposition, derived perhaps from Heb. שׂום *to place in order.*

I. Governing a dative,

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38, & al. freq.

2. *With, at the house of,* apud. Luke i. 56, Συν αυτη, *With her, at her house;* so the Latins say apud illam, and the French chez elle.

3. *With, besides.* Luke xxiv. 21.

4. Συν τινι ειναι, *To be on one's side, to take his part,* cum aliquo esse. occ Acts xiv. 4. Thus *Xenophon,* Cyropæd. lib. vii. p. 423. edit. *Hutchinson,* 8vo. Τως μεν ουν Θεους οιεσθαι χρη ΣΥΝ ΗΜΙΝ ΕΣΕΣΘΑΙ We ought to think, therefore, that the Gods *will be on our side,* nobiscum futuros." *Hutchinson.*

II. In composition, Συν, ευφωνιας gratiâ, for the sake of a more *agreeable sound,* drops it's final ν before ζ, and before σ followed by a consonant, as in συζηλεω, συσελλω, &c.—before γ, κ, χ, it changes the final ν into γ. as in συγγενης, συγκαλεω, συγχαιρω;—before λ into λ. as in συλλαλεω;—before ζ, μ, π, φ, and ψ, (i. e πς into μ, as in συμβαινω, συμμορφος, συμπαθεω, συμφερω. συμψυχος;—before σ followed by a vowel, into σ. as in συσσημος;—before ρ into ρ as in συρραπτειν, *to sew together,* Ezek. xiii. 18, in LXX. But in verbs the ν is restored before the augment, as in συνεζηλωσι from συζηλεω, συνεκαλεσαν from συκαλεω, &c. &c.

Συν in composition denotes,

1. Most generally, *society, concomitancy, fellowship;* of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: But it seems proper to observe, that when words compounded with συν govern an accusative, the preposition denotes *together,* as Mark xv. 16, Συκαλουσιν ὁλην την σπειραν, *They call* together *the whole band;* but when such verbs govern a dative, συν generally signifies *with, together with,* as Luke i. 58, Συνεχαιρον αυτη, *They rejoiced with* or *together with her:* But this latter observation does not always hold, as may be seen under συναθλεω, συσκοινωνεω, συζευγνυω, συμμαρτυρεω. συμφερω.

2. Intenseness, as in συκαλυπτω *to cover closely,* συλλαμβανω *to seize, take by force* or *violence.* It may not be improper just to mention that the Latin preposition cum or con, which answers to the Greek συν, has very often this *emphatic* import in compounded words of that language.

Συναγω, from συν *together,* and αγω *to bring.*

I. *To bring together, to gather together,* as men, Mat. ii. 4. xxvi. 3. xxviii. 12. Rev. xvi. 14. & al.—or other things, Mat. iii. 12. vi. 26. xiii. 47.

Συναγειν εις ἑν, *To gather together into a concordant body,* as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in *Wetstein* and *Kypke.*

II. *To take in,* or *receive with hospitality and kindness.* occ. Mat xxv. 35, 43.

The LXX use the word in the same view, Jud. xix. 15, 18, for the Heb. אסף *to gather.*

Συναγωγη, ης, ἡ, from συνηγαγον, 2 aor. of συναγω *to gather together.*

I. *A publick* or *large assembly of men,* or *the place*

place where men publickly assemble. See Mat. vi. 2, where it seems to include *publick assemblies*, or *places of publick concourse, civil* as well as *religious.* In John vi. 59, Εν συναγωγῃ does not signify *in the synagogue*, or place of religious worship, but *in a meeting* or *company of people.* See ver. 25. *In the synagogue* would have been εν τῃ συναγωγῃ: especially as they had but *one* synagogue in Capernaum." *Markland* in *Bowyer's* Conject. where see more.

II. And most generally, *A synagogue, a building where the Jews met for the purposes of publick prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these *synagogues* greatly resembled that in our parish churches; and for more particular information concerning them I with pleasure refer the reader to the large and accurate account *Prideaux* has given in his *Connection*, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp, also *Lardner's* Credibility of Gospel Hist. book i. ch. 9. § 6.

Our Blessed Lord in vision, Rev. ii. 9. iii. 9, has been supposed to call the *unbelieving Jews of Asia Minor the synagogue of Satan*, not only as they joined with him in *opposing* the progress of the gospel, and in *accusing* and *persecuting* the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very *worship* itself was now, after they had rejected Christ, an affront and *opposition* to the will of God. See the learned *Daubuz* on Rev. ii. 9. But comp. under Ιουδαιος.

Josephus, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses Συναγωγη for *a Jewish synagogue.*

III. It seems to be once used for *a place of Christian worship*, Jam. ii. 2. See *Wolfius* and *Vitringa*, De Synag. Vet. Lib. I. Pars i. cap. 9. p. 192, and Pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held *courts of judicature* in their synagogues, (see *Vitringa*, De Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19. xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for publick worship, called here (Jam. ii 2.) *your synagogue.* For that the Apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place of the synagogue." *(Macknight.)* And it is plain from ver. 4, that *judges* and *judicial causes* were here the subjects of the Apostle's thoughts.

Συναγωνιζομαι, from συν *together*, and αγωνιζομαι *to strive.*

With a dative, *To strive together with, to join one's utmost strength to that of another, to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see *Doddridge*, *Elsner*, and *Wetstein.*

Συναθλεω, ω, from συν *together*, or *together with*, and αθλεω *to strive.*

I. With a dative of the thing following, *To strive together for*, occ. Phil. i. 27.

II. With a dative of the person following, *To strive* or *labour together with.* occ. Phil. iv. 3.

Συναθροιζω, from συν *together*, and αθροιζω *to gather*, which see under Επαθροιζω.

To gather, assemble together. occ. Luke xxiv. 33. Acts xii. 12. xix. 25.

Συναιρω, from συν *together with*, and αιρω *to take.*

Properly, *To take* or *take up together with.* Hence in the N. T. Συναιρειν λογον μετα, *To take an account with.* I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase χρεμασθαι εν, which see), rationes conferre. occ. Mat. xviii. 23, 24. xxv. 19.

Συναιχμαλωτος, ου, ὁ, ἡ, from συν *together with*, and αιχμαλωτος *a prisoner*, which see,

A prisoner with another, a fellow-prisoner. occ. Rom. xvi. 7. Col. iv. 10. Philem. ver. 23.

Συνακολουθεω, ω, from συν *together*, and ακολουθεω *to follow.*

With a dative, *To follow, accompany.* occ. Mark v. 37. Luke xxiii. 49.

Συναλιζω, from συν *together*, and ἁλιζω *to collect, gather* (used by *Herodotus*, lib. i. cap. 63, and lib. v. cap. 15), which either

from ἁλις *abundantly, in great numbers* (*Homer*, Il. ii. lin. 90, & al.), or from ἀλιη *an assembly* (in *Herodotus*, lib. i. cap. 125 and these from Heb. אל or אלי *to, unto*, denoting *accession*, or *addition*.

To gather together, assemble. Thus the V. active is used in *Herodotus* lib. . cap. 125, and 126. Hence Συναλιζομαι, pass. *To be assembled, met, gathered together with.* Particip. Συναλιζομενος, *Meeting with them*, "conveniens cum illis, congregans se cum illis, *Wetstein*. *Herodotus* applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. Or if we consider Συναλιζομενος in Acts as a particip. mid. it may be rendered *assembling* or *gathering* them *together* αυλης being understood occ Acts i 4. Comp ver. 6 and see *Raphelius*, *Alberti*, *Wolfius*, *Wetstein*, and *Kypke* on ver. 4, and *Suicer* Thesaur in Συναλιζω.

Συναναβαινω, from συν *together with*, and αναβαινω *to go up.*

With a dative, *To go up with.* occ. Mark xv. 41. Acts xiii. 31.

Συνανακειμαι, from συν *together with*, and ανακειμαι *to recline*, as at meat.

With a dative, *To recline* or (speaking agreeably to our custom) *to sit, together with at meat.* Mat. ix. 10. Mark ii. 15, & al. freq.

Συναναμιγνυμι, from συν *together with*, and αναμιγνυμι *to mix, commix*, which from ανα emphatic, and μιγνυμι *to mix.*

To mix together or *together with.* Hence Συναναμιγνυμαι, pass. with a dative following, *To be mixed with*, i. e. *to mix in company with, to associate, converse*, or *keep company with.* occ. 1 Cor. v. 9, 11. 2 Thes iii. 14.

Συναναπαυομαι, from συν *together with*, and αναπαυομαι *to be refreshed.*

With a dative, *To be refreshed together with.* occ Rom. xv. 32.

Συνανταω, ω, from συν *with*, and ανταω *to meet.*

I. With a dative, *To meet with, meet.* Luke ix. 37, & al.

II. With a dative, *To happen to, befal.* occ. Acts xx. 22.

Συναντησις, ιος, att. εως, ἡ, from συνανταω. *A meeting.* occ. Mat. viii. 34, Εις συναντησιν τω Ιησυ, *To the meeting with Jesus*, i. e. *To meet Jesus*, In occursum Jesu.

Συναντιλαμβανομαι, from συν *together*, and αντιλαμβανομαι *to support, help*, which see.

With a dative, *To support* or *help together, to assist jointly*, "una sublevo, conjunctâ operâ juvo." *Mintert* and *Stockius*. occ. Luke x. 40. Rom viii. 26.

Συναπαγω, from συ *together*, and απαγω *to lead* or *carry away.*

I. *To lead* or *carry away together.* Hence Συναπαγομαι, pass. with a dative, *To be led*, or *carried away together with.* occ. Rom xii. 16; where *Wetstein* shews that the Greek writers use it in like manner with a dative, for being *carried* or *dragged away to prison with* another. Τοις ταπεινοις συναπαγομενοι. Led along with, or suffering yourselves to be led along, as it were, with *the poor, mean, and despised*; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. Jam. ii. 5, and see *Wolfius* and *Doddridge*. After all, it should be observed that *Chrysostom* explains the Apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εις την των ταπεινων ευτελειαν. *Condescending* to the poor fare of the mean."

II. Pass. *To be led* or *carried away*, in a mental sense. occ. Gal. ii. 13. 2 Pe. iii. 17.

Συναποθεινω, from συν *together with*, and obsol. αποθεινω, which see.

An obsolete V. whence in the N. T. we have 2 aor. συναπεθανον, infin. συναποθανειν. See under Αποθνησκω.

Συναποθνησκω, from συν *together with*, and αποθνησκω *to die.*

With a dative expressed or understood, *To die together with.* occ. Mark xiv 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See *Wetstein* on Mark.

Συναπολλυμι, or obsol Συναπολεω whence 2 aor. mid. συναπωλομην), from συν *together with*, and απολλυμι or απολεω *to destroy.*

To destroy together with. Hence 2 aor. mid. *To perish together with.* occ. Heb. xi. 31.

Συναποστελλω, from συν *together with*, and αποστελλω *to send.*

To send together with. occ. 2 Cor. xii. 18.

Συναρμολογεω, ω, from συν *together*, and αρμολογεω *to compact fitly* or *properly*, which from αρμος *a neat compages*, or *system*

system of many parts *adapted* to each other (from αρω *to adapt, fit*), and λελοσα perf. mid of λεσω *to collect*

To frame fitly together to compact harmoniously together occ. Eph. ii. 21. iv. 16. The V. ἁρμολοσεω is used in the *Anthologia*, ΗΡΜΟΛΟΓΗΣΕ ταφον. He *constructed* a *neat* sepulchre;" and ΑΡΜΟΛΟΓΟΥΜΕΝΗ ΟΙΚΟΔΟΜΗ is *a building neat y compact*. See *Scapula*'s Lexicon, and *Wetstein* on Eph.

Συναρπαζω, from συν intens. or *together with*. and ἁρπαζω *to take, seize*.

I. *To seize with force* or *violence*. occ. Luke viii. 29.

II. *To take* or *drag by force* or *violence*. occ. Acts vi. 12. xix. 29. So *Demosthenes* De Coronâ, Τινας δε ΣΥΝΗΡΠΑΣΑΝ. They *took* some *by force*." See *Elsner* and *Wolfius* on Acts xxvii. 15.

III. Συναρπαζομαι, Pass. *To be hurried away*, as a ship by the *violence* of the wind. occ Acts xxvii. 15. The Greek writers, cited by *Wetstein* on the text, apply this V. as also αναρπαζομαι and the simple ἁρπαζομαι, in the like view, to persons sailing; and *Kypke* cites from *Plutarch*, De Garrul. p. 507, A. ΝΕΩΣ μεν γαρ ΑΡΠΑΓΕΙΣΗΣ ὑπο πνευματος επιλαμβανονται—For *a ship seized* by the wind they confine—"

Συναυξανομαι, from συν *together*, and αυξανομαι *to grow*.

To grow together. occ Mat. xiii. 30.

Συνδεσμος, ε, ὁ, from συνδεω.

A bond, band, or *ligament*, *that binds things together*. In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see *Doddridge* and *Wetstein.*) Eph. iv. 3. Col. ii. 19. iii. 14. *Wetstein* on Col. ii. 19, cites *Galen* using it for *a tendon* or *ligament* of the bones.

Συνδεω, from συν *together*, or *together with*, and δεω *to bind*.

To bind together or *together with*. occ. Heb. xiii. 3.

Συνδοξαζω, from συν *together*, and δοξαζω *to glorify*.

To glorify together. occ Rom. viii. 17.

Συνδουλος, ε, ὁ, ἡ, from συν *together with*, and δουλος *a servant*.

A servant together with another, a fellow-servant. Mat. xviii. 28. Rev. xix. 10, & al. freq. *Aristophanes* uses this word. See *Wetstein* on Mat.

Συνδρεμω, from συν *together*, and obsol. δρεμω *to run*.

To run together. An obsolete V. whence in the N. T. we have 2 aor. συνεδραμον. occ Mark vi 33. Acts iii. 11

Συνδρομη, ης, ἡ, from συνδεδρομα perf. mid. of obsol. συνδρεμω *to run together*.

A running together, concourse. occ. Acts xxi. 30. So *Athenæus* in *Wetstein* (whom see), Τα οχλα ΣΤΝΔΡΟΜΗ.

Συνεγειρω, from συν *together*, and εγειρω *to raise*.

To raise together or *together with*. occ. Eph. ii. 6. Col ii. 12. iii. 1.

Συνεδριον, ε, το, from συνεδρος *a consessor*. or *assessor*, which from συν *together*, and ἑδρα *a seat*.

An assembly of counsellors or *judges*, or *the place where they assembled* (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of *The Great* * *Sanhedrin*, or *Council* of the Jewish nation, consisting of seventy or seventy-two men of the *Elders* of the People and of the Priests; whence it is called by St. Luke, ch. xxii. 66, Πρεσβυτεριον του λαου, The Elders *of the people;* Acts xxii. 5. Το Πρεσβυτεριον; and Acts v. 21, Γερουσιαν των Υιων Ισραηλ, the Senate *of the Children of Israel:* Which latter phrase in the LXX answers to the Heb. זקני בני ישראל, the Elders *of the children of Israel*, Exod. iv. 29; and this is exactly synonymous with זקני ישראל, the Elders *of Israel* (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by Γερουσια Ισραηλ, or Γερουσια των Υιων Ισραηλ. The Συνεδριον then or *Sanhedrin* of the Jews, mentioned in the N. T. is equivalent to the זקני ישראל, Elders *of Israel*, in the Old; and the learned † *Grotius* is of opinion, that this *great Council* took it's rise in *Egypt* and that seventy *Elders* of the Israelites were there appointed to manage and regulate

* This name *Sankedrin*, סנהדרין, is taken from the *Talmudical* Writers, who apply it not only to the *Great Council* of the Jews, but also to their *inferiour Courts of Justice*. The word is found likewise in the *Chaldee Targums*, and is no doubt a corruption of the Greek Συνεδριον. See *Castell*'s Lexicon under סנה, and *Raymund Martin*, Pugio Fidei, Part ii. cap. 4, § 4, בס and *Voisin*'s Notes.

† See his Note on Mat. v. 22, to which I refer the reader for further satisfaction.

the affairs of the people, so far as the *Egyptian* Kings permitted, in memory of the seventy Heads of *Jacob*'s family who first came into *Egypt* (see Gen. xlvii. 27. Exod. iii. 16. iv. 29.); that these seventy *Elders* were afterwards ordained by God to bear the burden of *judging* the people together with *Moses* (Num. xi. 14—17, comp. Exod. xviii. 18.); and that when no *Judge* was commissioned by immediate divine authority, as *Joshua, Gideon, Jephthah, &c.* were, recourse was to be had to this *supreme Council,* in causes of the greatest consequence and difficulty, Deut. xvii. 8—13*. He adds, that this *Court* was restored to it's ancient dignity by *Jehoshaphat*, 2 Chron xix. 8; was continued among the Jews, even during the *Babylonish captivity* (see History of *Susanna*, ver. 41, 50.); was invested with judicial authority by *Artaxerxes*, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from *Antiochus Epiphanes*, the supreme authority resided in this *Council* or *Senate*. See 1 Mac. xii. 6, where the High Priest *Jonathan* writes to the *Spartans* in the name of himself and the *Senate*, comp. ver. 35, and ch. xiv. 20.

And though † *Gabinius*, the Roman President of *Syria*, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at *Gazara, Amathus, Jericho*, and *Sephoris*, yet it seems to have recovered it's authority by ‡ *Julius Cæsar*'s reinstating the High Priest *Hyrcanus* in the sovereignty. And it is evident, from the account we have in the Gospels of our Saviour's last trial, and in the Acts, of the persecution of his Apostles, that the *Sanhedrin* retained a very considerable authority, and even in some cases, a power of judging in causes of life and death, subject however to the control of the Roman governours ‖. See Mat. v. 22. Acts vi. 8. &c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. *Josephus*, Ant. lib. xx. cap. viii. § 1. and Universal History, vol. x. p. 593, Note (P.) 8vo edit.

It is necessary to observe, that the learned writers last cited maintain § "that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the *Sanhedrin* was a new institution of a much later date." Their principal argument in support of this opinion is, that ¶ "we do not find one *word* of such an *high court* either in the times of *Joshua*, of the Judges, or of the Kings, nor even after the Babylonish captivity, till the time of the Maccabees." And true it is, that we do not find them mentioned by the name of *a Council*, or *Court of Justice*, before the æra just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6, and in *Josephus*, Ant. lib. xiii. cap. 5. § 8, is Γερουσια *the Assembly of Elders* (so 2 Mac. i. 10. iv. 44. xi. 27.); and we have already shewn that this name is equivalent to the Heb. זקנים *Elders*; and these זקנים are *often* mentioned, and that as concerned in affairs of the *greatest consequence*, under *Joshua*, the Judges, and the Kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Jud. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 K. viii. 3. xx. 7, 8. 2 K. xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferiour *Sanhedrins*, or *Courts of twenty-three men* (comp. under Κρισις V.), but could alone take cognisance in the first instance of the highest crimes, and alone inflict the punishment of *stoning*. This account is confirmed by Mat. v. 22, and illustrates that text.

Συνεδρια, τα, seems to refer to the *successive Sanhedrins* at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's pre-

* But see the passage, and Qu?

† See *Josephus*, Ant. lib. xiv. cap. 5. § 4. and De Bel lib. i. cap. 8. § 5. and *Prideaux*, Connect. pt. ii. book 7 An. 57. p. 455. 1st edit. 8vo.

‡ See *Josephus*, Ant. lib. xiv. cap. 8. § 5, and cap. 10. § 2. and De Bel. lib. i. cap. 10. § 3, and *Prideaux*, Connect. ut sup. An. 47. p. 484.

‖ See *Doddridge*'s Notes on Mat. xxvii. 2. John xix, 10, (and additional Note to 1st edit.) and on Acts vii. 58. ix. 1, and Bp. *Pearce*'s Note on John xvii. 31.

§ See Univ. Hist. vol. iii. p. 125, Note (R.) 8vo.

¶ See Univ. Hist. vol. iii. p. 418, Note (H.)

es were accordingly fulfilled, Acts 7. v. 27. vi. 12. xxii. 30.
lus often uses Συνεδριον for the *Grand* drin at Jerusalem, in which the Priest presided, Ant. lib. xiv. cap. 9. 4, and 5, where he is giving an nt of *Herod*'s (then a young man) summoned before that Court.
, or Συνειδω, from συν *together with*, ens and ειδεω or ειδω *to know*.
ow *together with another, to be con-*, *privy to*. occ. Acts v. 2.
δα, Perf Mid. with an accusative thing and a dative of the person. *conscious, to know any thing relative* self, or *to one's own behaviour, as* ired *with a rule* of action. occ. . iv. 4, Ουδεν γαρ εμαυτῳ συνοιδα, *not conscious to myself of any thing*. So *Libanius*, ΕΜΑΥΤΩι ΣΥΝΟΙΔΕΝ; and *Horace*, in Latin, onscire sibi. Κακον, φαυλον, or the are sometimes expressed, as by *Li-*, ΚΑΚΟΝ μεν ΕΜΑΥΤΩι ΣΥΝΕΙΟΥΔΕΝ; by *Heliodorus*, ΤΟ ΜΗΕΑΥΤΩι ΣΥΝΕΙΔΟΤΑ ΦΑΥΛΟΝ. ore in *Wetstein*.
be informed of, made acquainted occ. Acts xiv 6.
δων, Particip. 2 aor. *Considering*, or *considered*. occ. Acts xii. 12. The writers often apply it in this sense, y be seen in *Wetstein*.
ις, ιος, att. εως, ἡ, from συνειδεω. neral, *Conscience*.
nscience, or *mind itself considered as to* or *conscious of the actions* or *hts of the man*. John viii. 9. Rom. ix. 1. 2 Cor. iv. 2. v. 11.
conscience, or *mind considered as g a judgement on a man's own hts, words*, or *actions, according to rule*. Rom. xiii. 5. 2 Cor. i. 12. ii. 19. Hence the expressions, *a conscience*, Acts xxiii. 1. 1 Tim. 19. Heb. xiii. 18; *an undisturbed* σκοπον) *conscience*, Acts xxiv. 16; *a* i. e. *an erroneous*, or *not fully en-ed, conscience*, 1 Cor. viii. 7, 12; *a* on*science*, 1 Tim. iii. 9. 2 Tim. i. 3; *led conscience*, Tit. i. 15; comp. viii. 7; *an evil*, i. e. *an accusing*, *ence*, Heb. x. 22. On 1 Tim. iv. 2, der Καυτηριαζω.
sciousness. Heb. x. 2. 1 Cor. viii. 7, Τῃ συνειδησει του Ειδωλου, "*With consciousness of* some religious regard to *the Idol*." *Doddridge*. Comp. 1 Cor. x. 28, 29.

IV. *Consciousness, knowledge*. 1 Cor. x. 25, Δια την συνειδησιν, "*On account of your knowledge*, that an idol is nothing." Ver. 27. "*On account* of your knowledge that the earth is the Lord's." *Mr. Knight*, whom see.
This N. is once used by the LXX, Eccles. x. 20, for the Heb. מדע *thought*, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even *Josephus*, * *Philo Judæus, and* † *Eusebius* use the particip. perf. neut. συνειδος instead of it. *Michaelis*, however, Introduct. to N. T. vol. i. p. 433, edit. *Marsh*, produces from *Josephus*, Ant. lib. xvi. cap. 4, § 2, ΣΥΝΕΙΔΗΣΙΝ αἰσχωλεραν a guilty *conscience*;" and from *Philo*, Fragment. Ἡ του φαυλου ΣΥΝΕΙΔΗΣΙΣ *a consciousness* of evil." It occurs likewise in *Diodorus Sic.* Excerpt. *Vales.* p. 305, where Philip, king of Macedon, is said to have been disturbed δια ΤΗΝ ΣΥΝΕΙΔΗΣΙΝ της εις τον ευγενεσταλον υιον ασεβειας, by *the consciousness* of his unnatural treatment of a most noble-minded son;" and in *Herodian*, lib. vii. cap. 1, who also has the phrase Εκ της ΑΓΑΘΗΣ ΣΥΝΕΙΔΗΣΕΟΣ, lib. vi. cap. 9, edit. *Oxon.*

Συνειμι, from συν *together with*, and ειμι *to be*.
With a dative, *To be with*. occ. Luke ix. 18. Acts xxii. 11. But *Raphelius* observes on Luke ix. 18, that συνησαν may be interpreted *approached, came to*; and cites *Arrian* using the particip. fut. συνεσομενον with a dative in this sense. Comp. Col. i. 6, and Παρειμι III.

Συνειμι, from συν *together*, and ειμι *to come*. *To come together, assemble*. occ. Luke viii. 4.

Συνεισελευθω, from συν *together with*, and εισελευθω *to enter in*, which see.
With a dative, *To enter in together with*. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνεισηλθον. occ. John vi. 22. xviii. 15.

Συνεισερχομαι. See under Συνεισελευθω.

Συνεκδημος, ου, ὁ, ἡ, from συν *together with*,

* See *Wetstein* on John viii. 9.
† Hist. Eccles. p. 204, lin. 43, edit. *Reading*.

and

and εκδημος *one who is absent* or *hath travelled from his own people* or *country*. Comp. Εκδημεω.

A fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. viii. 19.

Συνεκλεκτος, η, ον, from συν *together*, or *together with*, and εκλεκτος *elected, chosen*.

Chosen or *elected together with*, namely, to the privileges and blessings of the Gospel. Comp. Εκλεγομαι III. and Εκλεκτος III. occ. 1 Pet. v. 13, where it is applied to the *Church* of Babylon in respect of other Churches.

Συνελαυνω, from συν *together*, and ελαυνω *to drive*.

To drive together, compel. See under Συνελαω.

Συνελαω, ω, from συν *together*, and obsol. ελαω *to drive*.

I. Properly. *To drive together, compel.*

II. *To persuade, urge earnestly.* occ Acts vii 26, Συνηλασεν αυτους εις ειρηνην, *he urged them to peace*; where *Wetstein* cites from *Plutarch*, Cæs. p. 728. A. ΣΤΝΕΛΑΤΝΟΜΕΝΟΣ ακων ΕΙΣ μαχην—*Compelled* against his will *to* fight."

Συνελευθω, from συν *together*, or *together with*, and obsol. ελευθω *to come*.

To come together or *together with*. An obsolete V. whence in the N.T. we have 2 aor (by syncope) συνηλθον, infin. συνελθειν, particip συνελθων, plu-perfect. mid. Attic συνεληλυθειν, particip. συνεληλυθως. See under Συνερχομαι.

Συνενεικω, from συν *together*, and obsol. ενεικω *to bring*.

To bring together. An obsolete V. whence in the N. T. we have 1 aor. particip. plur. masc. συνενεικαντες. occ. Acts xix. 19. Comp. Συμφερω.

Συνεπιμαρτυρεω, ω, from συν *together with*, or *at the same time*, and επιμαρτυρεω *to testify*, or *bear witness to*, which from επι *to*, and μαρτυρεω *to testify*.

To testify, bear witness together or *at the same time with*. occ. Heb. ii. 4 On which text *Wetstein* cites *Galen* using this decompounded verb. *Clement* also, 1 Cor. § 23, and 43, applies it in the same sense as the Apostle.

Συνεπομαι, from συν *with*, and επομαι *to follow, accompany*, which from επω *to follow, attend, be busy, employed about* (see *Homer*, Il. vi. lin. 321. Il. xv. lin. 555, and *Dammi* Lexicon, col. 691.), and this perhaps from Heb. עבר *to work, serve*, dropping the ר, which appears in οπαδος and οπηδος, *an attendant*.

With a dative, *To attend, accompany.* occ. Acts xx. 4.

Συνεργεω, ω, from συνεργος.

To work together, or construed with a dative, *together with, to co-operate with.* occ Mark xvi. 20. Rom. viii. 28, (where see *Wolfius* and *Wetstein.*) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see *Macknight*). Jam. ii. 22.

Συνεργος, ε, ὁ, ἡ, from συν *together with*, and εργον *a work*.

I. *A worker with another, a fellow-worker* or *-labourer*. Rom. xvi. 3. 9, 21, & al.

II *A joint helper* or *-promoter*, with a genitive, 2 Cor. i. 24; with a dative, 3 John ver 8.

Συνερχομαι, from συν *together with*, or *together*, and ερχομαι *to come*.

I. With a dative, *To come together with.* Luke xxiii. 55. John xi. 33.

II. With a dative, *To come together to, to assemble with.* Mark xiv. 53. Absolutely, *To come together, meet, assemble.* Mark iii. 20. Luke v. 15. John xviii. 20, & al. freq.

III. With a dative, *To keep company, converse intimately, with.* Acts i. 21.

IV. *To come, cohabit,* or *live together, as man and wife.* occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies *to have matrimonial commerce together,* is clearly proved by the passages produced by *Kypke, Elsner, Wetstein,* and *Scott.* Nevertheless *Kypke* agrees with those who in Mat. do not confine it to this sense, but understand it as including also *the nuptial feast,* and *the being solemnly brought to the husband's house.* For συνελθειν in ver. 18, answers to παρακαλεσαι ver. 20, and 24; and by Luke i. 26, 27, 56, at least *about three months,* which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also *Kypke* shews it is applied by the Greek authors, particularly by *Dionysius Halicarn.* and *Plutarch.* Comp. *Wolfius* and *Wetstein.* But in 1 Cor. vii. 5, six ancient, and two later MSS, for συνερχεσθε read ητε, which *Griesbach* has accordingly admitted into the text.

from *συν together with*, and *εσθιω*

with, with a dative. occ. Luke xv. or. v. 11.—with the preposition id a genitive, occ. Gal. ii. 12.

ος, att. *εως*, *ἡ*, from *συνιημι to understand.*

standing, knowledge. occ. Luke ii. Cor. i. 19. Eph. iii. 4. Col. i. 9. Tim. ii. 7.

faculty of the understanding or *in-* occ Mark xii. 33.

, ον, from *συνιημι to understand. tanding, intelligent, prudent.* occ. i. 25. Luke x. 21. Acts xiii. 7. . 19.

ω, ω, from *συν together with*, and *to think well*, which see.

nk well together with another, *to , agree.* occ. 1 Cor. vii. 12, 13.

d with a dative of the thing, *To to, approve of, be well pleased* cc. Luke xi. 48. Acts viii. 1.).

h a dative of the person, *To be eased with, to agree with*, and *take ccncy in.* occ. Rom. i. 32.

ομαι, ωμαι, from *συν together with, υχεομαι to feast*, especially *luxu-* which from *ευ εχειν, faring well*, n *ευ well*, and *οχη food*, which *χω to sustain.*

a dative, *To feast together with.* Pet. ii. 13. Jude ver. 12.

s, appealing to the *etymology* of *ευωχεομαι*, applied it to those who *luxuriously*, but *properly*, Ελεξε δε το ΕΤΩΧΕΙΣΘΑΙ εν τη Αθηναιων εσθιειν καλοιτο· το δε ΕΤ προσ- ᾳφη, επι τω ταυλα εσθιειν, ἀτινα ν ψυχην μηλε το σωμα λυποιη μηδε λα ειη Ωςε και το ΕΤΩΧΕΙΣΘΑΙ ΟΣΜΙΩΣ ΔΙΑΙΤΩΜΕΝΟΙΣ ανε- He said that the word *ευωχεισ-* the language of the *Athenians*, ed *eating*; and that the *ευ, well*, lded that men might eat these which hurt neither the soul nor ly, and which are easily met with: he attributed the term *ευωχεισθαι* se who *lived moderately* and *pro- Xenophon*, Memor. Socrat. lib. iii. . § 7.

ι, from *συν together*, and *εφιςημι upon, assault.*

To come upon or *assault together.* occ. Acts xvi. 22.

Συνεχω, from *συν* intens. and *εχω to have.*

I. *To hold, hold fast.* Luke xxii. 63.

II. *To straiten, confine*, as the *thronging* of the people did Christ. occ. Luke viii. 45. —as the Roman armies were to *straiten* Jerusalem. occ. Luke xix. 43.

III. Συνεχομαι, Pass. *To be in a mental strait, to be straitened* or *distressed in mind.* occ. Luke xii. 50. Phil. i. 23. Comp. Συνοχη.

IV. *To constrain, bind.* occ. 2 Cor. v. 14. "constringit, strictos tenet," *Scapula*, whom see. So the modern Greek version, *συσφιγγει.*

V. Συνεχειν τα ωτα, *To hold, stop the ears.* occ. Acts vii. 57. So *Plutarch* in *Wetstein*, ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ ΩΤΑ *ταις χερσιν, Holding his ears* with his hands."

VI. Συνεχομαι, Pass. *To be constrained, urged*, "*pressed*," English Translat. occ. Acts xviii. 5, where *Diodati*, era sospinto *dallo spirito*, was impelled *by the spirit*; so *Martin*'s French Translation, étant poussé *par l'esprit*; both evidently referring *τῳ πνευματι* to the *Holy Spirit.* See *Doddridge.* Comp. also *Whitby.* But observe, that five MSS, three of which ancient, for *πνευματι* here have *λογῳ* which *Griesbach* admits into the text; and the Vulg. renders the expression by instabat verbo, *was earnestly employed in (preaching) the word*, whence Bp. *Pearce* (whom see) collects that the true meaning of *συνειχετο* is, unà cum illis instabat vel implicabatur, *he together with them* (i. e. Silas and Timotheus lately arrived) *was earnestly employed.*

VII Συνεχομαι, Pass. *To be holden, detained*, or *afflicted with*, i. e. *To be sick of*, a distemper, detineri *morbo* occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in *Wetstein* on Mat. iv. 24.

VIII. Συνεχομαι, Pass. *To be seized with*, or rather, *To be under the influence of*, fear. occ. Luke viii. 37. So *Menander*, of the envious man, ΣΥΝΕΧΕΤΑΙ ΑΥ- ΠΑΙΣ *αιει.* He is always *possessed by sorrows.*" Edit. *Cleric.* p. 218, lin 147.

Συνηδομαι, from *συν with*, and *ἡδομαι to be pleased*, pass of *ἡδω to please, delight*, which see under Ἡδεως.

I. With a dative, In the Greek writers most commonly,

commonly, *To congratulate.* See *Elsner* and *Wetstein* on Rom.

II. With a dative, *To be pleased* or *delighted with, to delight in.* occ. Rom. vii. 22. *Elsner* has observed that *Euripides* uses it in this sense, *Medea*, lin. 136,

Ουδε ΣΥΝΗΔΟΜΑΙ, Γυναι,
ΑΛΓΕΣΙ δωματων ———
Nor, Madam, *with th' afflictions* of this house *Am I delighted.* ———

Συνηθεια, ας, ἡ, from συνηθης *accustomed*, which from συν *with*, and ηθος *a custom. A custom, a common custom.* occ. John xviii. 39. 1 Cor. xi. 16.

Συνηλικιωτης, ου, ὁ, from συν *together*, and ἡλικιωτης *one of the same age*, which from ἡλικια *age*,
One of the same age with another. occ. Gal. i. 14. *Diodorus Siculus*, cited by *Wetstein*, uses this word.

Συνθαπτω, from συν *together with*, and θαπτω *to bury.*
Joined with a dative, *To bury together with.* occ. Rom. vi. 4. Col. ii. 12.

Συνθλαω, ω, from συν intens. and θλαω *to break*, a word formed from the sound, like *crash*, &c. in English.
To break, break in pieces, confringo. occ. Mat. xxi. 41. Luke xx. 18.

Συνθλιβω, from συν intens. and θλιβω *to press.*
To press upon very much, to throng. occ Mark v. 24, 31.

Συνθρυπτω, from συν intens. and θρυπτω *to break to pieces, enervate*, which from Heb. פרץ *to tear in pieces.*
To break, enfeeble, weaken. occ. Acts xxi. 13, where Vulg. affligentes, i. e. says *Wetstein*, "*animi mei* robur frangentes, *cor meum* molle reddentes, *breaking the strength* of my mind, *making* my heart *feeble.*" So *Plutarch* uses καλακλαν, and συνλριβειν, την διανοιαν, and καλακλαν την ψυχην; and the Latins frangere and infringere animum (see *Elsner*); and *Plato* in *Wetstein* has τας ψυχας ΑΠΟΤΕΘΡΥΜΜΕΝΟΙ, Comp. *Kypke.*

Συνιεω. See Συνιημι III.

Συνιημι, from συν *together*, or *together with*, and ἱημι *to send*, or *put.*

I. Properly, *To send* or *put together.*

II. *To attend to, to mind*, q. d. *to put with*, or *to, one's mind.* Mat. xiii. 19. The V. is used in the like sense not only by the LXX, Ps. v. 1. xxviii. 5. xli. 1. l. 22; but also by *Homer*, Il. ii. lin. 26, Νυν δ' εμεθεν ΞΥΝΕΣ ωκα, But now *mind*, or *attend to*, me immediately;" so *Didymus's* Scholium, ακουσον, νοησον, *hearken, mind.* Comp. Schol. on Odyss. i. lin. 271. Hence

III. *To understand.* Mat xiii. 13, 14, & al. freq. Observe that συνιουσι in the former text is properly the 3d pers. plur. from συνιεω; and it is not unusual (as Stockius well observes) for verbs in μι to borrow forms from the correspondent verbs in αω, εω, and οω, preserving the reduplication in the present and imperfect. In 2 Cor. x. 12, three ancient Greek MSS, and three Latin ones, together with the printed Vulg. omit the words ου συνιασιν, which are also rejected by *Mill*, and marked by *Griesbach* (whom see) as probably to be omitted. But on this very difficult text comp. *Wolfius* and *Kypke.*

Συνιστανω, from συν *together with*, and ἱστανω *to set, place.*
Properly, *To place together with*, thence *to commend, recommend.* It is construed either absolutely or with a dative following. occ. 2 Cor. iii. 1. v. 12. x. 12. Comp. under Συνιστημι IV.

Συνιστημι, and Συνιστανω, ω, from συν *together with*, and ἱστημι or ἱστανω *to set, place.*

I. *To set* or *place together with*; hence in the perf. act. joined with a dative, *to stand together with*; whence the particip. perf. act. plur. masc. συνεστωτας, by contraction for συνεστατας, which, by the Ionic dialect, for συνεστηκοτας, or συνεστακοτας. occ. Luke ix. 32.

II. *To stand together, stand.* occ. 2 Pet. iii. 5, Eng. Translat. *And the earth* εξ ὑδατος και δι' ὑδατος συνεστωσα, standing *out of the water and in the water*, namely, at the * first formation, Gen. i. 6, and at the height of the flood, Gen. viii. 2, when things were reduced to the same circumstances as at the formation, *i. e.* when the inward and outward expansion had formed a solid shell of earth between two spheres of water; Δι' ων, *By which* waters thus situated, *the world which then was*, i. e. the earth with it's inhabitants (comp. Gen. vi. 13. 2 Pet. ii. 5.) *being overflowed with water*, απωλετο *was destroyed.*

* See *Pike's* Philosophia Sacra, p. 112, 113, and *Catcott's* Treatise on the Deluge, p. 48, 49, 1st edit. and p. 87, 88, 2d.

On

On the above passage of St. Peter observe that συνεστωσα is the particip. perf. fem. according to the Attic dialect, which, from ἑστηκα or ἑστακα, the perf. of ἱστημι, forms the particip. ἑστως, contract. for ἑσταως, and declines ἑστως thus: Sing. nom. ἑστως, ἱστωσα, ἑστως; Gen. ἑστωτος, ἱστωσης, ἑστωτος, &c. &c. Instances of this kind are very common in the Attic writers. Thus in *Isocrates*, Ad Demon. cap. 1, we have particip. perf. plur. fem accus. διεστωσας; cap. 2. sing. nom. καθεστωσα. Comp. Ενεστωσαν, 1 Cor. vii. 26.

III. *To consist, subsist.* occ. Col. i. 17. On which text *Kuphelius* cites a very remarkable passage from *Aristotle*, De Mundo, where the V. συνεστηκεν is applied in a like sense, as by the Apostle, to the *formation* and *preservation* of all things by God. Λοιπον δη περι της των ὁλων συνεκτικης αιτιας κεφαλαιωδες ειπεν. Αρχαιος μεν ων τις λογος και παλαιος εστι πασιν ανθρωποις, ὡς εκ Θεου τα παντα και δια Θεον ἡμιν ΣΥΝΕΣΤΗΚΕΝ· ιδεμια δε φυσις αυτη καθ' ἑαυτην αυταρκης, ερημωθεισα της εκ τουδε σωτηριας. It now remains that we speak briefly concerning that cause which preserves all things. There is then *a certain ancient tradition common to all mankind*, that all things *subsist* or *consist* from and by God; and that no kind of Being is self-sufficient, when alone, and destitute of his preserving aid." See also *Wolfius*.

IV. *To commend, recommend*, i. e. *make acceptable* or *illustrious*. occ. Rom. iii. 5. v. 8. 2 Cor. iv. 2. x. 18. xii. 11. So *Longinus*, De Sublim. sect. xxxiv. "But if *Demosthenes* had attempted to write a little oration about *Phryne* or *Athenogene*, ει μαλλον αν Ὑπερειδην ΣΥΝΕΣΤΗΣΕΝ, he would have *recommended* Hyperides still more." See *Wetstein* on Rom.

V. *To commend, recommend, commit to the care* or *kindness of* another. Rom. xvi. 1. *Plutarch* and *Aristides*, cited by *Wetstein*, apply it in the same sense.

VI. *To shew, prove, approve, manifest.* occ. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. *Wetstein* on Rom. iii. 5, shews it is used in this sense by *Demosthenes* and others of the Greek writers.

Συνοδευω, from συν *together with*, and ὁδευω *to journey*, which from ὁδος *a way*.

With a dative, *To journey* or *travel together with*. occ. Acts ix. 7.

Συνοδια, ας, ἡ, from συν *together*, and ὁδος *a way*.

A company of persons *journeying* or *travelling together*. occ. Luke ii. 44. In the Greek writers it frequently signifies, *a travelling together*, and also the *companions of a journey*. See *Wetstein* and *Kypke*.

Συνοιδα, Perf. Mid. of συνειδεω, which see.

Συνοικεω, ω, from συν *together with*, and οικεω *to dwell*.

To dwell or *cohabit with*. occ. 1 Pet. iii. 7. On which passage *Wetstein* produces a great number of instances where the Greek writers apply it in like manner to *matrimonial cohabitation* or *dwelling together*.

Συνοικοδομεω, ω, from συν *together*, and οικοδομεω *to build*.

To build or *build up together*. occ. Eph. ii. 22.

Συνομιλεω, ω, from συν *together with*, and ὁμιλεω *to talk, converse*.

With a dative, *To talk* or *converse with*. occ. Acts x. 27.

Συνομορεω, ω, from συνομορος *bordering together*, from συν *together*, and ὁμορος *bordering, adjoining*, which from ὁμου *together*, and ὁρος *border, bound*.

With a dative, *To adjoin*, or *be adjoining to*. occ. Acts xviii. 7.

Συνοχη, ης, ἡ. from συνεχω *to straiten, distress*, which see.

Distress. occ. Luke xxi. 25. 2 Cor. ii. 4.

Συνταττω, from συν intens. and τατω *to order*.

To charge, command, order. occ. Mat. xxvi 19. xxvii. 10.

Συντελεια, ας, ἡ, from συντελεω.

A finishing, consummation, end. Mat. xiii. 39. Heb. ix. 26, & al. On Mat. xxiv. 3. xxviii. 20, see under Αιων VI.

Συντελεω, ω, from συν intens. and τελεω *to finish*.

I. *To finish entirely, end, make an end of*. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27.

II. *To accomplish, perform*. occ. Mark xiii. 4. Rom. ix. 28; where *Elsner* observes that λογον συντελειν is *to perform what was determined*, which *Diodorus Siculus* expresses in like manner by ΣΥΝΤΕΛΕΣΑΙ το δοξαν.

III. *To complete, perfect, make*, perficio. occ. Heb. viii. 8.

Συντεμνω,

Συντέμνω, from συν intens. and τέμνω *to cut*. *To cut short*, i. e. *execute speedily*. occ. Rom. ix. 28, twice; where see *Elsner* and *Wolfius*.

Συντευχω, from συν *together with*, and τευχω *to be*.

With a dative, *To be* or *meet with*, so *to get to* or *at*. An obsolete V. whence in the N. T. we have 2 aor. infin. συντυχειν. occ. Luke viii. 19, Συντυχειν αυτω, "Cum eo congredi." *Castalio*. So *Herodotus*, lib. iv. cap. 14. ΣΥΝΤΥΧΕΙΝ—Ὅι, *To have met him*, occurrisse," *Steph*. For more instances from the Greek writers see *Kypke*.

Συντηρεω, ω, from συν intens. and τηρεω *to observe, preserve*.

I. *To preserve safely*. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat *eum*, *Worsley* and *Campbell*, *protected him*. See *Campbell's* Note, and *Wolfius*.

II. *To keep carefully*, in mind. occ. Luke ii. 19. Comp. ver. 51, and Διατηρεω.

Συντιθημι, from συν *together*, and τιθημι *to put*.

I. Properly, *To put together*.

II. Συνθεσθαι, 2 aor. mid. *To agree together*. occ. Acts xxiii. 20. So συνετεθειντο, pass. indic. pluperf. 3 pers. plur. *had agreed together*. occ. John ix. 22.

III. Συνθεσθαι, *To agree, bargain*. occ. Luke xxii. 5.

IV. Συνθεσθαι, *To agree, assent to*. occ. Acts xxiv. 9.

Συντομως, Adv. from συντομος *concise, brief*, which from συντετομα perf. mid. of συντεμνω, which see.

Concisely, briefly. occ. Acts xxiv. 4. So *Scapula* observes that *Demosthenes* and *Isocrates* often use the phrase συντομως ειπειν, *to speak briefly*. See also *Wetstein*.

Συντρεχω, from συν *together*, and τρεχω *to run*.

To run together. occ. 1 Pet. iv. 4. Comp. Συνδρεμω.

Συντριβω, from συν intens. and τριβω *to break*.

I. *To break, break in pieces*, contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27.

II. *To bruise*. occ. Luke ix. 39, (where see *Kypke*.) Rom. xvi. 20. Mat. xii. 20, which is a citation from Isa. xlii. 3, where the Heb. word answering to συντετριμμενον is רצוץ *dashed, bruised*; xvi. 20, refers to Gen iii. 15, wher correspondent Heb. word is שוף *to whelm* *.

III. In the passive, *To be broken* or c in heart. occ. Luke iv. 18, whic citation of Isa. lxi. 1, where the use the same word συντετριμμενους Heb נשברי *broken*, or *to be broken Polybius*, Τα μεν πληθη ΣΥΝΕΤ ΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, The commo ple *were broken* or *dejected in mind*. more instances of the like applicat the V. by the Greek writers in *Rap Wetstein*, and *Kypke*.

IV. *To shake, agitate, rub together*. several eminent † Commentators e it Mark xiv. 3, alleging that it is probable the woman should *bre* alabaster-box on such an occasio very likely that she would *shake* order to *liquefy* and improve the pe it contained. "*Shaking* of liquids nature, says ‡ *Blackwall*, does *bre separate* their parts; and συντριψ an excellent word for this purpose this sense we have the following pas

‖ *Et* fluere excusso *cinnama* fusa *vitro*—
§ —*quòd* fracta *magis redolere videntur*
Omnia, quod contrita,"———

The simple V. τριζω signifies *to* well as *to break*. Thus *Æschines*, by *Scapula*, uses τριψαι την κεφαλ *rubbing* or *scratching the head*, as p perplexed in thought are apt So the compound ψησοτριζω *to* gold against a touch-stone. I must, ever, confess that I have not yet any *undoubted* instance of συντριζ nifying *to shake*, or *rub together*; t I would not be positive that it is n plied, Luke ix. 39, to the evil *shaking* or *convulsing* the dem Comp. also Bp. *Pearce* and *Camp* Mark.

Συντριμμα, ατος, το, from συντετριμμα pass. of συντριζω, which see.

* See *Heb.* and *Eng.* Lexicon, under ר Note.
† *Knatchbull*, *Hammond*, *Whitby*.
‡ Sacred Classics, vol. ii. p. 166.
‖ *Martial*, Epigram. 3, 4. p. 128, in Us.
§ *Lucret.* lib. iv. ver. 700, 701.

A br

raking to pieces, destruction. occ. iii 16.

ος, ε, ὁ. from *συντρεφω* perf. mid. *τρεφω to breed up together*, which *συν together with*, and *τρεφω to up.*

up or *educated together with.* occ. xiii. 1. On which text *Raphelius* & *Wetstein* produce several passages *Polybius* where that historian applies hrase Τῶ Βασιλεως ΣΥΝΤΡΟΦΟΣ, ersons who had been *bred up with* , as their companions and play- rs in t eir youth. So in 2 Mac. ix. nention is made of one *Philip*, as ΣΥΝΤΡΟΦΟΣ of King *Antiochus* ames.

ανω. See under Συνλευχω.

χινομαι, from *συν together with*, and *ινομαι to feign, dissemble.*

a dative, *To dissemble*, or rather *to together with*, un. simulo. occ Gal. . This decompounded V. is used e same sense by *Polybius*. See *Ra-* and *Wetstein.*

ρξεω, ω, from *συν together*, and *ὑπερ- o help*, q. d. *to work under* another, *ὑπο under*, and *ερξον a work.*

lp together. occ. 2 Cor. i. 11. *Lucian*, Accusat. tom. ii. p. 322, applies the ξυνυπερξει in the same sense.

ω, from *συν together*, and *ωδινω to vail*, properly as a woman in travail bour, which see.

in the pains of travail or *parturition her, to travail in pain together.* occ. . viii. 22. This V. is used both by *oides* and *Porphyry.* See *Wetstein.*

σια, ας, ἡ, from *συνομοω* (obsol.) *to together, conspire by oath*, which *συν together*, and *ομοω to swear.*

spiracy confirmed by oath, conjura- cc. Acts xxiii. 13, where see *Wet-*

νισσα. ης, ἡ, from Συροφοινιξ, *ικος, ὁ*, *rophœnician* an appellation used by *n*, Deor. Concil to . ii. p 951, as phœni likewise is by *Juvenal*, sat. lin. 159, 60. It is a compound of *a Syrian.* and Φοινιξ *a Phœnician.* p under Φοινιξ.

rophœnician woman occ Mark vii. 26. *ria* was in these days reckoned a of *Syria*; see *Strabo.* lib. xvi. p. 1086, by *Wetstein*, who observes that the Evangelist calls the woman a Syro*phœnician*, to distinguish her from the Libo*phœnicians*, or *Carthaginians*, who were better known to the *Romans.* Very many MSS cited by *Wetstein* and *Griesbach* (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have Συραφοινικισσα or Συροφοινικισσα, which latter reading they prefer to the common one: but by the passages *Wetstein* himself cites, Συροφοινισσα seems more agreeable to the analogy of the Greek language: thus *Homer*, Odyss xv. lin 416, Γυνη ΦΟΙΝΙΣΣ'. i. e. ΦΟΙΝΙΣΣΑ; and *Herodotus*, lib. viii. cap. 118, ἐπι νηος ΦΟΙΝΙΣΣΗΣ, On board a *Phœnician* ship" To which I add *Herodian*, lib. v. cap. 4. edit. *Oxon.* ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, *a Phœnician by nation*;" nor do I recollect to have ever read in any Greek writer Φοινικισσα, Φοινικισσης. or Συροφοινικισσα. &c. The numerous MSS above mentioned, however, certainly ought to have their proper weight; and it may be justly said that Συροφοινικισσα might be more easily corrupted into Συροφοινισσα, a word of a more usual termination, than vice versâ.

Συρτις, ιος, att. εως ἡ, from *συρω to draw.* *A quick sand*, or *sand-bank*, *a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, *draw* them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most Interpreters understand either *the Greater* or *the Lesser Syrtis* on the *African* shore, well known, both in ancient and modern times, for the destruction of mariners and vessels But the learned Mr. *Bryant*, in his *Observations and Enquiries*, &c. page 48, Note (3), remarks, that "in our best charts of the *Mediterranean* there is laid down a *shelf* or *sand* not far from the Island *Clauda*; and that this may possibly be the *Syrtis* they were in fear of It lies to the south a small matter out of their course, which must have been to the north of it."

ΣΥΡΩ, from the Heb. סור or סרר *to turn aside, decline*, and in Hiph. *to remove.* *To draw, drag*, whether of things, occ. John xxi 8. Comp. Rev. xii. 4,—or of persons, occ. Acts viii. 3. xiv. 19. xvii. 6. *Wetstein* on Acts viii. 3, cites from *Arrian*,

rian, Epictet. lib. i. cap. 29, ΣΥΡΗι εις το δεσμωτηριον, You shall be *dragged* to prison;" and on Acts xvii. 6, from *Lucian*, Lexiph. tom. i. p. 962, ΣΥΡΟΥΣΙΝ—ΕΠΙ την αρχην, *They dragged before* the magistrate."

Συσπαρασσω, from συν intens. and σπαρασσω *to convulse*.

To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20, is εσπαραξεν. See under Σπαρασσω II.

Συσσημον, ου, το, from συν *together with*, and σημα *a sign*.

A sign or *token agreed upon with*, or *communicated to*, others, *a signal, token*. occ. Mark xiv. 44. *Strabo* and *Diodorus Siculus* use the word in a similar sense for *a material signal*, as a cap lifted up on a pole, or the like. See *Elsner*, *Wetstein*, and *Kypke*. So in the LXX, Jud. xx. 38, 40, it answers to the Heb. משא and משאת *an elevation* or *pillar* of smoke; and Isa. v. 26, & al. to נס *an ensign*.

Συσσωμος, ου, ὁ, ἡ, και το—ον, from συν *together with*, and σωμα *a body*.

Of the same body, united in the same body. occ. Eph. iii. 6.

Συστασιαστης, ου, ὁ, from συστασιαζω *to join in a sedition with, to raise a sedition* or *insurrection together with*, which from συν *together with*, and στασιαζω *to raise* or *excite a sedition*, and this from the N. στασις *a sedition*, which see.

A partner or *companion in sedition* or *insurrection, a fellow-insurgent* or *-seditious*. occ. Mark xv. 7.

Συστατικος, η, ον, from συνιστημι *to commend*.

Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So *Arrian*, Epictet. lib. ii. cap. 3, has Γραμματα ΣΥΣΤΑΤΙΚΑ, *commendatory* letters."

Συσταυροω, ω, from συν *together with*, and σταυροω *to crucify*.

To crucify together with, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by *mortifying* our worldly and fleshly lusts by the *cross* of Christ. occ. Rom. vi. 6. Gal. ii. 20.

Συστελλω, from συν *together*, and στελλω *to send*, or, as it sometimes signifies, *to contract*.

I. *To swathe* or *wind up* a dead body for burial. occ. Acts v. 6. So the Syriac version, כנשו * *swathed up*; and on this passage *Grotius* observes that not only περιστελλειν is used for *wrapping up a dead body in burial-swathes*, mortuum fasciis involvere, in Tobit xii. 14, or 13; and by *Euripides*, *Plutarch*, and *Homer* (see Odyss. xxiv. lin. 292.); but that συστελλειν likewise is thus applied by *Euripides*, Troad. lin. 378. See also Ecclus. xxxviii. 16, *Wetstein*, and *Suicer* Thesaur. on the word.

II. Συστελλομαι, Pass. *To be contracted, be short* of time. occ. 1 Cor. vii. 29.

Συστεναζω, from συν *together*, and στεναζω *to groan*.

To groan together. occ. Rom. viii. 22.

Συστοιχεω, ω, from συν *together*, and στοιχεω *to proceed in order*, or στοιχος *an order*, or *series*.

To go together, "i. e. *in the same order or file*, suppose it in this manner:

These are all in one file.	Old Covenant by *Moses*	Opposed to	New Covenant by *Christ*	These in the other file.
	Bondage		Liberty	
	Hagar		*Sarah*	
	Ishmael		*Isaac*	
	Law in *Sinai*		Gospel from heaven	
	Jerusalem that now is		*Jerusalem* above	
	Jews that embrace circumcision		Christians baptized	

Now the Apostle placeth *Sinai* and *Jerusalem in the same file* under Bondage." Bp. *Fell*'s Note, where see more. *Raphelius* remarks, that συστοιχεω is properly a military term, and shews that *Polybius* uses it for soldiers *being in the same file*, as he does συζυγεω for their *being in the same rank*. See also *Scapula* in συστοιχος, & seqt.

Otherwise συστοιχεω may be rendered *to answer to, to agree with, to be like*, i. e. in respect of servitude or bondage. So *Raphelius* observes that *Polybius* uses συστοιχα and ὁμοια, as synonimous words. occ. Gal. iv. 25, where see *Wolfius* and *Stanhope* on the *Epistle* for the fourth Sunday in Lent; and observe that if a comma be placed after the first Αγαρ, and the sentence To γαρ Αγαρ Σινα ορος εστιν εν τη Αραβια, *For* this word Agar

* See *Fuller*, Miscell. lib. vi. cap. 18, and comp. *Heb.* and *Eng.* Lexicon in כנש, whence Syriac כנשא means

means mount Sina in Arabia, be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word הגר (softened into הגר or Αχαρ) signifies *a rock*; and *Harantius*, cited by *Busching*, says, Hagar was still the Arabic name for *Sina*, when he travelled into Palestine *.

Συστρατιωτης, ου, ὁ, from συν *together with*, and στρατιωτης *a soldier*.

A fellow-soldier. occ. Phil. ii. 25. Philem. ver. 2.

Συστρεφω, from συν *together*, and στρεφω *to turn*.

To turn, roll or *gather together* into a bundle. occ. Acts xxviii. 3, where *Chrysostom* explains συστρεψαντος by συλλεξαντος *collecting*; and *Wetstein* cites from *Hesychius*, ακανθων σωρον ΣΤΣΤΡΕΨΑΝΤΕΣ, *gathering up* a bundle of thorns.

Συστροφη, ης, ἡ, from συνεστροφα perf. mid. of συστρεφω *to gather together*, particularly *a mob*, or *tumultuous concourse*, as the verb is applied by *Aristotle*. See *Scapula*.

I. *A tumultuous concourse, an uproar*. occ. Acts xix. 40. The N. is used in the same sense in *Polybius*, cited by *Wetstein*, who shews that the passive V. συστρεφομαι is frequently applied by the purest Greek writers both to a *regular* and to an *irregular assembly* of men.

II. *A conspiracy*. occ. Acts xxiii. 12. The LXX use it in the same sense, 2 K. xv. 15, for the Heb. קשר.

Συσχηματιζω, from συν *together with*, and σχηματιζω *to form, fashion*, from σχημα *a form, fashion*.

With a dative following, *To conform to*. occ. Rom. xii. 2. 1 Pet. i. 14. *Plutarch* uses this V. in the same sense with the preposition προς following. See *Wetstein* on Rom.

Σφαγη, ης, ἡ, from εσφαγα perf. mid. of σφαζω. *Slaughter*. occ. Acts viii. 32. Rom. viii. 36. Jam. v. 5, where see *Wetstein*.

Σφαγιον, ου, το, from εσφαγα perf. mid. of σφαζω.

A victim which is *slaughtered*. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. זבח *a victim*; but also by *Thucydides*, lib. vi. cap. 69. ΣΦΑΓΙΑ προσφερον τα νομιζομενα. They offered the customary *victims*." See more in *Wetstein*.

ΣΦΑΖΩ, or **ΣΦΑΤΤΩ**. Most of the derivative tenses, and especially all those that are used in the N. T. may be deduced indifferently from the one or the other of these two verbs. The former V. however, may be best derived from the Heb. זבח *to slay for sacrifice* or *food*, to which it answers in the LXX, Ezek. xxxiv. 3; the latter from שחט *to shed* or *drain off the blood* of men or animals in sacrifice or otherwise, for which the tenses of σφαζω or σφαττω are often used in the LXX.

I. *To kill by violence, slay*, as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. *To slay, slaughter*, as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. *To smite* or *wound mortally*. occ. Rev. xiii. 3.

ΣΦΟΔΡΟΣ, α, ον, from the Heb. צפר *to move quickly, rush hastily*.

I. *Moving impetuously, vehement, violent*, "vehemens, qui impetu fertur, validus, vegetus." *Scapula*. It seems properly to import *motion*, and is thus applied by the LXX to the *wind* for the Heb. חזק *strong, violent*; to the *waters* of the Red Sea for the Heb. אדירים *strong, mighty*, Exod. xv. 10; so for the Heb. עזים *strong, forcible*, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. **Σφοδρα**, Neut. Plur. used adverbially, *Vehemently, exceedingly, very much*. Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the *positive* degree, to express the *superlative*, as Mat. ii. 10, μεγαλην σφοδρα, *very* or *exceeding great*; so Mark xvi. 4, μεγας σφοδρα; and Luke xviii. 23, πλουσιος σφοδρα *very rich*. The expressions of this kind seem *hellenistical*, and are very common in the LXX, where they answer to adjectives with the Heb. מאד *very, very much*, placed in like manner after them; as in Exod. ix. 3, נדול מאד, LXX μεγας σφοδρα; Gen. xiii. 2, כבד מאד, LXX πλουσιος σφοδρα; but as in one passage of the N. T. Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1.

Σφοδρως, Adv. from σφοδρος.

Vehemently, violently. occ. Acts xxvii. 18.

* See *Kappe*'s Greek Testament (cited in *Maty*'s Review for May 1789, p. 356.), and *Michael*. Supplem. ad Lexic. Heb. p. 2098.

Σφραλίζω, from σφραλις.

I. *To seal, set a seal upon,* for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. Hence

II. *To secure.* occ. Rom. xv. 28.

III. *To seal,* or *set a seal,* for confirmation or attestation. It is applied spiritually, John iii. 33, "voucheth [or attesteth] *the veracity of God,*" *Campbell,* whom see, as also *Wetstein,* and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27, *For him hath God the Father* sealed εσφραλισεν, i. e. *authorized with sufficient evidence,* particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 K. xxi. 8. Esth. iii. 12. viii. 8. See *Suicer,* Thesaur. under Σφραγιζω III. and comp. below under Σφραλις IV.

IV. *To seal,* or *set a mark upon;* as it was usual to do on the bodies of servants and soldiers, particularly on their *foreheads* and *hands,* as may be seen in *Daubuz* on Rev. vii. 3. Comp. Ezek. ix. 4, and see *Vitringa* on Rev. vii. 2, 3, and his Observ. Sacr. lib. ii. cap. 15, § 8, &c. and *Heb.* and *Eng.* Lexic. in חתם I. occ. Rev. vii. 3, 4, 5, 6, 7, 8.

V. In the two last mentioned senses it is applied to the *sealing of Christians with the Holy Spirit.* occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages *Whitby* justly observes, that "*sealing* was used not only as a *mark of distinction* of what belongs to us from what is others, but also *for confirmation.*" See more in his Note.

VI. *To seal* a book imports the *secrecy* and *distant futurity* of the events therein foretold. See Dan. xii. 4, 9. So on the other hand St. John is ordered, Rev. xxii. 10, *not to seal the words of the prophecy of this book, because the time* (in which they shall begin to be accomplished namely) *is nigh.* See *Daubuz* and *Vitringa* on the place. So Rev. x. 4, *to seal* is *to keep secret.* Comp. under Σφραλις I.

The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραλις, ιδος, ἡ, q. φραλις, from περιφραλα perf. mid. of φραττω *to fence, guard, secure,* as a *seal* does a letter, or &c.

I. Properly, *A seal,* i. e. *a piece of wax or the like impressed with a certain mark, and affixed to somewhat else.* *Thucyd* cited by *Wetstein* on Rev. v. 1, uses this sense; and thus it is applied t seven *seals* of that mystical book, tioned Rev. ch. v. and vi. of which Bp. *Newton**, "we should conceiv it was such an one as the ancients u volume or roll of a book, or more perly *a volume consisting of seven vol* so that the opening of one seal laid the contents only of one volume." C *Vitringa.* And because *a book,* i. e. or *scroll* (comp. under Ανατινοσσω), *sealed,* cannot be read (comp. Is. xxix hence the *seals* of this prophetic bo note the *secrecy* and indeed the *dif* of accomplishing the events therei scribed (see Rev. v. 3, 4, 5.); a successive *opening of the seals* impor successive *accomplishment of those e*

II. *A seal, the instrument with whic impression is made.* In this view the is applied Rev. vii. 2. On which p *Daubuz* observes that "the *bearin seal* is a token of an *high office,* eith succession or deputation. Thus in xli. 42, *Pharaoh,* making *Joseph* his ard, gives him his ring, that is, hi as *Josephus* the historian explai † ΣΦΡΑΓΙΔΙ τε χρησθαι τη αυτε. like example we have in the bo Esther, ch. viii. 2, [comp. ver. 1 iii. 10.] and in *Josephus,* lib. xi. c [§ 12, edit. *Hudson*]. *Antiochus,* dec his son successour in his kingdom, him his *ring* or *seal* likewise, 1 vi. 14, 15. *Josephus,* lib. xii. ca [or cap. 8, § 2, edit. *Hudson*]. An example may be seen in the same a lib. xx. cap. 2. [§ 3, edit. *Hudso* Thus in *Aristophanes* the *taking a* the *ring* signifies the discharging chief magistrate.

‖ Και νυν απεδος την δακτυλιον, ὡς εμοι Μοι ταμιευσεις.

And a little after the *giving* of a ri another is the making of another ste or chief magistrate, by the delivery badge of his office,

Παρ' εμε δε τυλοι λαβων ταμιευε μοι.

* Dissertations on the Prophecies, vol. iii.

† "Archæol. lib. ii. cap. 3." [cap. 3. § 7 *Hudson.*]

‖ "*Aristoph.* Equit."

But to give no more examples, which are obvious, this makes the *Onirocritics* decide in general, ch. 260. Το δακτυλιδιον ὡς κυριωσιν βασιλειας κρινεῖαι, A *ring* is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by *Daubuz*, it may not be amiss to add, that the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Privy Seal, and the Secretaries of State, among us, are appointed by the King's delivering to them the *seals* of their respective offices.

III. *An impression made by a seal, a mark.* occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγιζω IV.

IV. Since *seals* were used for *confirmation* or *attestation* (comp. Σφραγιζω III.), hence St. Paul, Rom. iv. 11, calls *circumcision* Σφραγιδα, the seal, *of the righteousness of faith, which Abraham had whilst in uncircumcision*; and styles the *Corinthians* the seal *of his Apostleship*, 1 Cor. ix. 2.

V. *An inscription*, as on a *seal*. occ. 2 Tim. ii. 19. Comp. Rev. ix. 4, with Rev. xiv. 1. The seals of the *Mahometans*, particularly of the *Turks* and *Arabs*, have no *figure* nor *image*, but only an *inscription*; so the *Persians* "in their rings wear agates, which generally serve for *a seal*, on which is frequently engraved *their name*, and some verse from the *Khoran*." *Hanway's* Travels, vol. i. p. 317. And it is highly probable, that the *Jewish* seals were of the like kind (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using Σφραγις for an *inscription*. See *Wolfius* on 2 Tim. ii. 19, and *Harmer's* Observations, vol. ii. 461, 2. "The expression, says *Doddridge* on 2 Tim. ii. 19, is here used with peculiar propriety, in allusion to the custom of *engraving* upon some stones laid in the foundations of buildings the name of the *persons* by whom, and the *purposes* for which, the structure is raised: And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this *double* inscription."

Σφυρον, ου, το.
The ancle-bone, and Σφυρα, τα, *The ancle-bones* of the human body. There are, as every one knows, two of these in each leg. The internal one is a process or protuberance of the lower part of the *tibia*, or larger bone of the leg; the external one a protuberance of it's *fibula*, or smaller bone. And as each of these is called in Latin malleolus *a little hammer*, from malleus *a hammer*; so the Greek name σφυρον is a derivative of σφυρα *a hammer*, the head of which instrument this bone, in some measure, resembles. And σφυρα may be deduced from Heb. עפר *to move quickly*, on account of the *quick motion* with which a *hammer* is usually employed: And thus our Eng. *hammer* and it's northern relatives may be derived from the oriental חמר *to impel* or חמר *to put into a turbid motion*. occ. Acts iii. 7, where see *Wetstein* and *Kypke*.

Σχεδον, Adv. from the obsol. σχεω, i. e. εχομαι, *to be near*.
Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22.

ΣΧΕΩ, ω, from the Heb. חזק (in Hiph.) *to hold fast, retain*, or from חשך *to restrain*. *To hold, have*. An obsolete V. whence in the N. T. we have perf. act. εσχηκα, particip. εσχηκως, 2 aor. εσχον, subj. σχω.

Σχημα, ατος, το, from εσχημαι perf. pass. of εχω, or obsol. σχεω, *to have, be*.

I. *Fashion, form, appearance*. occ. 1 Cor. vii. 31. In which passage *Grotius* says the Apostle's expression is borrowed from the theatre, where ΤΟ ΣΚΗΜΑ της σκηνης ΠΑΡΑΓΕΙ means that the *scene changes*, and presents an appearance entirely new. See also *Wolfius* and *Wetstein*; and comp. 1 John ii. 17.

II. *State, manner, condition*, or *appearance, in life*. occ. Phil. ii. 8, where *Raphelius* shews that both *Xenophon* and *Polybius* apply the word in the same view. See also *Wetstein*.

ΣΧΙΖΩ, from the Heb. שסע *to split, rend*.

I. *To rend, tear*, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχιζομαι, Pass. *To be rent*, as the vail of the Temple. occ. Mat. xxvii. 51. Mark xv. 38. Luke xviii. 45.—as a net. occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see *Doddridge's* Note, and *Maundrell's* Journey at March 26, towards the end.—as the heavens were at Christ's baptism. occ. Mark i. 10. No doubt this *renting*, or, as it is called Mat. iii. 16,

and Luke iii. 21, *opening of the heavens*, was miraculous. *Livy*, however, mentions a like appearance among the prodigies which preceded *Hannibal*'s entrance into *Italy* in the second *Punic* war, ib. xxii. cap. 1. "It was reported, says he, *Faleriis* cœlum findi velut magno hiatu *visum quaque* patuerit, *ingens lumen effulsisse*: that at *Falerii* the *heaven* seemed *to be rent with a vast chasm*, and that, where it was *opened*, a great light shone forth." Such phænomena the Roman Naturalists called chasmata, *chasms*, as we learn from * *Pliny* and † *Seneca*. See *Daubuz* on Rev. xix. and *Wetstein* on Mark, who cites from *Phlegon* the phrase ΕΣΧΙΣΘΗ Ὁ ΟΥΡΑΝΟΣ.

II. Σχίζομαι, Pass. *To be divided in mind* or *sentiment*, and so *into parties*, dissideo. occ. Acts xiv. 4. xxiii. 7; on the former of which texts *Wetstein* shews that he V. is thus used in the Greek writers, as scindor likewise sometimes is in Latin, as by *Virgil* Æn. ii. lin. 39,

Scinditur *incertum studia in contraria vulgus.*
The fickle vulgar is into parties *rent.*

ΣΧΙΣΜΑ, ατος το, from εσχισμαι perf. pass. of σχιζω
In general, *A being divided.*

I. *A rent*, as in a garment. occ. Mat. ix. 16. Mark ii. 21.

II. *A division in mind* or *sentiment, a dissension.* occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. ver. 11, 12.) xi. 18. comp. ch. xii. 25.

Σχοινιον, ου, το, from σχοινος *a bulrush*, which may not improbably be derived from the Heb. שקע *to sink*, because this plant naturally grows in *water* according to that of Job viii. 11. *Martinius*, however, derives it from σχειν *to hold, hold fast.*
A rope, or *cord*, properly such as is made of *bulrushes* twisted together. So the Heb. אגמן signifies both *a bulrush* and *a rope made of bulrushes*; and juncus, the Latin name of *a bulrush*, is from jungo *to join*, as it's German name binz is from binden *to bind*‡. occ. John ii. 15. Acts xxvii. 32.

* "*Fit* & cœli ipsius hiatus, *quod vocant* chasma." Nat. Hist lib. ii. cap. 26.

† "*Sunt* chasmata, *cum aliquando* cœli spatium discedit, & *flammam* dehiscens velut in abdito ostentat." Nat. Quæst. lib. i. cap. 14.

‡ See *Martinii* Lexic. Philol. and *Vossii* Etymol. Latin. in *Juncus.*

Σχολαζω, from σχολη.

I. *To be unemployed*, or *at leisure.*

II. With a dati e following *To be at leisure for, to give oneself to*, re alicui vaco. occ. 1 Cor. vii. 5 where *Wetstein* shews that the Greek writers particularly *Herodian* use it in the same manner.

III *To be empty unoccupied*, as a house or habitation occ Mat. xii. 44. So *Plutarch* in *Wetstein* ΣΧΟΛΑΖΟΝΤΑ τοπον, a place *empty or clear.*

ΣΧΟΛΗ, ης, ἡ, from the Heb. שלה *to be at ease*, or *free from care* or *labour.*

I. *Ease, leisure, freedom from labour.*

II. *A school, a place* or *building* where persons, being *at leisure* from bodily labour and business, *attend to* the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. *Wetstein* cites several instances of this from *Plutarch*, to which others might easily be added particularly from *Arrian* Epictet.

ΣΩΖΩ, or ΣΩΩ, either from σως or σως *safe* or immediately from the Heb. ישע, which in Hiph. signifies *to save, deliver*, and to which this V. often answers in the LXX.

I. *To save, deliver*, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 31.

Σωζειν εις, *To bring safe to* a place, 2 Tim. iv. 18. This expression is thus applied by the best Greek authors, as *Wetstein* has largely shewn Comp. also *Kypke.*

Σωζειν εκ θανατου *To save from death.* Heb. v. 7. This likewise is a pure Greek phrase several times used by *Aristides*, cited by *Wetstein*, who also produces from *Homer*, Odyss. iv. lin. 753, ΕΚ ΘΑΝΑΤΟ Ο ΣΑΩΣΕΙ.

Εν τινι σωζεσθαι *To be saved by* any person or thing, Acts iv. 9. The best Greek writers apply this expression in the same manner as may be seen in *Wetstein.*

Την ψυχην—σωσαι, *To save the life*, either of oneself or of another, Mat. xvi. 25. Mark iii. 4. On both which texts see *Wetstein*, who cites from *Lysias* pro Call. ΣΩΣΑΣ ΤΗΝ ΑΥΤΟΥ ΨΥΧΗΝ; and from *Herodotus*, lib viii. cap. 118. ΕΣΩΣΕ Βασιλευς ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in *Kypke* on Luke ix. 24.

II. *To*

II. *To make whole*, or *heal of some bodily distemper*. In this view it is applied to the *miraculous cures* wrought by Christ and his Apostles. See Mat. ix. 21, 22. Mark vi. 56 Acts iv. 9. And as these were emblems and pledges (comp. Acts iv. 10, with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the V. signifies

III. *To save* from sins, i. e. from the *guilt* (comp. Luke vii. 48, with ver. 50.), *dominion*, and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into *a state of salvation*, in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called οἱ σωζομενοι, *those that* were *saved*, that is, who followed Peter's advice, ver. 40, and in this sense *saved themselves* by being baptized, and joining themselves to the Believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18, comp. Prov. xi. 31, in LXX.

ΣΩΜΑ, ατος, το. *Mintert* proposes the derivation of it from σωζω *to preserve*, i. e. either the soul or the blood; or thinks it may be so called q. σημα *the sepulchre* of the soul. But may it not be better deduced from the Heb. שׁוּם *to place*, as being the * *place* of the soul?

I. Properly, *An animal body*, whether of a man, Mat. vi. 25. x. 28, & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11.

On 2 Cor. v. 10, *Wolfius* and *Wetstein* cite from *Xenophon*, τας ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ἡδονας, pleasures received *by the body*;" and from *Ælian*, τα ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ πραττομενα, "things *done by the body*." But comp. *Kypke*.

On 2 Cor. xii. 2, *Kypke* remarks, that a man is said *to be in the body*, so far as the soul is united with the body. Thus in *Xenophon*, Cyropæd. lib. viii. [p. 506, edit. *Hutchinson*, 8vo.] *Cyrus* says "he never could believe, ὡς ἡ ψυχη, ἑως μεν αν ΕΝ ζυηλῳ ΣΩΜΑΤΙ ἡι, ζῃ, that the soul, as long as it *is in a mortal body*, lives; but when it departs from that, it dies." On Heb. x. 5, see *Heb.* and *Eng.* Lexicon under כרה IV.

II. Σωματα, τα, is often used in the Greek writers for *the bodies of men taken in war, and reduced to slavery*; so it denotes mancipia, *slaves*, and is thus applied Rev. xviii. 13, where see *Elsner* and *Wetstein*. To the passages they have produced I add from *Josephus*, Ant. lib. xiv. cap. 12, § 5 Και ὁσα επραθη Ιουδαιων, ητοι ΣΩΜΑΤΑ ἡ κτησις, ταυτα αφεθηναι. τα μεν ΣΩΜΑΤΑ ελευθερα, κ. τ. λ. And whatsoever belonging to the Jews has been sold, whether *captives* or *goods*, let them be dismissed, the *captives* free, &c."

Comp. Tobit x. 10.

III. Σωμα denotes the Church,

1. In respect of Christ, who is the Head of this *body*, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.
2. In respect of Believers, whether *Jews* or *Gentiles*, who are mystical members of *one body*. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16.

IV. *An organized body*, as of vegetables. 1 Cor. xv. 37, 38.

V. *A body, a material substance*. 1 Cor. xv. 40.

VI. *A body, substance*, or *reality*, as opposed to shadows or types. occ. Col. ii. 17, where see *Wetstein*, who shews, that in *Josephus*, De Bel. lib. ii. cap. 2, § 5, and in *Lucian*, Hermotim. 79. [tom. i. p. 613. A. edit. *Bencd.*] Σκια and Σωμα are in like manner opposed to each other.

Consult *Suicer* Thesaur. in Σωμα, on the several senses of this word.

Σωματικος, η, ον, from σωμα.

I. *Bodily*, of or *belonging to the body*. occ. 1 Tim iv. 8.

II. *Bodily, corporeal, material*. occ. Luke iii. 22. See *Wolfius* and *Wetstein* on Mat. iii. 16.

Σωματικως, Adv. from σωματικος.

Bodily, i. e. in the *body* of Christ, as opposed to the Jewish *Tabernacle* or *Temple; truly* and *really*, in opposition to types and figures; not only *effectually*, as God dwells in good men, but *substantially* or *personally*, by the strictest union, as the soul dwells in the *body*, so that "God and Man is one Christ." occ. Col.

* Comp. under Σκηνος V. and *Heb.* and *Eng.* Lexicon in רם, under ד VIII. IX.

ii. 9. Comp. John ii. 21. xiv. 9, 10, 11, and see *Wolfius* on Col. ii. 9, and *Suicer* Thesaur. in Σωμαλικως.

Σωρευω, from σωρος *a heap*, which may be either from the Heb. שור *to stand erect*, or from שור *to compress*.

I. *To heap, heap up.* occ. Rom. xii. 20, where see *Whitby* and *Wetstein*.

II. Pass. *To be laden* or *loaded, to be,* as it were, *heaped up with.* occ. 2 Tim. iii. 6. The V. is used in both senses by the Greek writers.

Σωτηρ, ηρος, ὁ, from σωω *to save.*

A saviour, deliverer, preserver. Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in *Blackwall*'s Sacred Classics, vol. i. p. 242, &c.

Σωτηρια, ας, ἡ, from σωτηρ.

I. *A saving, preservation, safety.* Heb. xi. 7. Acts xxvii. 34, Τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει, "*For this is a thing which concerns your safety.* These words should be placed in a parenthesis. The reason why they should think it worth while to *eat* being contained in the next words; the reason given in the parenthesis is, because if they did not *eat*, they could not have *strength* to work, and so to *save* themselves." *Markland* in *Bowyer*'s Conjectures.

On Acts iv. 12, *Kypke* shews that the phrase εν τινι σωτηριαν ειναι, is used by *Aristophanes, Demosthenes,* and *Josephus,* for *safety's being placed,* or *lodged, in* a person or thing; and he, rightly I think, refers σωτηρια in this text both to the temporal saving or recovering of the *body,* and to the spiritual salvation of the *soul.* Comp. Sense III.

II. *A deliverance.* Acts vii. 25. Comp. Luke i. 71. Phil. i. 19, where see *Macknight.*

III. *Spiritual* and *eternal salvation.* See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10.

In 1 Pet. ii. 2, twenty-six MSS, two of which ancient, after αυξηθητε add εις σωτηριαν, which reading is favoured by the Vulg. the two Syriac and several other old versions, and by *Griesbach* admitted into the text, as probable.

Σωτηριον, ου, το, from σωτηρ.

Salvation. occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this N. as *Josephus* also does, Ant. lib. viii. cap. 10. § 3; and *Clement,* 1 Cor. § 36, calls Jesus Christ το ΣΩΤΗΡΙΟΝ ἡμων, our *Salvation,* in the abstract, as Simeon does Luke ii. 30.

Σωτηριος, ου, ὁ, ἡ, from σωτηρ.

Saving, affording salvation. occ. Tit. ii. 11.

Σωφρονεω, ω, from σωφρων.

I. *To be of a sound mind,* as opposed to *distraction* or *madness.* occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονειν is opposed to μαινεσθαι *to be mad.* See *Elsner* on Mark.

II. *To be of a modest humble mind,* in opposition to *pride.* occ. Rom. xii. 3.

III. *To be of a sober recollected mind,* as opposed to *intemperance* or *sensuality.* occ. Tit. ii. 6. 1 Pet. iv. 7.

See *Wetstein* on Rom. xii. 3.

Σωφρονιζω, from σωφρων.

To instruct, or *teach,* in almost any manner; for *Elsner* shews from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4.

Σωφρονισμος, ου, ὁ, from σωφρονιζω.

A sound recollected mind. occ. 2 Tim. i. 7.

Σωφρονως, Adv. from σωφρων.

Soberly, "in the government of our appetites and passions." *Doddridge.* occ. Tit. ii. 12.

Σωφροσυνη, ης, ἡ, from σωφρων.

I. *Soundness of mind,* as opposed to *madness.* occ. Acts xxvi. 25. Comp. Σωφρονεω I.

II. *Sobriety,* as opposed to *levity* and *irregularity of behaviour.* occ. 1 Tim. ii. 9, 15.

Σωφρων, ονος, ὁ, ἡ, from σως, σως *sound,* and φρην *the mind.*

I. Properly, *Of a sound mind,* as opposed to *folly* or *madness,* mentis compos, sanâ mente præditus.

II. *Sober, modest, recollected, regular, discreet,* as opposed to *intemperate, indecent, light, irregular,* or *foolish in behaviour.* occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5.

ΣΩΩ. See Σωζω.

T.

Τ, τ, *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In it's forms T, τ, (of which 1 seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes * is, in the form of a cross, +, than to the Heb. ת.

ΤΑΒΕΡΝΑ, ας, ἡ. Latin.

This word is plainly in Greek letters the Latin taberna, which *Ainsworth* interprets *a house made of boards*, and thence *a tavern, an inn*; and derives it à tabulis, *from the boards*, of which it was constructed; and tabula may, I think, be probably deduced from the Heb. טפל *to connect, adjust*. The word occurs only Acts xxviii. 15, in the name of a place or town called Τρεις Ταβερναι, Tres Tabernæ, or *The Three Taverns* or *Inns*. That this place was nearer to *Rome* than *Appii Forum* appears from the conclusion of one of *Cicero*'s letters to *Atticus*, lib. ii. epist. 10, which, when he is travelling †*south-east-wards* from ‡ *Antium* to his seat near *Formiæ*, he dates "Ab Appi Foro, *horâ quartâ*, *From Appii Forum*, at the fourth hour;" and adds, "*Deleram aliam paulo ante* Tribus Tabernis. I wrote you another a little while ago from the *Three Taverns*." *Grotius*, to whom I am indebted for the above-cited passage from *Cicero*, observes further, that there were many places in the Roman Empire, at this time, which had the names of Forum or Tabernæ; the former from having *markets* for all kind of commodities, the latter from furnishing *wine* and *eatables*.

ΤΑΒΙΘΑ, ἡ. Syr.

Tabitha, the name of a female disciple at *Joppa*, which, being interpreted, says St. Luke, is Δορκας, i. e. *an antelope*. The Chaldee and Syriac טביא (whence the fem. טביתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי *a gazel*, or *antelope*, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. *Bochart*, vol. ii. 924, 5, shews that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agreeable animals*‖; and that, according to the Talmud, *Gamaliel*, St. Paul's master, had a *maid* named טביתא *Tabitha*. I add that *Josephus*, De Bel. lib. iv. cap. 3, § 5, mentions one *John*, who, in some copies, is called ΤΑΒΗΘΑ παις, the son of *Tabetha*, in others, ΔΟΡΚΑΔΟΣ παις, the son of *Dorcas*. See *Hudson*'s Note *l.* occ. Acts ix. 36, 40. The Syriac version not only retains טביתא in both these passages, but uses it for Δορκας, ver. 39, and omits

* See *Montfaucon*'s Palæograph. Græc. p. 122, and *Bayly*'s Introduction to Languages, pt. iii, p. 46.

† See *Cellarius*'s map of *Latium*.

‡ It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the *Formian* territory, and that he had lately been at *Antium*; and at the beginning of his twelfth he says, "*Enaverseram commodè ex Antiati in Appiam ad* Tris Tabernas, I had opportunely got clear of the Antian territory, and had reached the Appian way at the *Three Taverns*."

‖ The *antelopes* are particularly remarkable for their *beautiful eyes*. So that it is a common compliment in the East to tell a fine woman that she has aine el gazel, *the eyes of an antelope*. But let us hear *La Roque*, Voyage en Palestine, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a *les yeux d'une gazelle*: toutes leurs chansons amoureuses ne parlent que des yeux noirs, *& des yeux de gazelle*: & c'est à cet animal qu'ils comparent toujours leurs maitresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement *il n'y a rien de si mignon, ni de si joly que ces gazelles*: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur & à la timidité d'une jeune fille."

St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Ταγμα, ατος, το, from τεταγμαι perf. pass. of ταττω *to order*.

An order, or rather *a band*. occ. 1 Cor. xv. 23, "*but every one in his proper* band, —for ταγμα denotes a *band* of soldiers, a *cohort*, a *legion*. See *Scapula*." *Macknight*, whom consult; comp. also *Wetstein*.

Ταχος, η, ον, from τεταχται 3 pers. perf. pass. of ταττω *to order, appoint*..

Appointed, set. occ. Acts xii. 21; Ταχη ημερα, *On a set day*, says St. Luke; Δευτερα των θεωριων ημερα, *On the second day of the shows*, celebrated in honour of *Claudius Cæsar*," says *Josephus*, relating the same story, Ant. lib. xix. cap. 8, § 2. Ταχη ημερα is a phrase used by *Polybius*. See *Wetstein*.

Ταλαιπωρεω, ω, from ταλαιπωρος.

To be afflicted, touched, or *affected with a sense of misery*. occ. Jam. iv. 9.

Ταλαιπωρια, ας, η, from ταλαιπωρος:

Misery, grievous affliction, or *calamity*. occ. Rom. iii. 16. Jam. v. 1.

Ταλαιπωρος, ᾱ, ον, η, from ταλαω *to sustain, suffer* (which from the Heb. נטל * *to bear, support*, the ן being dropt, as usual), and πωρος *a stone, a hard substance*, and thence *grief, calamity*; see Πωρος.

Miserable, afflicted with grievous calamities. *Mintert* says it properly denotes *being worn out* and *fatigued with grievous labours*; as they who labour in *stone*-quarries, or are condemned to the mines. So also *Stockius* and *Alberti*, whom see. occ. Rom. vii. 24. Rev. iii. 17.

Ταλαντιαιος, α, ον, from ταλαντον, which see.

Weighing a talent, of a talent weight, occ. Rev. xvi. 21, where see *Vitringa*. This word is used not only by *Josephus*, De Bel. lib. v. cap. 6, § 3, but by *Alcæus*, cited in *Pollux*, and by *Polybius* and *Plutarch*. See in *Wetstein*.

Ταλαντον, ᾱ, το, from ταλαω or τλημι *sustaining* or *supporting* a weight.

I. *The scale* in a balance. Thus *Homer* uses the word, Il. xii. lin. 433,

—Ὡς τε ΤΑΛΑΝΤΑ γυνη χηρητις αληθης
Ἡ τε ςαθμαν ιχησα και εριον αμφις αειρει
Ισαζουσ'.

As when *two scales* are charg'd with doubtful loads,
From side to side the trembling balance nods,
While some laborious matron just and poor
With nice exactness weighs her woolly store.
Pope.

Comp. Il. viii. lin. 69. Il. xxii lin. 209.

II. *A weight equal*, according to Bp. *Cumberland*, *to* 93¾ *pounds avoir-du-pois*, but according to *Michaelis*, to no more than about 32½.

III. It denotes *a certain quantity* or *sum of money*, so called because, in the rude state of the ancient coin, they used to *weigh* their gold and silver. Mat. xviii. 24, and ch. xxv. freq. *A* Jewish *talent of silver*, according to Bp. *Cumberland*'s calculation, was equal to 353*l*. 1 1*s*. 10*d*.; a talent of gold, of the same weight, to about 5075*l*. 15*s*. 7*d*.; but according to *Michaelis* the talent of silver was not more than 137*l*. 16*s*. nor the talent of gold than 2033*l*. 16*s*. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy*; but remark, that *Homer* uses the word ταλαντον for some certain *quantity* or *weight* of gold only, Il. ix. lin. 122†, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of *data* sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that *Homer*'s ταλαντον did not amount to any great weight or sum. See *Dammi* Lexic. Nov. Græc. col. 2297, and *Goguet*'s Origin of Laws, vol. ii. p. 308—312, edit. *Edinburgh*.

ΤΑΛΙΘΑ. Syr.

Talitha. A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, κορασιον *a damsel*. The Chaldee and Syriac טליא is used for *a boy, a youth*, and the fem. טליתא for *a girl, a damsel*, in

* See *Heb.* and *Eng.* Lexicon in נטל III.

* See more in *Heb.* and *Eng.* Lexicon under כר 3.

† Where in *Didymus*'s Scholion we read, Ε— περι τα ταλαντα των Ἑλληνων, βραχυ τι το ταλαντον τα χρυσια παρ' αυτοις, ως εν αργυρω βραχυ τι το ταλαντον παρ' αυτοις, ως και Διφιλος εν αργυριω βραχυ τι το ταλαντον φησι. But if (the Poet meant) the *talent* of the Hellenes (i. e. as distinguished from the Athenians), the *talent of gold* is with them *small matter*, as *Diphilus* also calls it in silver."

the

the Chaldee Targums of the Old, and in the Syriac version of the New Testament*. In Heb. טלה and טלא signify *a young lamb*, or *kid*; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call *children lambs* and *lambkins*. Comp. also under Ταβιθα. occ. Mark v. 41, where the Syriac version retains the words שליתא קומי without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, Ἡ παις, εγειρε.

ΤΑΜΕΙΟΝ and ΤΑΜΙΕΙΟΝ, ε, το, from Heb. טמן *to hide, cover up*; whence as a N. מטמון *hidden treasure*.

I. *A secret place, a private chamber* or *closet*. So *Hesychius*, ταμεια, αποκρυφα οικηματα, *secret dwellings*. occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see *Josephus*, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions *a false Prophet*, Ψευδοπροφητης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished.

II. *A store-house*. occ. Luke xii. 24, where see *Wetstein*.

Ταξις, ιος, att. εως, ἡ, from ταττω, or τασσω *to set in order*.

I. *Order, regularity, regular disposition*. occ. 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession*. occ. Luke i. 8.

III. *An order*. as of Priests. Heb. v. 6. vii. 11. "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order*; if by that phrase is understood a succession of persons executing that priesthood. Wherefore κατα ταξιν must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατα ταξιν is in this verse [Heb. v. 6, so ch. vii. 11.] rendered, *secundum similitudinem* [ברמותה]." *Macknight*.

Ταπεινος, η, ον. The most probable derivation of this word seems to be from εδαφος *the ground*, q. εδαφεινος.

I. *Low, not rising much above the ground*. Thus sometimes used in the Greek writers, as by *Lucian*, who opposes it to ὑψηλος *high*. See *Scapula*'s Lexicon.

II. *Low, mean, despised*. occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1.

III. *Lowly, humble*. occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52.

IV. *Brought low, cast down*, by affliction or distress. occ. 2 Cor. vii. 6.

On this word see *Campbell*'s Prelim. Dissertat. p. 44, &c.

Ταπεινοφροσυνη, ης, ἡ, from ταπεινος *lowly*, and φρην *the mind*.

Lowliness of mind, humility, whether real and genuine, as Acts xx. 19. Eph. iv. 2, & al. or affected and false, Col. ii. 18.

Ταπεινοω, ω, from ταπεινος.

I. *To make* or *bring low*. occ. Luke iii. 5.

II. *To humble, debase*, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see *Wetstein*, as also on Mat. where he cites from *Diogenes Laertius* that saying of *Æsop*, who, on being asked what *Jupiter* was doing, answered, Τα μεν ΥΨΗΛΑ ΤΑΠΕΙΝΟΥΝ, τα δε ΤΑΠΕΙΝΑ ΥΨΟΥΝ, That he was *humbling the exalted*, and *exalting the humble*. Comp. 2 Cor. xi. 7.

III. *To humble, abase*, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6. Comp. Phil. ii. 8, and see *Raphelius* on that text.

IV. *To bring low* or *humble by affliction, to afflict*. occ. 2 Cor. xii. 21. Comp. Ταπεινος IV.

The above cited are all the passages of the N. T. where this V. occurs.

Ταπεινωσις, ιος, att. εως, ἡ, from ταπεινοω. *Humiliation, state of humiliation* or *abasement, low estate*. occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10.

ΤΑΡΑΤΤΩ, or ΤΑΡΑΣΣΩ, either from טוד *to impel*, or from תור *to turn*, and רתת *to shake*, or ταραασσω from תור *to turn*, and רצץ *to dash*.

I. *To tremble, disturb, agitate*, properly as water. John v. 4, 7. So *Athenæus*, cited by *Wetstein*, Εν τοις χειμωσι υπο των πνευμαλων ΤΑΡΑΤΤΟΜΕΝΟΥ ΤΟΥ ΥΔΑΤΟΣ, *The water* in storms *being agitated* by the winds." The LXX likewise apply

* See *Castell*'s Heptaglott. Lexic. in מלה.

† See Bp. *Bull*'s English Works, vol. i. p. 138, &c.

apply it to water, Ezek. xxxiv. 18, for the Heb. רפשׁ *to disturb*, or *make foul*, as by *trampling* in it with the feet.

II. *To trouble* or *disturb the mind, to put it into perturbation* or *commotion, to alarm*, and in the passive *to be* thus *troubled* or *disturbed*, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33.—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10.—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. *Chandler*, in his *Vindication of the Defence of Christianity*, p. 423, has well described *the various* and even *contrary passions*, which, on the *Magians* arrival, *agitated Herod* and his Court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταρασσομαι. To confirm this remark I add that *Josephus* in like manner uses ελαραξεν to express the *very different agitations* of mind, which the report of *Herod*'s having been put to death by *Antony* occasioned in his *divided* Court and family. Ant. lib. xv. cap. 3. § 7.

The above cited are all the passages of the N. T. wherein this V. occurs.

Ταραχη, ης, ἡ, from ταρασσω *to trouble*.

I. *A troubling* or *stirring* of water. occ. John v. 4.

II. *A political commotion* or *disturbance*. occ. Mark xiii. 8. Thus the word is applied in *Herodian*, cited by *Wetstein*; and how this particular of our Saviour's prophecy was fulfilled may be seen in *Josephus*, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. *Newton*'s Dissertations on the Prophecies, vol. ii. p. 241, &c. 8vo. and in *Lardner*'s Collection of Testimonies, vol. i. p. 57, &c.

Ταραχος, ε, ὁ, from ταρασσω.

I. *A disturbance, stir*. occ. Acts xii. 18.

II. *A disturbance, tumult*. occ. Acts xix. 23.

Ταρσευς, εος, ὁ.

Of, or *belonging to, Tarsus*, a city of *Cilicia* in *Asia Minor*. occ. Acts ix. 11. xxi. 39. on both which texts see *Wetstein*, and Dr. *Powell*'s Introduction to St. Paul's Epistles in *Bowyer*'s Conjectures.

Ταρταροω, ω, from Ταρταρος, of which below.

To cast into Tartarus. occ. 2 Pet. ii. 4. "The Scholiast on *Æschylus* Eumen. says, *Pindar* relates that *Apollo* overcame the *Python* by force, wherefore the earth endeavoured ταρταρωσαι *to cast* him *into Tartarus*. *Tzetzes* uses the same word ταρταρεω for *casting* or *sending into Tartarus*: and the compound V. καλλαταρεω is found in *Apollodorus*, in *Didymus*'s Scholia on *Homer*, in *Phurnutus*, De Nat. Deor. p. 11, edit. *Gale*, and in the book Περι Πολεμων, which is extant among the Works of *Plutarch*. And those whom *Apollodorus* styles καλλαταρωθεντας he in the same breath calls ριφθεντας εις Ταρταρον, *cast into Tartarus*." Thus the learned *Windet* in *Pole* Synops. We may then, I think, safely assert, that ταρταρωσας, in St. Peter means not, as *Mede*, Works Fol. p. 23. interprets it, *to adjudge to*, but *to cast into Tartarus*, ριψιν εις Ταρταρον, as in *Homer* cited below. And, in order to know what was the precise intention of the Apostle by this expression, we must enquire what is the accurate import of the term Ταρταρος. Now it appears from a passage of * *Lucian*, that by Ταρταρος was meant, in a *physical* sense, *the verge* or *bounds of this material system*; for, addressing himself to ΕΡΩΣ. *Cupid*, or *Love*, he says, Συ γαρ εξ αφανους και κεχυμενης αμορφιας ΤΟ ΠΑΝ εμορφωσας ωσπερ συ ΟΛΟΝ ΚΟΣΜΟΝ ταφον τινα κοινον αφελων το περικειμενον χαος, εκεινο μεν εις εσχατα ΤΑΡΤΑΡΟΝ μυχους εφευρεδυσας, ενθα, ὡς αληθως,

——Σιδηρειαι τι πυλαι και χαλκεος ουδος,
Οσσον ὑπ' αιθηρος εσθιν φρικος της ειναλιης
Ὁσσον αιδεω.

Thou formedst *the universe* from it's confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the *whole world* lay buried;

* Amores, tom. i. p. 1049, cited by the learned Mr. *Spearman*, in his *Letters on the LXX and the Heathen Mythology*, p. 108.

thou

thou drovest it to the confines (or recesses) of outer *Tartarus*,

Where iron gates and bars [ground] of solid brass
Keep it in durance irrefrangible,
And it's return prohibit."

These "iron gates and ground of solid brass" are no other than what the Scriptures call ערפל *the thick darkness*, and עב *the density* at the outer circumference of the heavens. See Job xxii. 13, 14. Isa. xiv. 13, 14. Job xx. 6. So *Lucian* adds, that the *Tartarus* he describes, unlike that of *Homer* (of which presently), had *in truth*, ὡς αληθως, such gates. *Tartarus* then, in it's proper physical sense, is *the condensed**, *solid*, and *immoveable darkness* which surrounds the *material universe;* and to this import of the word agrees it's derivation from the Heb. תר *to go round*, and as a N. *a ring, circle*, or the like, q. d. תרתר *Tartar*.

The ancient Greeks appear to have received, by tradition, an account of the punishment of the † fallen angels, and of bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against *Jupiter*, and the souls of the wicked were confined.—"Here, saith *Hesiod*, Theogon. lin. 720, 1, the rebellious *Titans* were bound in penal chains

Τοσσον ενερθ' υπο γης, οσσον ουρανος εστ' απο γαιης;
Ισον γαρ τ' απο γης, ες ΤΑΡΤΑΡΟΝ ηεροεντα.
As far beneath the earth as earth from heav'n,
For such the distance thence to *Tartarus*."

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads: But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their Poets speak of *Tartarus* as a *vast pit* or *gulf in the bowels of it*. Thus *Hesiod*, in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ τ' ηεροεντα μυχῳ χθονος ευρυοδειης,
Black *Tartarus within earth's spacious womb*;

And *Homer*, Il. viii. lin. 13, &c. introduces *Jupiter* threatening any of the Gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

Η μιν επειτα βιψω ες ΤΑΡΤΑΡΟΝ ηεροεντα,
Τηλε μαλ', ηχι βαθυτατον υπο χθονος εστι βερεθρον.
Ενθα σιδηρειαι τε πυλαι, και χαλκεος ουδος,
Τοσσον ενερθ' αιδεω, οσον ουρανος εστ' απο γαιης.
"Or far, oh far from steep *Olympus* thrown,
Low in the deep *Tartarean* gulph shall groan:"
That gulph which iron gates and brazen ground,
Within the earth inexorable bound;
"As deep beneath th' infernal centre hurl'd,
As from that centre to th' ethereal world."
POPE.

Where, according to *Homer's* description, Il. viii. lin. 480, 1,

——Ουτ' αυλης υπερθεν η τλιουι
Τερπονται, ουτ' ανεμοισι· βαθυς δε τε ΤΑΡΤΑΡΟΣ
αμφις.
"No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,"
But murky *Tartarus* extends around.
POPE.

Or, in the language of the old Latin poet (cited by *Cicero*, Tuscul. lib. i. cap. 15.),

——*Ubi rigida constat crassa caligo inferûm.*

On the whole then ταρταρωσαν in St. Peter is the same as βιπτειν εις Ταρταρον, *to throw into Tartarus*, in *Homer*, only rectifying the Poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *Spirits*, must be interpreted *spiritually;* and thus ταρταρωσας will import that God *cast* the apostate angels out of his presence *into that* ζοφος του σκοτους, *blackness of darkness*, (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the *light of his countenance*, and from the *beatifying influence of the ever blessed Three*, as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun*, and the *benign operations of the material heavens*.

TATTΩ, or ΤΑΣΣΩ, from the Heb. נוח *to place*,

* Comp. *Heb.* and *Eng.* Lexic. in עבה V.

† Dr. *Dickinson*, in his Physica Vetus & Vera, p. 10, observes, that *Empedocles* certainly knew and openly spoke of these; whence *Plutarch* calls them τους Σπιλαδους και υποπτιπους του Εμπεδοκλεους δαιμονας, Those *demons* of *Empedocles*, who were *driven from God, and fell from heaven*."

place, set, appoint, and as a N. (Chald.) *an appointment, statute.*

I. Mid: with a dative of the person, and an accus. of the thing, *To appoint, order.* occ. Mat. xxviii. 16. Acts xxviii. 23. Pass. *To be appointed.* occ. Acts xxii. 10.

II. Active, *To appoint, determine.* occ. Acts xv. 2.

III. Pass. *To be ordered, placed,* or *set, in order.* occ. Luke vii. 8. Rom. xiii. 1. So *Epictetus,* Enchirid. cap. 29, cited by *Raphelius,* 'ΥΠΟ ΤΟΥ ΘΕΟΥ ΤΕΤΑΓΜΕΝΟΣ, *Set by God.*" *

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, και επιστευσαν οσοι ησαν τεταγμενοι εις ζωην αιωνιον, *And as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * *Mede, Raphelius, Wolfius,* and *Doddridge*) have written, appears to me the true meaning of the text, and I think, with *Wolfius,* that τεταγμενος εις in this passage is equivalent to ευτετος εις, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the *Lutheran,* much less in the *Calvinistic,* sense of that term. The passages which the excellent *Raphelius* cites from *Herodotus, Arrian,* and *Zosimus,* in proof of it's relating to the *Lutheran predestination,* do not, I apprehend, come up to his point, but only shew that τεταγμενος εις, when referring to *an employment* or *station,* means *appointed to it.* But see an excellent Note of Dr. *Hammond*'s on this text, with *Le Clerc*'s supplement to it. The Gentiles τεταγμενοι εις ζωην αιωνιον, and who consequently *believed,* are manifestly contrasted with the Jews, ver. 46, who, by *rejecting the word of God,* ουκ αξιους εκριναν εαυτους της αιωνιου ζωης, *behaved as if they judged themselves not worthy of eternal life.* See *Wetstein*'s Note, and as to the construction of τεταγμενους with the preposition εις, observe the V. ταττειν is likewise so constructed in the following text, 1 Cor. xvi. 15.

V. Εις διακονιαν τοις αγιοις ταττειν εαυτους, 1 Cor. xvi. 15, means *To set* or *appoint themselves to,* i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. Raphelius* shews that *Xenophon* and *Plato* apply the phrase ταττειν εαυτον in the same view; and pertinently observes that the dative αγιοις in the above text is to be referred not to εαυτους, but to διακονιαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from *Plato,* Apol. Socrat. § 17. pag. 32, edit. *Forster,* Την εμην ΤΩι ΘΕΩι ΥΠΗΡΕΣΙΑΝ, my *subserviency to God;*" and § 18, την τω Θεω ΔΟΣΙΝ ΥΜΙΝ, God's *gift to you.*" And as to the expression ταττειν εις, see many other like instances from the Greek in *Wetstein* and *Kypke.*

ΤΑΥΡΟΣ, ου, ὁ, from the Chald. תור † *a beeve,* which from the Heb. שור the same, for which the LXX often use ταυρος. *A bull,* or *beeve,* taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient Heathen used to sacrifice *bulls* to *Jupiter.* Thus *Ovid,* Metam. lib. iv. lin. 756,

———*Taurus tibi, Summe Deorum.*

Comp. *Virgil,* Æn. ix. lin. 627, and see more in *Wetstein.*

Ταφη, ης, ἡ, from εταφον, 2 aor. of *Satio to bury,* which see. *A burying,* or *burial.* occ. Mat. xxvii. 7.

Ταφος, ου, ὁ, from εἰαφον, 2 aor. of *Satio to bury.* *A sepulchre.* Mat. xxvii. 61. Rom. iii. 13. & al.

ΤΑΧΑ. Adv. *Perhaps.* The word, in this sense, may be derived from the Heb. תך *to be in the midst.* So the Latins for leaving a thing *in doubt* or *undetermined* say In medio relinquo, *I leave it in the midst,* which expression I desire may be applied to the derivation just proposed. occ. Rom. v. 7. Philem. ver. 15.

Ταχεως, Adv. from ταχυς.

I. *Quickly, speedily.* Luke xiv. 21. xvi. 6. & al. freq.

* Works, Folio, pag. 21.

† So the *Phœnicians* called a *bull, Thor,* according to *Plutarch* in Sylla, p. 463, B. ΘΩΡ γαρ ὁ Φοινικες την βουν καλουσι.

II. *Easily*

II. *Easily, lightly,* temerè. occ. 1 Tim. v. 22, where *Raphelius* shews that *Polybius* uses it in the same manner.

Ταχινος, η, ον, from ταχυς.

I. *Swift, speedy.* occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen.* occ. 2 Pet. i. 14.

Ταχιστος, η, ον. Superlative of ταχυς.

Most speedy. Hence Ταχιστα, neut. plur. used adverbially, *Most speedily;* Ως ταχιστα, *with the utmost speed,* quàm celerrimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.

Ταχιων, ονος, ὁ, ἡ, και το—ον. Comparat. of ταχυς.

Swifter, more swift or *speedy.* Hence Ταχιον, neut. used adverbially, *More swiftly* or *speedily.* occ. John xx. 4. Heb. xiii. 19; Also, applied nearly as the positive, *Speedily, soon, pretty soon.* occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελτιων.

Ταχος, εος, ους, το, from ταχυς.

Swiftness, speed. Εν ταχει *With swiftness* or *speed, speedily.* Luke xviii. 8. Acts xii. 7, & al. This is a very common phrase in the purest Greek writers, as may be seen in *Wetstein* on Luke.

ΤΑΧΥΣ, εια, υ. perhaps from the Heb. חוש *to hasten,* with the formative ת prefixed. *Swift.* occ. Jam. i. 19. Hence Ταχυ, neut. used adverbially, *Swiftly, speedily, quickly.* Mat. v. 25. xxviii. 7, 8, & al.

ΤΕ, A Conjunction, derived perhaps from the Heb. את *with,* by transposition.

1. *And.* Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by και it may be rendered *both,* as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τε—και, *whether—or.* Acts ix. 2.

This particle, like the Latin que, never begins a sentence, but is always put after some other word in it.

ΤΕΙΝΩ, from the Heb. נטה *to stretch out,* by transposition.

To stretch, stretch out, extend, distend. This simple V. occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

ΤΕΙΧΟΣ, εος, ους, το. *Eustathius* and others derive it from τευχω *to build,* which may be from the Heb. תכן *to direct, regulate,* or from תקן *to direct, set in order,* and in Chald. *to establish,* the final ן being dropt, as in ηδω from ערן, &c. But may we not better deduce τειχος immediately from the Heb. דיק *a fort,* or rather *a wall of circumvallation* (whence also French *digue,* and Eng. *dike*), or, with *Gussetius,* from טוח *to daub over, to plaster,* or from the N. טיח *plaster, mortar?*

A wall. Acts ix. 25. Heb. xi. 30, & al.

Τεκμηριον, ου, το, from τεκμαρ *a sign, token,* which may be from δεδειγμαι perf. pass. of δεικνω *to shew,* τ being substituted for δ.

A sign, token. occ. Acts i. 3.

Τεκνιον, ου, το. Diminutive of τεκνον.

A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. "*Dear children.*" *Campbell's* Prelim. Dissertat. p. 615.

Τεκνογονεω, ω, from τεκνον *a child,* and γεγονα perf. mid. of the old verb γεινω or γενω *to make.*

To bear children. occ. 1 Tim. v. 14.

Τεκνογονια, ας, ἡ, from the same as τεκνογονεω.

Child-bearing. occ. 1 Tim. ii. 15.

Τεκνον, ου, το, from τικτω, or obsol. τεκω, *to procreate.*

I. *A child,* whether male or female. Mat. x. 21. xviii. 25. xix. 29. Eph. vi. 1, & al. It is spoken particularly of a *son,* Mat. xxi. 28. Luke ii. 48, & al.

II. *A remote descendant,* Luke xvi. 25, and Τεκνα, τα, plur. *Posterity,* posteri. John viii. 39.

III. A city being by a beautiful prosopopœia represented as a *person,* the *natives* or *inhabitants* of it are called it's τεκνα, or *children.* Mat. xxiii. 37. Luke xiii. 34. xix 44. Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and Θυγατηρ III.

IV. It is used as * "a title of *condescension* and *tenderness* by which superiours addressed their inferiours, who were not properly their children." Mat. ix. 2. Mark ii. 5. Comp. 1 Tim. i. 2, (where see *Doddridge's* Note) Tit. i. 4. Comp. Josh. vii. 19. Eccles. xii. 12, and Θυγατηρ II.

V. St. Paul calls *Onesimus his child* or *own* τεκνον, because *begotten,* i. e. converted to Christ, *by him.* Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Πατηρ V.

VI. Believers are called τεκνα Θεου, *children*

* *Doddridge* on Mat. ix. 2.

of

of God, as being *regenerated* or *born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See *Wolfius*, and comp. under Υἱος VIII. But

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate Spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere *hebraisms*; but see under Υἱος XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is *hebraical*. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן מכות, *worthy of beating*. Comp. under Υἱος XII.

Τεκνοτροφεω, ω, from τεκνον *a child*, and τεθροφα perf. mid. of τρεφω *to nourish*, *bring up*.

To bring up or *educate children*. occ. 1 Tim. v. 10. *Arrian* uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Διατι αποσυμβελευεις τω σοφω ΤΕΚΝΟΤΡΟΦΕΙΝ; Why *(Epicurus)* do you dissuade a wise man from *bringing up children*?"

ΤΕΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τευχω *to fabricate* (which see under Τευχος). But perhaps it may be better deduced, like τεχνη below, immediately from the Heb. תכן *to regulate*, *adjust*, or תקן *to set in order*.

A workman in wood, iron, or stone, but especially in *wood*, *a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3.

ΤΕΚΩ, from the Heb. רא *to multiply*, or *increase exceedingly*, changing the *media* into *tenues*.

To bring forth, properly as a female. It is an obsolete V. whence in the N. T. we have 2 aor. ἐτεκον, infin. τεκειν, 1 fut. mid. τεξομαι, 1 aor. pass. ἐτεχθην, particip. τεχθεις. See under Τικτω.

Τελειος, α, ον, from τελεω *to complete*, *perfect*.

I. *Complete*, *perfect*. See Mat. v. 48. xix. 21. (comp. Mark x. 21. Luke xviii. 22.) Rom. xii. 2. Jam. i. 4, 17, 25. iii. 2. 1 John iv. 18. On Mat. v. 48, Bp. *Sherlock* * observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and with respect to its objects as large as God's is. Comp. Luke vi. 36, and see *Elsner* and *Wetstein* on Mat.

II. *Adult*, *full-grown*, *of full age*, as opposed to νηπιοι *little children*, or νηπια *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see *Macknight*, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ΑΝΔΡΑ ΤΕΛΕΙΟΝ, so in *Epictetus*, Enchirid. cap. 75, we read Ουκ ἐτι παιδαριον, αλλ' ΑΝΗΡ ἠδη ΤΕΛΕΙΟΣ, Thou art no longer a youth, but a man *at full age*." *Raphelius* shews that *Xenophon*, as well as *Arrian*, uses the phrase in the same sense; and that *Polybius* applies it figuratively to the *mind*. See also *Wetstein* on Heb. v. 14.

Τελειοτης, τητος, ἡ, from τελειος.

I. *Perfection*, *perfectness*. occ. Col. iii. 14, where charity or love is called συνδεσμος της τελειοτητος *the bond of perfectness*, i. e. says *Whitby*, *the most perfect bond of union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us *perfect* and *blameable in holiness* before God, 1 Thess. iii. 12, 13."

II. *Perfection*, i. e. says *Whitby*, *doctrine which will render* persons *perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under Τελειος II.

Τελειοω, ω, from τελειος.

I. *To complete*, *finish*. John iv. 34. v. 36. xvii. 4. Acts xx. 24, & al.

II. Τελειουμαι—ωμαι, Mid. *To finish*. occ. Luke xiii. 32, where *Kypke* renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in

* Disc. XIII. vol. iii. p. 308.

this

this latter view he cites from *Plutarch*, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΤΗΤΑ *το ζην ending* their life. So *Wetstein* from *Josephus*, Maccab. § 7. "O holy life! *ὑν πιστη θανατε σφραγις* ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death *finished*." So *Eusebius* and other ancient Christian writers often apply it to the *death* of the martyrs. See *Raphelius*, Semicent. Annotat. p. 8, and *Suicer* Thesaur. under Τελειοω II.

III. *To complete, accomplish*, of time, Luke ii. 43.—of prophecy, John xix. 28.

IV. *To perfect, make perfect* or *complete*. Heb. vii. 19. ix. 9. x. 1, 14. Τελειουμαι, *ωμαι*, pass. *To be made perfect* or *complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* "* and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see *Macknight*) Phil. iii. 12. In which latter text observe that *τετελειωμαι* is, like *ελαβον, διωκω, καταλαβω*, &c. in this passage an *agonistic* term denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.), and the receiving of one's *complete* reward. See *Whitby* and *Wolfius* on the place."

V. *To make* Christ *perfect*, Heb. ii. 10, i. e. "† *to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10 Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2.

Τελειως, Adv. from *τελειος*.

Perfectly, constantly, to the end. occ. 1 Pet. i. 13.

Τελειωσις, *ιος*, att. *ωσ, η*, from *τελειοω*.

I. *A completion, accomplishment*. occ Luke i. 45.

II. *Perfection* of priesthood, both as to *atonement* and *intercession*. occ. Heb vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

Τελειωτης, *ου, ὁ*, from *τελειοω*.

A finisher, a perfecter. occ. Heb. xii. 2, where Christ is called *τον της πιστεως* (not *ἡμων*) *αρχηγον και τελειωτην, the leader in*, and *finisher of, faith*, i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see *Wolfius* Cur. Philolog.

Τελεσφορεω, *ω*, from *τελος an end, perfection*, and *φορεω to bring, bear*.

To bring to perfection, as seed does the fruit. occ. Luke viii. 14. *Raphelius* cites a passage from *Arrian*, Epictet. lib. iv. cap. 8. [p. 411. edit. *Cantab.*] where *seed* is in like manner said *τελεσφορηθηναι to be brought to perfection*, i. e. by bearing perfect and ripe fruit. *Strabo* applies the V. active to *a vine*, and *Plutarch*, the adjective *τελεσφορα* to *trees* in general, which *bring their fruit to perfection*. See more in *Wetstein* and *Kypke* on Luke.

Τελευλαω, *ω*, from *τελευλη*, which see.

I. *To end, finish, accomplish*. Thus often used in *Homer*, as Il. viii. lin. 9. Il xiv. lin. 280. Il. xviii. lin. 328, & al. freq. See *Dammi* Lexic. col. 2332, 3.

II. *To end one's life, to die*. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xenophon*, Cyropæd. lib. viii. p. 508. edit. *Hutchinson*, 8vo. Ὁταν ΤΕΛΕΤΤΗΣΩ, "When *I shall be dead*." But *Eustathius* has justly observed that this application of it is *elliptical*; and accordingly in *Herodotus*, lib. i. cap. 32, we have repeatedly ΤΕΛΕΤΤΗΣΑΙ ΤΟΝ ΒΙΟΝ, and ΤΕΛΕΤΤΗΣΑΙ ΤΟΝ ΑΙΩΝΑ, *to end one's life*." Comp. under Τελευτη I.

Τελευτη, *ης, ἡ*, from *τελεω to end, finish*.

I. *An end, accomplishment*. Thus used in *Homer*, Il. ix. lin. 621. Odyss. i. lin. 249, which *Eustathius* says is it's ancient and proper sense. So ΒΙΟΤΟΙΟ ΤΕΛΕΤΤΗ, *The end of life*, Il vii. lin. 104. Il. xvi. lin. 787. Thus likewise *Herodotus*, ΤΕΛΕΤΤΗ ΤΟΥ ΒΙΟΥ, lib. i. cap. 31. Hence

II By an ellipsis, *The end of life, death, decease*. occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See *Wetstein* on Mat.

Τελεω *ω*, from *τελος an end*, also *tribute*, which see.

I. *To end, finish*. Mat. xi. 1. xiii. 53, & al.

II. *To end, fulfil, complete, accomplish*, Luke ii. 39. xviii. 31. xxii. 37. John xix. 28, 30. Comp. Rom. ii. 27. Jam. ii. 8. Rev. xvii. 17.

III. *To*

* *Doddridge*.

† Mr. *Clark*'s Note on Heb. ii. 10.

III. *To go over*, obire, peragrare. occ. Mat. x. 23, where *Elsner* and *Wetstein* shew that *Thucydides*, *Aristides*, and *Lucian* apply it likewise to *travelling*, or *journeying*. See also *Raphelius*, *Campbell*, and *Kypke*.

IV. *To end, finish, fulfil*, of time. Rev. xx. 3, 5, 7.

V. *To pay*. as tribute. occ. Mat. xvii. 24. Rom. xiii. 6.

ΤΕΛΟΣ, εος, ους, το. It may not improbably be derived from the Heb. כלה *to exhaust, fail*, or from חדל *to cease, leave off*.

I. *An end*. Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where *of the Lord* is the Genitive of the agent. Ye have seen in the History of that good man (Job) what a happy termination the Lord put to his sufferings." *Macknight*.

Το τελος, used adverbially, (the preposition κατα being understood), *Finally*, q. d. *At the end*. 1 Pet. iii. 8.

Εις τελος, Luke xviii. 5, may signify either *continually, perpetually*, or *at length* (comp. 1 Thess. ii. 16, and *Macknight* there); or else, with *Raphelius*, we may render it *quite, entirely*: In which last sense he observes that *Polybius* constantly uses it; but on both these latter interpretations it is manifest that εις τελος must be joined, not with ερχομενη, but with ὑπωπιαζη. See *Wolfius* and *Wetstein* on Luke. Τελος εχειν, *To have an end*, i. e. either *to come to an end*, Mark iii. 26; or *to be accomplished*, as prophecies, &c. Luke xxii. 37. *Wetstein* shews that the Greek writers likewise use it in both these senses. Comp. also *Kypke* on Luke.

II. It seems particularly to refer to the *end of the Jewish polity*, by the destruction of *Jerusalem*, and the dispersion of the *Jews*. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see *Wolfius*.

III. *The end* of life, *death*. Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτη I. and II.

IV. *An end, event*. Mat. xxvi. 58.

V. *An end, scope*; in which sense *Elsner* observes that τελος is applied by *Arrian*. Rom. x. 4. Comp. Gal. iii. 24.

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, *Kypke* shews that the Greek writers apply it, in like manner, to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred*. This *Raphelius*, who shews that in *Arrian*, Epictet. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now* the sum της παραγγελιας *of the charge*, &c. of that, namely, mentioned ver. 3, is *charity*.

VIII. *An impost*, or *tax*, properly *on goods* or *merchandise*, *custom*, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See *Wetstein* on Mat. and *Kypke* on Rom. Τελος in this last sense may, I apprehend, be best derived from the Heb. נטל *to impose*, as a burden, dropping the נ, as usual.

Τελωνης, ου, ὁ, from τελος *tax, custom*, and ωνεομαι *to buy, farm*.

A farmer and collector of the taxes or *public revenues, a Publican*. These *Publicani* may be distinguished into two classes, the superiour and inferiour; both of whom were sometimes called in Greek Τελωναι. Now it is certain that * *the superiour* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *Equestrian* order, or *Roman Knights*: But it appears that the Τελωναι mentioned in the Gospels were mostly *Jews*. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferiour sort, a kind of *custom-house officers*, portitores (see Mat. ix. 9.) under the *Equestrian* Publicans.

Zacchéus, however, though a Jew, is called Αρχιτελωνης (see Luke xix. 2, 9.), *a chief Publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferiour Τελωναι or *Collectors* under him. See *Wolfius*. And indeed there is no absurdity in supposing that he might be a *Roman*

* Thus *Cicero*, "*Certè huic homini nulla ejus salutis esset, si* Publicani, hoc est, *si* Equites Romani *judicarent*." In Ver. lib. iii. cap. 72. "*Flos ille* Equitum Romanorum—Publicanorum ordine *extinctus*." Pro Cn. Planc. cap. 9. "*Omnes* Publicanos, *totum fere* Equestrem ordinem" De Pet. Consul. cap. 1. *Tacitus* (sub *Tiberio*). "*At* frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum *agitabantur*." Annal. lib. iv. cap. 6.

Knight,

Knight, as well as those *Jews* who are expressly said by *Josephus*, De Bel. lib. ii. cap. 14. § 9, to have been ανδρας ιππικης ταξμαιος—ων ει και το γενος Ιουδαιον, αλλα το γων αξιωμα Ρωμαϊκον ην, men of the *Equestrian order*, whose dignity was *Roman*, though their descent was *Jewish*."

No wonder that the *Jewish* Τελωναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see *Kypke* on Mat. v. 46.), but also the great aversion which the Jewish people in general then had to the *Roman* government, and how natural it was for them to regard these *Jews* who assisted in collecting the *Roman* tribute, as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *Publicans*, see *Wetstein* on Mat. v. 46, *Suicer* Thesaur. in Τελωνης, *Whitby* on Mat. ix. 11, and *Lardner*'s Credibility of the Gospel Hist. book i. ch. 9. § 10, 11.

Τελωνιον, ου, το, from Τελωνης.

A place for receiving custom, a custom-house. So the Syriac version in all the three following passages, בית מכסא, *the house of tribute.* occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. *Campbell*, whom see on Mat. renders it "*the toll-office.*"

ΤΕΜΝΩ, either from the Heb. חם *to finish, consume*, or rather from the Chald. חרם *to cut in pieces.*

To cut. This simple verb occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

Τερας, ατος, το, q. τρεας, from τρεω *to tremble, be terrified*, which see.

A prodigy, a miracle, because it is apt to strike men with *terrour*, or make them *tremble.* "Τερας, says *Mintert*, differs from σημειον; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but τερας is always taken for a *portent*, or *prodigy*, such as are called *miracles.*" And the Etymologist, Διαφερει δε σημειον τερας· Τερας λεγεται το παρα φυσιν γινομενον, σημειον δε παρα την κοινην συνηθειαν γινομενον. Τερας differs from σημειον: Τερας is somewhat *supernatural*, σημειον what is *unusual.*" Mat. xxiv. 24, & al. freq.

Τεσσαρακοντα, οι, αι, τα, Undeclined, from τεσσαρες, —ρα, *four*, and ακοντα or κοντα the *decimal* termination. See under Ἑξδομηκοντα.

Forty. Mat. iv. 2, & al. freq.

On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγας *strokes* (see *Bos* Ellips. p. 177, and *Wetstein* on Luke xii. 47.); and that as by the Law, Deut. xxv. 3, not *more than forty strokes* were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine.* This is evident not only from the above text in 2 Cor. but from two passages in *Josephus*, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the Law itself as ordering πληγας τεσσαρακοντα μιας λειπουσης *forty stripes save one.* The modern Jews observe the same custom, as appears from the case of the wretched *Acosta**. See also *Wolfius* and *Wetstein* on 2 Cor.

Τεσσαρακονταετης, ους, ες, ὁ, ἡ, from τεσσαρακοντα *forty*, and ετος *a year.*

Containing, or *consisting of, forty years.* occ. Acts vii. 23. xiii. 18.

ΤΕΣΣΑΡΕΣ, Attic **ΤΕΤΤΑΡΕΣ**, ων, οι, αι, και τα τεσσαρα, Att. τετταρα. It may not improbably be derived from the Chald. תרי תרי *two two, twice two.*

Four. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαιδεκατος, η, ον, from τεσσαρες *four*, και *and*, and δεκατος *tenth.*

Fourteenth. occ. Acts xxvii. 27, 33.

Τεταρταιος, α, ον, from τεταρτος *fourth.*

Being four days, or *the fourth day, in a certain state.* occ. John xi. 39, where *Raphelius*, on comparing ver. 17, observes that the word relates to the time, not of *Lazarus' death*, but of his *burial.* But it may, notwithstanding, refer to the former; for the *Jews* used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αιος to the time of a person's *death.* Thus *Herodotus*, lib. ii. cap 89, says that "the bodies of the more noble and beautiful *Egyptian* women were not delivered to be

* See the Exemplar Humanæ Vitæ annexed to *Limborch*'s Amica Collatio, p. 350, and *Bayle*'s Dictionary in Acosta, Note *(F.)*.

embalmed immediately after their decease, αλλ' επεαν ΤΡΙΤΑΙΑΙ η ΤΕΤΑΡΤΑΙΑΙ γενωνται, but after they had been *dead three* or *four days*." So *Philostratus*, cited by *Wetstein* (whom see), ΤΡΙΤΑΙΟΥ ηδη κειμενε τε νεκρε, The man now lying dead *three days*, or *on the third day*." And *Xenophon*, Cyri Exped. lib. vi. p. 455, edit. *Hutchinson*, 8vo. says of certain men who had been killed, νεκρες —ηδη γαρ ησαν ΠΕΜΠΤΑΙΟΙ, for they had now *lain dead five days*."

Τεταρτος, η, ον, from τετταρες *four*. See Τεσσαρες.

Fourth. Mat. xiv. 25, & al.

Τετρασωνος, ε, ὁ, ἡ, from τετρας *a quaternion, four*, and γωνια *a corner, angle*.

Four-cornered, quadrangular, four-square. occ. Rev. xxi. 16.

Τετραδιον, ε, το, from τετρας *a quaternion, four*.

A quaternion, a party consisting of four soldiers, which number, according to *Polybius*, cited by *Raphelius*, constituted φυλακειον *a guard*. occ. Acts xii. 4. The word is used by *Philo Judæus*. See *Wetstein* and *Kypke*.

Τετρακισχιλιοι, αι, α, from τετρακις *four times* (which from τετρας or τετταρες *four*, and the numeral termination —κις, which see), and χιλιοι *a thousand*.

Four thousand. Mat. xv. 38, & al.

Τετρακοσιοι, αι, α, from τετρας or τετταρες *four*, and εκατον *a hundred*.

Four hundred. Acts v. 36, & al.

Τετραμηνον, ε, το, or rather Τετραμηνος, ε, ὁ, (see *Wetstein* Var. Lect. and *Griesbach*) from τετρας, αδος, ἡ, *four* (which see), and μην *a month*.

Four months, q. d. *a four-month*, as we say *a twelve-month*. occ. John iv. 35.

Τετραπλοος, ες; ουν, ης; ουν, ον; from τετρας or τετταρες *four*, and πλοος a termination denoting (like πλασιον) *times* or *fold*, which from πελω *to be*, or rather from Heb. פלש signifying *accretion*, or *accession*. Comp. Διπλοος.

Four times more, four-fold. occ. Luke xix. 8.

Τετραπους, ὁ, ἡ, και το τετραπουν, Gen. τετραποδος, from τετρας *four*, and πους, ποδος, *a foot*.

Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΥΣ τραπεζα, a *four-footed* table. Hence, Τετραποδα, τα, ζωα being understood, *Four-footed beasts, quadrupeds*. occ. Acts x. 12. xi. 6. Rom. i. 23.

Τετραρχεω, ω, from Τετραρχης, which see. *To be a Tetrarch*, i. e. *a Prince* or *King of a* fourth *part of* a kingdom. occ. Luke iii. 1, thrice. As to the *Tetrarchies* of *Herod Antipas*, and *Philip*, see under Τετραρχης; with regard to that of *Lysanias* I observe that *Josephus* mentions Λυσανια τετραρχιαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Αβιλα, he adds expressly, ΛΥΣΑΝΙΑ ἡ αυτη εβεβουει ΤΕΤΡΑΡΧΙΑ, This was the *tetrarchy* of *Lysanias*." Lib. xix. cap. 5, § 1, he calls it Αβιλαν τε Λυσανιε, *Abila* which had been *Lysanias's*;" and mentions it as never having been under the government of *Herod the Great*. Now *Abila* was a city lying about six French leagues*, or eighteen English miles, to the north-west of *Domascus*, near Mount *Libanus*. And though, according to *Josephus*, Ant. lib. xiv. cap. 7. § 4, and cap. 13. § 3, *Lysanias* succeeded his father *Ptolemy*, the son of *Mennæus*, in the government of *Chalcis*, which was also near Mount *Libanus*; yet the same historian clearly distinguishes *Abila*, the tetrarchy of *Lysanias*, from *Chalcis*, Ant. lib. xx. cap. 6, § 1. See *Lardner's* Credibility of Gospel History, book i. ch. 1, § 5 and 6, and *Wetstein's* Note on Luke i. 1.

Τετραρχης, ε, ὁ, from τετρας *four*, and αρχη *a government*.

A Tetrarch. *Strabo*, cited by *Wetstein* on Mat. xiv. 1, uses it for the *Prince of a fourth part of a Province*, or *People*; but in the N. T. it denotes *a Prince* or *King* (see Mat. xiv. 9. Mark vi. 14,) *who reigns over the fourth part of a former kingdom*. Thus, by the will of *Herod the Great*, ratified, as to the main substance of it, by *Augustus Cæsar*, *Herod's* kingdom was divided among his sons: *Archelaus* had one half, or two fourths, of it: *Herod Antipas* one fourth, consisting of *Galilee* and *Perea*; and *Philip* the remaining fourth, consisting of *Trachonitis*, *Auranitis* (by St. Luke, ch. iii. 1, called *Iturea*, see *Relandi* Palæstina illustrata) &c. Thus *Josephus*, De Bel. lib. ii. cap. 6, § 3, speaking of *Augustus's* determination

* See *De l'Isle's* Carte Particuliére de la Syrie.

tion upon *Herod*'s will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8.) says, Το μεν ημισυ μερος της βασιλειας Αρχελαῳ διδωσιν,—το δε λοιπον ημισυ διελων εις δυο ΤΕΤΡΑΡΧΙΑΣ, δυσιν ἑτεροις παισιν Ἡρωδου διδωσι, την μεν Φιλιππῳ, την δε Ἀντιπα, κ. τ. λ. One half of the kingdom he gave to *Archelaus*, and dividing the remaining half into two *Tetrarchies*, he gave them to the two other sons of *Herod*, one to *Philip*, the other to *(Herod) Antipas*, &c.:" and Ant. lib. xvii. cap. 13, § 4. Καισαρ Αρχελαον του ημισους της χωρας, ἡπερ Ἡρωδης ὑπωλελει, Εθναρχην καθιστησι· την δε ἑτεραν ημισειαν νειμας διχῃ, δυσιν Ἡρωδου παισιν ἑτεροις παρεδιδου, Φιλιππῳ και Ἀντιπα—και τουτῳ ἡλε Περαια και το Γαλιλαιον ὑπελειπεν· Φορα τε ην ταλαντα διακοσια το επ' ἑτους· Βαταναια δε συν Τραχωνιτιδι, και Αυρανιτις συν τινι μερει οικου του Ζηνοδωρου λεγομενου, Φιλιππῳ ταλαντα ἑκατον προσεφερε. *Cæsar* constitutes *Archelaus* Ethnarch or Prince of half the country which had been subject to *Herod;* and dividing the other half into two parts, he committed it to the two other sons of *Herod, Philip* and [*Herod*] *Antipas:* To the latter were subject *Perœa* and *Galilee*, producing a revenue of two hundred talents a year; and to *Philip, Batanea*, with *Trachonitis*, and *Auranitis*, with a part of what was called *Zenodorus*'s patrimony, yielded one hundred talents." occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to *Herod Antipas*, as it is also by *Josephus*, Ant. lib. xviii. cap. 6, § 1, & al. See *Lardner*'s Credibility of Gospel History, book i. ch. 1, § 3.

Τεταρας, αδος, ἡ, from τεταρες. See Τεσσαρες.

Four of any thing, *a quaternion*, q. d. *a four*, as we say *a dozen, a score, a hundred, &c.* This word is inserted on account of it's immediate derivatives.

ΤΕΤΧΩ, from the Heb. תך or תוך *to be in the midst, between, within.*

I. *To be.*

II. *To obtain.* In both these senses τευχω is obsolete, or not used in the present tense, but hence we have in the N. T. perf. act. τετευχα, 2 aor. ἑτυχον, infin. τυχειν, particip. τυχων. See under Τυγχανω.

Τεφροω, ω, from τεφρα *ashes*, which from the Heb. אפר the same, prefixing ת; or else τεφρα may be derived from the Heb. שרף *to break* or *tear in pieces*, as the Heb. אפר from פר *to break, break in pieces;* for what are ashes but the remains of fuel *broken* or *torn in pieces* by fire?

To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ης, ἡ, either from τευχω *to fabricate*, q. τευχανη, or rather immediately from the Heb. תכן *to direct, regulate*, or תקן *to direct, set in order.*

I. *Art.* occ. Acts xvii. 29.

II. *An art, craft, trade.* occ. Acts xviii. 3. Rev. xviii. 22.

Τεχνιτης, ου, ὁ, from τεχνη.

An artificer, craftsman, workman. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνιτης *the Artificer* or *Former* of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by *Arrian*, Epictet. lib. i. cap. 6, not far from the beginning.

ΤΗΚΩ. from the Heb. נתך *to melt* (dropping the נ, as usual), to which τηκομαι answer in the LXX of Ezek. xxiv. 11. Nah. i. 6.

To dissolve, melt, by fire, in a transitive sense. Hence, Τηκομαι. Pass. *To be dissolved, melted*, or *to melt*, by fire, as wax, or the like. occ. 2 Pet. iii. 12, where, according to *Griesbach*, eleven MSS, one of which ancient, read ταχησεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxviii. 2, in which passages likewise this word is applied to *wax* for the Heb. מס *to melt.*

Τηλαυγως, Adv. from τηλαυγης *shining afar* or *to a distance, resplendent*, which from τηλε *afar* (from Heb. טל *to cast* or *send forth*, and αυγη *splendour.*

Clearly, plainly, spoken of seeing. occ. Mark viii. 25.

Τηλικουτος, —αυτη, —ουτο, from τηλικος *so great* (which from ἡλικος *how great)*, and the pronoun ὁυτος *this, the same.*

So great. occ. 2 Cor. i. 10, Heb. ii. 3. Jam. iii. 4. Rev. xvi. 8.

ΤΗΡΕΩ, ω, from the Heb. נטר *to keep, watch*, (dropping the נ, as usual,) to which τηρεω answers in the LXX of Cant. viii. 11, 12.

I. *To keep, watch, guard.* See Mat. xxvii.

36, 54. xxviii. 4. Acts xii. 6. xvi. 23. xxiv. 23. xxv. 4, 21.

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4 2 Pet. ii. 9, 17. iii. 7. Τετηρημενους, 2 Pet. ii. 4, *To be kept*, servandos. Comp. under Εξωθεω, and Κατακινωσκω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS, with several printed editions, read τηρουμενους, which reading is embraced by *Wetstein* and *Griesbach*, the latter of whom has received it into the text.

III. *To keep, preserve,* as opposed to *leaving.* Jude ver. 6.

IV. *To keep, observe,* as commands, ordinances, traditions, a law, or the like. See Mat. xix. 17, (where see *Wetstein.*) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. Acts xv. 5, & al. freq. So the excellent *Raphelius* on 2 Tim. iv. 7, explains τετηρηκα την πιστιν, *I have kept*, not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander, and he shews that the phrase τηρειν την πιστιν is often applied in *Polybius* for *preserving one's fidelity*, or *faithfully discharging one's obligations.* See also *Wetstein* and *Kypke.*

In Acts xxi. 25, the words μηδειν τοιουτον τηρειν αυτους, ει μη—are wanting in the *Alexandrian*, and two later MSS, are unnoticed in the ancient Syriac, Vulgate, Æthiopic, Coptic, and (*Erpenius*'s) Arabic version, and are marked by *Griesbach*, as probably to be omitted.

Τηρησις, ιος, att. εως, ἡ.

I. *Custody, hold.* occ. Acts iv. 3. See Sense II.

II. *A place of custody, a prison.* occ. Acts v. 18. So *Thucydides*, lib. vii. cap. 86, cited by *Blackwall* (Sacred Classics, vol. i. p. 32), and by *Wetstein*, uses in like manner ασφαλεστατην ΤΗΡΗΣΙΝ for the securest *hold* or *place of confinement for prisoners.*" Thus the Scholiast here explains τηρησιν by φυλακην.

III. *A keeping* or *observation*, of commandments. occ. 1 Cor. vii. 19.

Τι, Neut. of τις, which see.

Τιθημι, either from the obsolete Θεω the same, or immediately from Heb. תת, the infinit. of the V. נתן, in the sense of *placing, putting, setting, appointing,* to which τιθημι very frequently answers in the LXX.

I. *To place, put, lay.* See Mat. v. 15. xiv. 3. Mark vi. 29, 56. x. 16. Luke vi. 48.

II. *To put* or *lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, *Kypke* observes that though the proverbial expression, Αιρεις ὁ ουκ εθηκας, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of *Solon* mentioned by *Diogenes Laert.* Α ΜΗ ΕΘΟΥ, ΜΗ ΑΝΕΛΗι, ει δε μη, θανατος ἡ ζημια. *Take not up, what thou layedst not down;* otherwise the penalty is death." See also *Wetstein.* Τιθεναι τα γονατα. *To kneel down,* literally *to put down one's knees,* genua ponere. Mark xv. 19. Luke xxii. 41.

III. *To put* or *set on,* as upon an eating-table. John ii. 10.

IV. *To lay by, reserve,* reponere. 1 Cor. xvi. 2.

V. *To put off, lay aside.* John xiii. 4.

VI. *To appoint, assign.* Mat. xxiv. 51. Luke xii. 46.

VII. *To appoint, constitute, ordain.* John xv. 16. Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. *Homer* uses the V. in a like sense, Il. vi. lin. 300,

Των γαρ Τρωες ΕΘΗΚΑΝ Αθηναιης Ἱερειαν.
For her Minerva's Priestess Troy had *made.*

See also *Elsner* on Heb.

On Acts i. 7, *Kypke* objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words—*which the Father* hath appointed or determined by *his own power;* and he shews that *Dionysius Halicarn.* and *Demosthenes* apply the V. τιθημι to *time* in the sense of *appointing*; and that εν construed with εξουσια may signify *by*, he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says is, *that God*, by *his own power*, hath appointed *certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not please the divine wisdom to reveal to them.*

Εις ὁ και ετεθησαν, 1 Pet. ii. 8. In order to

to explain this difficult expression, *Kypke* remarks that the phrase τιθεναι τινα εις τι signifies *to attribute* or *ascribe any thing to one, to assert somewhat concerning him.* To prove which he cites from *Plutarch*, De Malign. *Herodoti*, p. 868, C. Τους τα εσχαλα παθειν επι τω μη προεσθαι το καλον υπομεινανλας ΕΙΣ ΤΗΝ ΑΤΤΗΝ ΕΘΕΤΟ ΚΑΚΙΑΝ τοις προθυμοταλα Μηδισασι. To those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity* as to the most forward partizans of the Medes;" and Adv. Colot. p. 1114, D. ΕΙΣ μεν ΤΗΝ τε ενος και οντος ΙΔΕΑΝ ΤΙΘΕΤΑΙ το νοηλον—ΕΙΣ δε ΤΗΝ ΑΤΑΚΤΟΝ ΚΑΙ ΦΕΡΟΜΕΝΟΝ το αισθηλον. To the intelligible he attributes the form of the One, and the Existing; —but to the sensible *(a form) disordered and subject to motion or change.*" The meaning therefore of Peter is, that *this stumbling* of Unbelievers, and particularly of the Jews at Christ the cornerstone, had been long ago *declared* and *forctold* by the prophets, Christ himself, and others. Comp. Isa. viii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus *Kypke*. Comp. Προγραφω II.

VIII. *To make, render.* Thus 1 Cor. ix. 18, Αδαπανον τιθεναι, *To make unexpensive. Alberti* has shewn that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from *Homer* and *Pindar*. Thus Il. xvi. lin. 90, Ατιμοτερον δε με ΘΗΣΕΙΣ, You will *make* me more inglorious;" Odyss. v. lin. 136. ΘΗΣΕΙΝ αθαναλον, *to make* him immortal." See *Damm* Lexic. col. 1038, 1039, and *Kypke* on 1 Cor.

IX. In 2 aor. mid. *To purpose, propose, design.* Acts xix. 21. Comp. LXX in Hag. ii. 18, and *Theodotion* in Dan. i. 8.

X. Θεσθαι βελην, *To give advice* or *counsel, to advise.* censeo. Acts xxvii. 12; on which text *Raphelius* observes that in *Herodotus*, lib. iii. cap. 80, ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ, signifies in like manner *I give* my opinion."

Τικλω, from obsol. τεκω the same, which see.

I. *To bring forth* young, as a female. Thus it is spoken of woman in general, John xvi. 21. Comp. Heb. xi. 11.—of the Blessed Virgin in particular, Mat. i. 21, 23, 25, & al. In 2 aor. pass. *To be brought forth, to be born.* Mat. ii. 2. Luke ii. 11.

II. It is applied to the Church, under the character of a woman, *bringing forth* spiritual children. occ. Gal. iv. 27. Comp. Rev. xii. 2. 4, 5, 13.

III. —To the earth *bringing forth* herbage. occ. Heb. vi. 7.

IV. —To lust or concupiscence *bringing forth* sin. occ. Jam. i. 15.

ΤΙΛΛΩ. It may not improbably be derived from the Heb. תלה *to draw, draw out,* or from שׁל *to loose, strip off;* ש being changed into T, as usual.

To pull, pluck, pluck off. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1.

In the LXX it occurs only in two passages, Ezra ix. 3. Isa. xviii. 7, and in both answers to the Heb. מרט *to pluck off the hair,* or *to excoriate.*

ΤΙΜΑΩ, ω, from τελμαι perf. pass. of τιω *to honour,* or rather immediately from Heb. תם *perfect, complete.*

I. *To honour, reverence, respect.* Mat. xv. 5, (where, if with six MSS, two of which ancient, we omit και before ε μη the construction will be easier. See *Wetstein* and *Griesbach.)* Mat. xv. 8. John v. 23. viii. 49. xii. 26. Acts xxviii. 10, where *Wolfius* cites from *Polybius*, τοιαυλαις ΕΤΙΜΗΣΑΝ ΤΙΜΑΙΣ, and *Wetstein* from *Isocrates*,—ημεις αυλες ΕΤΙΜΗΣΑΜΕΝ ταις μελισταις ΤΙΜΑΙΣ. On 1 Tim. v. 3, comp. Τιμη IV.

II. *To estimate, value.* occ. Mat. xxvii. 9.

Τιμη, ης, ἡ, from τιμαω, or immediately from τελιμαι perf. pass. of τιω *to honour.*

I. *Honour, respect, reverence.* John iv. 44. Rom. xii. 10. xiii. 7. 1 Tim. i. 17. Comp. 1 Cor. xii. 23, 24. Col. ii. 23, *Which things have, indeed, a shew of wisdom,* εν—αφειδια σωματος, ουκ, εν τιμη τινι, προς πλησμονην σαρκος, *in severity to the body, not in any* respect or regard (paid to the body namely) *for the satisfying of the flesh.*

Διδοναι τιμην, *To give honour.* 1 Cor. xii. 25, where *Kypke* shews that the phrase is used not only by *Theodotion*, Dan. v. 18, but also by *Euripides*, *Thucydides*, and *Josephus.*

Απονεμοντες τιμην, 1 Pet. iii. 7, *Giving* or *shewing honour* or *respect.* The phrase απονεμειν τιμην, with a dative, is used

in the same sense by many of the Greek writers, as may be seen in *Wetstein* and *Kypke*. See also *Clement*, 1 Cor. § 1.

II. *Honour, dignity, honourable* or *glorious reward.* Rom. ii. 7, 10. Comp. Heb. ii. 7, 9.

III. *A publick and honourable office.* Heb. v. 4. So in the profane writers, particularly in *Herodotus*, it is used for a *publick office* or *magistracy*. See *Raphelius*, *Wolfius*, and *Wetstein*.

IV. *A reward, stipend, maintenance.* occ. 1 Tim. v. 17, where see *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*, who cites the Greek writers often using τιμη for *a reward*, and produces *Josephus*, *Polybius*, and *Demosthenes* joining ΤΙΜΗΣ in this sense with ΑΞΙΩΣΑΣ, ΑΞΙΟΥΣΘΑΙ, ΗΞΙΩΘΗ. He further remarks, that the *double* reward is spoken in respect of that which the widows mentioned ver. 16, were to receive (comp. ver. 3.); but he understands διπλης not in a determinate but an indeterminate sense, *a greater* or *larger* reward. See *Vitringa*, De Synagog. Vet. lib. ii. cap. 3, p. 498, and comp. *Macknight* on 1 Tim.

V. *The value* or *price* of a thing, *a sum of money given for it*, or *which it is worth.* Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. Comp. 1 Cor. vi. 20. vii. 23.

VI. *Preciousness.* occ. 1 Pet. ii. 7, *The* preciousness, of this stone namely, (comp. ver. 6.) *is to you who believe*, or *to you who believe this stone is* precious.

Τιμιος, α, ον, from τιμη *honour, price.*

I. *Honoured, respected, esteemed.* occ. Acts v. 34. So *Josephus* and *Dionysius Halicarn.* cited by *Wetstein*, ΤΩι ΔΗΜΩι—ΤΙΜΙΟΣ, *Honoured by the people.*"

II. *Honourable, respectable.* occ. Heb. xiii. 4.

III. *Precious, of great price, valuable.* occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. 19. 2 Pet. i. 4. Jam. v. 7.

IV. *Valuable, dear.* occ. Acts xx. 24.

Τιμιοτης, τητος, ἡ, from τιμιος.

Wealth, costliness. occ. Rev. xviii. 19.

Τιμιωτατος, η, ον. Superlat. of τιμιος.

Most precious or *valuable.* occ. Rev. xviii. 12. xxi. 11.

Τιμιωτερος, α, ον. Comparat. of τιμιος.

More precious or *valuable.* occ. 1 Pet. i. 7.

Τιμωρεω, ω, from τιμωρος *an avenger, a punisher*, contracted from τιμαορος or τιμηορος, which are used by the Greek writers in the same sense, and are derived from τιμη *revenge, punishment* (from τιω, which see), and ὁραω *to see, inspect. To punish.* occ. Acts xxii. 5. xxvi. 11. It is used in this sense by *Demosthenes* and *Xenophon*, cited by *Wetstein*.

Τιμωρια, ας, ἡ, from τιμωρος, which see under Τιμωρεω.

Punishment. occ. Heb. v. 29.

ΤΙΣ, Neut. ΤΙ, Gen. τινος, &c. from the Chaldee ת, *who, which.*

I. Interrogative, or deliberative, *Who?* Neut. *What?* Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.

On Luke i. 62, observe that το is in like manner redundant before τι in the purest Greek writers, particularly in *Aristophanes*. See *Elsner* and *Wetstein*.

Luke xi. 5—7, Τις εξ ὑμων, κ. τ. λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.

Mat. xix. 27, Τι αρα εσται ἡμιν; What reward *therefore* shall we have? as *Kypke* renders the expression (comp. ver. 21.); and shews that it is thus used in the Greek writers, as *Wetstein* also (whom see) more largely does.

Τις, τι, like the Eng. *who* and *what* imply

1. Negation, or denial, John viii. 46.

Τι γαρ μοι, κ. τ. λ; 1 Cor. v. 12, What *is it to*, or how does it concern or belong to, *me*, &c.? The V. διαφερει, προσηκει, or μελει being understood. The Greek writers use this elliptical expression in the same sense. See *Elsner*, *Wolfius*, *Wetstein*, *Kypke*, and *Bowyer* on the place.

Τι εμοι και σοι; John ii. 4, εστι κοινον or εστι κοινον πραγμα being understood (see *Bos* Ellips. in κοινον) q. d. *What is there* common *to me and thee?* or *What* common business *is there between me and thee*, i. e. *What have* I *to do with thee?* or rather *What hast* thou *to do with* me, namely, in this matter of intimating to me when it is proper to work a miracle? So Mat. viii. 29. Τι ἡμιν και σοι; *What hast* thou *to do with* us? Ηλθες—; *Art* thou *come?* Comp. Mark v. 7, and Josh. xxii. 24. Jud. xi. 12. 2 Sam. xvi. 10. 1 K. xvii. 18., 2 K. iii. 13, in LXX and Heb. Thus in *Anacreon*, Ode xvii. lin. 4, Τι γαρ μαχαισι καμοι; means not, *What have* battles *to do with* me? but,

What

What have I *to do with* battles?" So lin. 10, Τι Πλειαδεσσι καμοι; *What have* I *to do with the* Pleiades?" See *Raphelius* and *Wetstein* on Mat. viii. 29.

Τι προς ἡμας, What *is that to us?* Mat. xxvii. 4. Τι προς σε; What is *that to thee?* John xxi. 22. So *Arrian*, Epictet. lib. iii. cap. 18, twice, ΤΙ αν ΠΡΟΣ ΣΕ; What *then is that* to thee?" See *Raphelius*, *Wetstein*, and *Kypke*. But Τις, *Who?* with a negative particle following, denotes an universal affirmation, as Rev. xv. 4, Τις ὐ μη φοβηθη; Who *should* not *fear?* i. e. Every one *should fear.*

2. Admiration, Mark i. 27. iv. 41.
3. Murmuring, or disgust, Mark ii. 7. Luke viii. 25.
4. Fewness, John xii. 38. Comp. Mat. xix. 25.
5. Extenuation, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See *Raphelius* on this text, who shews that *Arrian*, Epictet. lib. iii. cap. 1, repeatedly applies the expression Συ τις ει; *Who art thou?* in like manner. Comp. Rom. ix. 20.
6. Desire, or wishing, Rom. vii. 24.
7. *Whether*, of two? Mat. xxvii. 17, 21. Luke v. 23. John ix. 2.
8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27.
9. *Of what manner*, or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.
10. Τι, Neut. used adverbially or elliptically for δια τι, *Why, wherefore?* Mat. vi. 28. viii. 26. xx. 6, & al. freq. *How?* i. e. κατα τι *as to what?* quid? 1 Cor. vii. 16. Comp. Mat. xvi. 26.
11. Τι ὁτι—; an elliptical expression for τι γεγονεν ὁτι—; (see John xiv. 22.) *What is this that—? Whence comes it*, or *how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See *Bos* Ellips. in Γινεσθαι. Τι ὁτι is several times used in the LXX for the Heb. מדוע *Why? Wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.
12. Τι γαρ; *What then?* Phil. i. 18, where *Kypke* observes that *Arrian*, Epictet. lib. iii. cap. 25, applies it as equivalent to τι ὐν; which he had used a little below. Comp. Γαρ 4.

II. Indefinite, *Any one, a certain, some one, somewhat.* In Plur. *Any, some.* See Mat. viii. 28. ix. 3. xxi. 3. xxii. 24. Mark v. 25. xvi. 18.

Τινες repeated, *Some*—and—*others.* Luke ix. 7, 8. 1 Tim. v. 24.

III. It imports *dignity*, or *eminence*, Acts v. 36, where τινα signifies some *great* or *extraordinary person.* Comp. Acts viii. 9. *Epictetus* applies τις in like manner, Enchirid. cap. 18. Καν δοξης τισι ειναι ΤΙΣ, απιστει σεαυτῳ. And if you seem to any a *considerable person*, mistrust yourself." For more instances of the like application see *Wetstein* and *Kypke.* But observe that in Acts v. 36, fourteen MSS, three of which ancient, and several old additions, to ἑαυτον add μεγαν, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μεγαν, however, is not necessary to the sense, nor is it adopted by *Wetstein* or *Griesbach.*

Τι, Neut. is used in a similar view, Gal. ii. 6, Δοκουντων ειναι τι, *Seeming to be* somewhat, i. e. considerable. *Plato* has the same phrase, Apol. Socrat. § 23. (p. 104, edit. *Forster.*) ΔΟΚΟΥΝΤΑΣ μεν ΤΙ ΕΙΝΑΙ; and in the same Treatise, towards the end, *Socrates*, speaking of his own sons, Και ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕΙΝΑΙ ΜΗΔΕΝ ΟΝΤΕΣ, ονειδιζελε αυτοις, κ. τ. λ. *And if they think themselves something when they are nothing*, chide them, &c." where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in *Wetstein* on Acts and Gal.

IV. Τις is sometimes added to proper names, Τυραννε τινος, *Of* one *Tyrannus*, Acts xix. 9. Μνασωνι τινι, One *Mnason*, Acts xxi. 16, where *Raphelius* observes that τις, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that *Xenophon* uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19.

ΤΙΤΛΟΣ, ε, ὁ. Latin.

A title, a board with an inscription. So *Hesychius*, Τιτλος, λιθινχιον επιγραμμα εχον. occ. John xix. 19, 20. Τιτλος is a word formed from the Latin Titulus, which denotes *an inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This *Suetonius*, in Calig.

cap. 34, calls Titulus, *qui causam pœnæ indicaret, The title*, which shewed the reason of the punishment." Comp. *Suetonius* in Domit. cap. 10, and see more in Bp. *Pearson* on the Creed, Art. 4, Notes, and *Lardner*'s Credibility of Gospel History, vol. i. book 1. ch. 7, § 10, p. 334, 5.

The Latin *titulus* may be deduced either from the Greek τιω *to honour*, as it often signifies *an* honourable *inscription*, or rather from the Heb. תלה *to hang up*, whence as a N. תלתל *pendulous, pendant*.

ΤΙΩ, from the Heb. די *sufficient*.

I. In general, *To pay, repay*, q. d. *make a* sufficient *return for*. Thus used in *Homer*, Odyss. xiv. lin. 166,

——ως' αρ' εσω αναγγελιην τοδε ΤΙΣΩ.
These flatt'ring tidings I shall not *repay*.

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. occ. 2 Thess. i. 9, where we have the expression δικην τισειν, *to pay*, i. e. *to suffer punishment*, luere pœnas; a phrase used by the best Greek writers. See *Wetstein* and *Kypke*.

ΤΟΙ, perhaps from the Heb. די *sufficient*. An emphatic particle, often joined to others.

1. *Truly, indeed*.

2. Illative, *Therefore*.

Τοι occurs not separately in the N. T.

Τοιγαρουν, A Conjunction, from τοι *truly*, γαρ *for*, and ουν *therefore*.

Wherefore or *therefore, truly*. occ. 1 Thess. iv. 8. Heb. xii. 1.

Τοινυν, A Conjunction, from τοι, and νυν *now*.

Therefore now, therefore. occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24.

Τοιοσδε, —αδε, —ονδε, from τοιος *such* (which from ὁιος *such as*), and the emphatic particle δε.

Such, so remarkable. It has nearly the same sense as τοιος, but more emphatic. occ. 2 Pet. i. 17.

Τοιουτος, —αυτη, —ουτο, and Attic —ουτον, from τοιος *such*, and ουτος *this*.

I. *Such, such like*. Mat. xviii. 5. xix. 14.

On Philem. ver. 9, observe that ΤΟΙΟΥΤΟΣ ΩΝ is applied in like manner by the Greek writers, particularly by *Herodotus* and *Xenophon*

II. *Such, so great*. Mat. ix. 8. Mark vi. 2.

Τοιχος, ου, ὁ, from τειχος the same. *A wall*. occ. Acts xxiii. 3.

Τοκος, ου, ὁ, from τεκοκα (*Herodot.* lib. i. cap. 190.) perf. mid. of τικτω or obsol. τεκω *to bring forth*.

I. Properly, *A bringing forth*, as of females.

II. *Offspring brought forth*.

III. In the N. T. *Usury, increase, the produce* or *offspring*, as it were, *of money lent*. occ. Mat. xxv. 27. Luke xix. 23.

The Greek writers often use it in the last as well as in the two former senses.

Τολμαω, ω, from τολμα *courage*, and this, q. ταλασμα, from ταλαω *to sustain, support, dare*, which from Heb. נשׂא *to bear, support*, dropping the ל.

I. *To bear, sustain, support*. See Rom. v. 7, and *Wetstein* on that text. This seems the primary sense of the word; and thus it is used by *Homer*, Odyss. xxiv. lin. 161, and Odyss. viii. lin. 519, and often by *Theognis*, see his Γνωμαι, lin. 442, 555, 591; and comp. *Dammi* Lexicon, col. 2298, 9.

II. *To dare, be bold, have boldness* or *courage*, in an indifferent or good sense, sustinere. Mat. xxii. 46. Mark xv. 43. Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil i. 14.

III. *To venture, care, be inclined*. Mark xii. 34. John xxi. 12; on both which texts see Bp. *Pearce* and *Campbell*.

IV. *To endure, will, think proper, resolve*, animum inducere. See Acts v. 13. 1 Cor. vi. 1. Jude ver. 9. *Blackwall*, Sacred Classics, vol. ii. p. 193, observes that it often bears this sense in *Theognis*, an ancient writer of great purity of language, as, for instance, ver. 377,

Πως δε σευ, Κρονιδη, ΤΟΛΜΑι νους ανδρας αλιτρους
Εν ταυτη μοιρα τον τε δικαιον εχειν;
How can thy mind, O Jupiter, *endure*, or *think proper*, to have the wicked and the righteous in the same condition."

Τολμηροτερος, α, ον. Comparat. of τολμηρος *bold*, which from τολμαω.

More bold, bolder. Τολμηροτερον, Neut. used adverbially, *More boldly, more freely*. occ. Rom. xv. 15.

Τολμητης, ου, ὁ, from τολμαω.

Daring, presumptuous. occ. 2 Pet. ii. 10.

Τομωτερος, α, ον. Comparat. of τομος *cutting, sharp*, which from τεμνω per. mid. of τεμνω *to cut*.

More cutting, sharper. occ. Heb. iv. 12.

Τοξον,

Τοξον, ε, το. Most of the Greek Lexicon-writers deduce it from ταζω or ταω *to stretch*, which from the Heb. נשה the same, dropping, as usual, the initial נ. But perhaps some may rather incline to derive it from the Heb. קשת *a bow*, by transposition.

A bow, to shoot with. occ. Rev. vi. 2.

Τοπαζιον, ε, το.

A kind of *precious stone*, *the topaz* of the ancients. It is called by the moderns *chrysolite*. "* It is a transparent gem shining with the colour of gold, of a fainter *green* than the emerald, and is somewhat of a yellowish tinge." † *Pliny* relates, from *Juba*, that the *topaz* was so called from *Topazos*, an Island in the Red (i. e. the Arabian or Indian) Sea; and that as this Island was generally surrounded with *fogs*, it was thus denominated from *topazin*, which, in the language of the *Troglodytes*, signifies *to seek*. Thus *Pliny*. But may not the Greek τοπαζιον and Latin *topazius* be better derived from the Heb. פטורה *the topaz*, by transposing the two first letters, and changing the *d* into *z*, thus *topad*, *topaz*? Observe the LXX constantly render the Heb. פטורה by τοπαζιον, and the Vulg. by *topazius*. Comp. *Heb.* and *Eng.* Lexicon under פטר, and *New and Complete Dictionary of Arts* in CHRYSOLITE. occ. Rev. xxi. 20.

ΤΟΠΟΣ, ε, ὁ. It may not improbably be derived from the Heb. תפש *to lay hold on*, *inclose*. Thus the Latin locus *place* seems a plain derivative from Heb. לקח *to take*. *Schrevelius* deduces τοπος from the obsol. τω *to take*, *receive*, *hold*, capio, which from Heb. תאה *to limit*, *bound*.

I. *A place*, *a particular portion of space* where *any thing is*, or *is contained*. Mat. xxvi. 52. xxvii. 33. xxviii. 6. Acts i. 25. Εις τον τοπον τον ιδιον, *To his own place*, that is, "To that *miserable world* which, in thy righteous judgement, is *appointed* for the reception of such *heinous offenders*, and the due punishment of such *enormous crimes*." Thus *Doddridge*, in his Paraphrase, adding in a note, "that ιδιον τοπον signifies a *place proper and suitable* for such a wretch, and therefore by God's righteous judgement *appointed for him*, many writers have shewn, and particularly Dr. *Benson*, in his *History of the first Planting of Christianity*, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71, and xvii. 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then *Clement*, in his 1st Epistle to the *Corinthians*, § 5, speaking of St. *Peter*, says, that "having endured not one or two, but many, afflictions, και ουτω μαρτυρησας ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ ΤΟΠΟΝ της δοξης, and thus being a martyr *he went to the place* of glory that was *due to him*." So *Polycarp* to the *Philippians*, § 5, says, that St. Paul and other martyrs are εις ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ αυτοις ΤΟΠΟΝ, *in the place due unto them*;" and *Ignatius* to the *Magnesians*, § 5, using the very phrase of St. *Luke* in the Acts, says, Εκαστος ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ μελλει χωρειν, "Every one is to go *to his own place*," i. e. either of happiness or *misery*. Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from *Josephus*, where one *Eleazar*, who held out the fortress of *Masada* against the *Romans*, is introduced saying to his companions, that death sets our souls at liberty, and εις ΤΟΝ ΟΙΚΕΙΟΝ και καθαρον αφιησι ΤΟΠΟΝ ΑΠΑΛΛΑΣΣΕΣΘΑΙ, permits them *to depart to a place* of purity which is *proper to them*." De Bel. lib. vii. cap. 8. § 7. See also *Elsner*, *Wolfius*, and *Wetstein* on Acts, and Bp. *Bull*'s English Works, vol. i. p. 41.

II. *A place*, *country*, *region*. Mat. xiv. 35. Luke x. 1, & al. Comp. Mat. xxiv. 7. But in John xi. 48, it seems particularly to denote either the *Temple* (comp. Acts vi. 13, 14. xxi. 28.), or the *City* of *Jerusalem*.

III. *A place* or *passage*, in a book. Luke iv. 17.

IV. *Place*,

* *Brookes*'s Natural History, vol. v. p. 143. So *Strabo*, cited by *Wetstein*, of the *Topaz*, Λιθος δι ης διαφανης, χρυσοειδης απολαμπων φεγγος.

† "*Juba* Topazon *Insulam in Rubro Mari a continente stadiis* ccc *abesse tradit*, nebulosam & *ideo* quæsitam *sæpe navigantibus ex ea causâ nomen accepisse*. Topazin *enim Troglodytarum linguâ significationem habere* quærendi." Nat. Hist. lib. xxxvii. cap. 8.

IV. *Place, room,* in a proper sense. Luke ... 7. Δοῦναι τόπον τινι. *To give place to one.* Luke xv. 9. So *Plutarch,* C. Gracch. tom. i. p. 840. E. ΔΟΤΕ ΤΟΠΟΝ ΑΛΛΟΙΣ; and *Arrian,* Epictet. Lib. iii. cap. 26. ΔΟΣ ΑΛΛΟΙΣ ΤΟΠΟΝ. See *Wetstein* and *Kypke;* the latter of whom shews that the phrase is in like manner contrasted with ΚΑΤΕΧΕΙΝ (τοπον) by *Polybius,* and that this latter expression is used by *Plutarch, Diodorus Sic.* and *Lucian.*

V. *Place, room,* in a figurative sense. Heb. xii. 17. Eph. iv. 27. Comp. Rom. xii. 19; on which last text see *Elsner* and *Wolfius,* who explain ὀργῆ of the *divine anger* and *vengeance* (see next verse), and cite from *Plutarch,* De Irâ cohib. tom. ii. p. 462. B. Δει δε μηδε παιζοντας αυτῃ (ΟΡΓΗ) ΤΟΠΟΝ ΔΙΔΟΝΑΙ, We must neither, when at our diversions, *give place to anger,*" where the phrase is applied to *human anger,* as in Rom. xii. to the *divine.*—*Opportunity, liberty,* Acts xxv. 16. Comp. Heb. xii. 17. So τοπον ἐχειν, Rom. xv. 23, means *to have* (not a *place* to dwell in, but) *a convenient situation* or *opportunity* for the great work he was about. *Kypke* shews that *Josephus* and *Arrian* apply the phrase in a similar view.

VI. *Place, station, condition.* 1 Cor. xiv. 16, where see *Kypke.*

Τοσουτος,—αυτη,—ουτο, and att.—οῦτον, from τοσος *so great,* and in plur. *so many,* (which from ὁσος), and οὗτος *this.*

I. In sing. *So great.* Mat. viii. 10. Of money, *So much,* Acts v. 8. Of time, *So long,* John xiv. 9. Heb. iv. 7.
Τοσουτῳ, dat. *By so much.* Heb. i. 4. x. 25.
Κατα τοσουτον, *By so much.* Heb. vii. 22.

II. In plur. *So many.* Mat. xv. 33. John vi. 9, & al.

Τοτε. An Adv. from τοσος, q. d. *the when.* Thus It denotes *the time when,* whether past. Mat. ii. 7. Rom. vi. 21, & al. freq. or future. Matt. vii. 23. ix. 15, & al. freq. Απ' ἐκεινου τοτε, *From that time,* q. d. *from then:* Mat. iv. 17. xxvi. 16. So *Wetstein* on Mat. iv. 17. cites from *Plato* and ... ΕΙΣ ΤΟΤΕ and ΕΚ ΤΟΤΕ; and from *Simplicius* on *Epictetus* the very phrase ΑΠΟ ΤΟΤΕ.
... French translat. ...

Τραγος, ου, ὁ.
A he-goat. occ. Heb. ix. 12. ...
It may be derived either fr... 2 aor. of τρωγω *to eat,* ... this animal is remarkable f... or *browsing* of trees; or rath... Etymologist, from τραχυς ... count of the *roughness* or *shagg...* hide. So in Latin *a he-goat* ... hircus, from hirtus *rough,* ... שעיר, from his *hair*'s being *shaggy,* to which Heb. name ... swers, no fewer than fourteen ... the LXX version of Lev. xvi. ... to the edition of *Aldus,* and ... heirs of *Wechelius* at *Franc...* 1597, folio.

Τραπεζα, ας, ἡ, q. τετραπεζα. f... *four,* and πεζα *a foot,* which ... Πεζη.
A table, properly with *four* f...

I. *A table* on which men's ord... placed, *an eating-table.* M... Mark vii. 28. Luke xvi. 21. A... Comp. Luke xxii. 21. So τρα... for *an eating-table* by V... præd. lib. vii. p. 388. ed. ... 8vo: and agreeably to the p... we have, in *Herodotus* lib. ... —ΤΡΑΠΕΖΑΝ ... ΠΑΡΑΘΕΝΤΕΣ—having ... of all good things." ... is a citation from Ps ... ... LXX τραπεζα, being ... ... a rendering of the Hebr... after they had been ... and were by the ... against him were become ... God. See Dr. ... Psalm

on tables, Acts vi. 2, denotes *making provision for, and attending on, those tables at which the poor were fed*, εν τη ΔΙΑΚΟΝΙΑι τη καθημερινη, *in the daily* ministration, mentioned ver. 1.

II. *A table* used in sacred ministrations, as the table of *shew-bread*, Heb. ix. 2.—of *the Lord*, 1 Cor. x. 21; in which text it is also spoken of the *table* used in idolatrous worship.

III. *A table of a money-changer* or *banker*. Mat. xxi. 12. Mark xi. 15. Luke xix. 23. The Greek writers often apply the word in the same sense. See *Wetstein* on Mat. and *Kypke* on Luke, and comp. Τραπεζίης.

Τραπεζίης, ου, ὁ, from τραπεζα.

A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger. Cebes uses τραπεζίης in the same sense, Tab. p. 41, edit. *Simpson*. So *Plautus*, Capt. I. 2, 89, 90. cited by *Grotius*, *Subducam ratiunculam quantillum argenti mihi apud* trapezitam *siet*. I will cast up the account of the little money I have at the *banker*'s." And as the Greek τραπεζίης is from τραπεζα *a table*, so the Eng. *banker*, French *banquier*, is thus called from the French *banc*, the *bench* (anciently *bank*) or *seat*, on which he anciently sat to do business. occ. Mat. xxv. 27.

Τραυμα, ατος, το, for τρωμα the same, which from τέτρωμαι perf. pass. of τιτρωσκω or obsolete τρωω *to wound*, which see.

A wound. occ. Luke x. 34.

Τραυματίζω, from τραυμα.

To wound. occ. Luke xx. 12. Acts xix. 16.

Τραχηλιζω, from τραχηλος *the neck*.

I. *To bend back the neck*, or *drag with the neck bent back*, as wrestlers used to do by their antagonists. Thus *Plato*, Amatores, § 1. p. 2, edit. *Forster*, Η ουκ οισθα ανδρον, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ και εμπλαμενος και καθευδων παντα τον βιον διατετελεκεν; Ην δε—διατετριφως—περι γυμναστικην. Do you not know him, that he has spent his whole life in being *dragged by the neck*, or *with his neck bent back*, and in stuffing and sleeping? For this person was much addicted to *gymnastic* exercises." *Diogenes* the Cynic, in *Laertius*, observing one, who had been victor in the Olympic games, often fixing his eyes upon a courtezan, said, in allusion to this sense of the word, Ιδε κριον αρεμανιον, ὡς ὑπο της τυχουσης κορασιδος ΤΡΑΧΗΛΙΖΕΤΑΙ. See how an ordinary girl *drags* this mighty champion *by the neck*." So *Suidas*, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ απελαμβανε. *Bending back his neck*, or *dragging him with his neck bent back*, he carried him off." See more passages to this purpose in *Wetstein* on Heb. iv. 13. Hence

II. Τραχηλιζομαι, *To be manifested and open to the eyes of the beholder*, as a person would be whose *neck* was forcibly *bent back*, and his face exposed, like those criminals mentioned by *Pliny*, in his Panegyric, of whom one might *desuper intueri* supina ora retortasque cervices *; and in this view, I apprehend with the learned *Elsner*, *Alberti*, and *Wolfius*, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So *Hesychius*, with his eye no doubt, on this text, explains τετραχηλισμενα by φανερωμενα *manifested*; and *Castalio* excellently renders it by resupina, *Erasmus* by resupinata.

Many expositors have, after *Chrysostom*, taken τετραχηλισμενα for a † metaphorical term referring to *sacrifical victims*; and some have explained it as denoting not only *stript of the skin*, but *split in two down the neck and back-bone, so as to lay open the inward parts to view*. But of this exposition it seems sufficient to observe, with *Elsner*, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in *Wolfius* Cur. Philolog.

Τραχηλος, ου, ὁ, from τραχυς *rough*, compounded, perhaps, with ηλος *a nail*.

The neck. It seems so called from the *roughness* of its seven *vertebral bones*, whose projections somewhat resemble the heads of *nails*. Mat. xviii. 6. Rom. xvi. 4, & al.

ΤΡΑΧΥΣ, εια, υ. from the Heb. רכך *firm, hard, rough*, with the formative ת pre-

* Comp. *Suetonius* in Vitell. cap. 37, and *Tacitus*, Hist. lib. iii. cap. 85.

† See *Suicer* Thesaur. in Τραχηλιζω, *Blackwall*, Sacred Classics, vol. i. p. 231. *Hammond* and *Doddridge* on Heb. iv. 13.

fixed,

fived, to which Heb. word τραχεια answers in the LXX of Isa. xl. 4.
Rough, rugged, i. e. *hard* and *uneven*. occ. Luke iii. 5. Acts xxvii. 29. *Demetrius Phalereus*, cited by *Suidas*, uses the phrase ΤΡΑΧΕΙΑ ὈΔΟΣ; and in *Diodorus Siculus* ΤΡΑΧΕΙΣ ΤΟΠΟΥΣ means *rocky places, rocks*, as in Acts. See *Wetstein*.

ΤΡΕΙΣ, ὁι, αἱ, και τα τρια, Gen. τριων. *Three*. Mat. xii. 40. xiii. 33, & al. freq. May not τρεις be a corruption of Heb. שלש *three*, the initial ש being changed into τ, as usual, and ל into ρ, as in the word φραγελλιον, from the Latin flagellum?

Τρεις-Ταϛερναι. See under Ταϛερνα.

ΤΡΕΜΩ, either from τρεω the same, which see; or rather immediately from the Heb. תר *to turn*, compounded with המה *to be in a tumult* or *confusion*, or with רעם *to be disturbed*, as with fear.

I. Absolutely, *To tremble*, tremo. occ. Mark v. 33. Luke viii. 47. Acts ix. 6.

II. *To fear, be afraid*. occ. 2 Pet. ii. 10.

ΤΡΕΠΩ, from Heb. תר *to turn*, and פה *the face*, or עף denoting *motion*.
To turn. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

ΤΡΕΦΩ, 1 Fut. θρεψω, from Heb. טרף *food*.

I. *To feed, give food to, supply with food*. occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20, where see 1 K. v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17, and *Prideaux* Connect. An. 534, at the end. vol. i. p. 165, 1st edit. 8vo.

II. *To breed* or *bring up*. occ. Luke iv. 16. This sense is very common in the Greek writers, especially in *Homer*.

III. Τρεφειν την καρδιαν, *To nourish* or *pamper the heart*. occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said השמן *to be made fat*, and Ps. cxix. 70, *to be* טפש כחלב *gross, insensible, as fat*. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat*, with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the circulation of the blood xxi. 34, and see *Heb.* and in כבש.

ΤΡΕΧΩ, from the Heb. רוץ *ceed*.

I. *To run*. John xx. 2, 4. It is ritually to the Christian r 24, 26. Gal. ii. 2. v. 7. He *Raphelius* on this last pass

II. *To run, have free course*. iii. 1.

ΤΡΕΩ. It may be derived Heb. הר *to turn*, or, by from רש or רת *to tremble*.
To tremble, tremble for fear, trembling or *affrighted*, as Il. xxii. lin. 143,

———ΤΡΕΣΕ
Τυγας υπο Τρωων———
———Hector
Under the Trojan wall.

This verb occurs not in the inserted on account of it's

Τρια, Neut. of τρεις, which se

Τριακονια, ὁι, αι, τα, Unde τρεις, neut. τρια, *three*, and *cimal* termination. See u κονλα.
Thirty. Mat. xiii. 8, & al. fr

Τριακοσιοι, ὁι, αἱ, from τρεις *three*, and ἑκατον *a hundred*.
Three hundred. occ. Mark xii. 5.

Τριβολος, ὁ, ὁ, from τρις *thr* properly *the casting of a d stroke*, or βολος *a dart*.
A thistle, so called from *darts* or *prickles*; for τρις in does, in other instances, d *finite* number or quantity, a δηλος *rolled many times* o *very famous*, ter inclytus, τ *miserable*, τριστακας *very* tus, &c. &c. occ. Mat. vi. 8.

Τριβος, ὁ, ἡ, from τριβω *to wea worn way, a path, a road chius αἱματος ὁδος *a trodde* occ. Mat. iii. 3. Mark i. 3.

ΤΡΙΒΩ, from Heb. טרף *to tear*
To break, break in pieces,
This V. occurs not in the N inserted on account of it's d

ας, ἡ, from τρια *three*, and ἑλεα *years*. occ. Acts xx. 31.

ιk, *shriek*, strideo, "λεπτον ηχειν," hius. It is a word formed from the like the Latin and Eng. words cording to it. *Homer* applies it, Il. ii. , to the *shrieking* of young sparhile a serpent is devouring them; i. lin. 101, to the *shrieking* of a so Odyss. xxiv. lin. 5, and at it is also used for the *squeaking* of Τριζειν τους οδοντας, *To make a g sound with the teeth, to grind the ogether*, stridere dentibus. occ. x. 18, where see *Wetstein*.

ς, το, from τρεις *three*, and μην *a* e *months space, three months*. occ. i. 23.

ν, from τρεις *three*.

Mat. xxvi. 34, 75, & al. Επι *or thrice, thrice*. occ. Acts x. 16.

Raphelius remarks that *Hero*ses ΕΣ ΤΡΙΣ, and *Xenophon* ΕΙΣ in the same pleonastical manner; *Vetstein* produces from *Polybius*, , the very phrase ΕΙΙΙ ΤΡΙΣ.

ς, το, from τρις *thrice*, and στεγη *a* 'story in building. occ. Acts xx. 9.

ι, αι, α, from τρις *thrice*, and χιhousand.

housand. occ. Acts ii. 41.

ον, from τρεις, τρια, *three*.

ird. Mat xvi. 21. xxii. 26. To *The third part*, μερος namely being tood. Rev. viii. 7, 8, 9, & al. Τρι-

Το τριτον. used adverbially, καιρα nderstood, *A* or *The third time*. xiv. 41. Luke xx. 12. John xxi. lso, *Thirdly, in the third place*. xii. 28.

at. xx. 3, *Kypke* remarks that it em extraordinary that the words ρα are annexed only to the *third* For this he accounts by shewing ne Greek writers, that the hour of *rket-place being full* of men who to purchase something, or to con ogether, was the *third hour* of the about our *nine o'clock* in the morn ısomuch that *Suidas* explains the mmon phrase πληθουσα αγορα *full market*, by ωρα τριτη. Since then it was at the *third hour* that the market-place was most frequented, no wonder that at *this hour* the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.

II. Τριτος ουρανος, *The third heaven*, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. The propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been, at the beginning of the formation, Gen. i. 6, 7, in *two* places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called שמי השמים, *the heaven of heavens*, and constitute the whole of the *material heavens*; in reference to which *Solomon*, in his sublime prayer to God, 1 K. viii. 27, says, *Behold the heavens*, ושמי השמים, and the heaven of heavens *cannot contain thee*; and yet in the same prayer no less than eight times beseeches God to hear in *heaven* השמים, which is also repeatedly called *God's dwelling-place*: And this latter is what St. Paul styles *the third heaven*, and the Psalmist, *God's holy* or *separate heavens*, Ps. xx. 6. Comp. Isa. lvii. 15, and under Ουρανος II.

I know not whether it may be worth adding, that the scoffing *Lucian*, or whoever was the author of the *Philopatris*, tom. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St. Paul himself. Ἠνικα δε μοι ΓΑΛΙΛΑΙΟΣ ενεπνευσεν, αναφαλαντιας, επιρρινος, ΕΣ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ΑΕΡΟΒΑΤΗΣΑΣ, ΚΑΙ ΤΑ ΚΑΛΛΙΣΤΑ ΕΚΜΕΜΑΘΗΚΩΣ, ὁι' ὑδαιος ἡμας ανεκαινισεν, κ. τ. λ. But when the bald-pated, long-nosed *Ga*[illegible]*an**, *he who mounted through the air up to the third heaven, and learned most charming things*, met with me, he renewed us with water, &c."

Τριχες, ων, αι, Plur. of Θριξ, *A hair*, which see. On Mat. iii. 4, in addition to what is said under Καμηλος, it may not be amiss here to produce *Campbell*'s Note. "Of *camel's hair*, not of the fine hair of that animal, whereof an elegant kind of

* See under Γαλιλαιος.

Τροπή, ῆς, ἡ, from τρέπω perf. mid. of τροπόω to turn.

A turning, or change, viz. Jam. i. 17. See *Plutarch*, Cæs. p. 723, i. ΤΡΟΠΑΣ τοιάσδε αἱ τῶν βασιλέων τυραννίδες. Hist. A. or revolution had many changes. See *Wetstein*, and comp. under Ἀποσκίασμα.

Τροπή, ῆς, ἡ, from τρέπω perf. mid. of τροπόω to turn.

I. *A manner, way.* Jude ver. 7, where κατὰ is understood.

Καθ' ὁμοιότητα, an Atticism for κατὰ τὸν τρόπον ὃν—, *after the manner in which—, after or in the same or like manner as—*, Acts xv. 11. xxvii. 25. So, κατὰ being dropt, Ὃν τρόπον, *in like manner as, like as, even as.* Mat. xxiii. 37. Acts i. 11, & al.

Κατὰ πάντα τρόπον, *In every way or respect* Rom. iii. 2. *Plato* and *Polybius* use the same phrase. See *Raphelius* and *Wetstein*.

Πάντα τρόπον, *In every manner, or by every means.* 2 Thess. iii. 16.

Ἐν παντὶ τρόπῳ, *Every way.* Phil. i. 18, where *Wetstein* cites this expression from *Plato*'s Euthydemus. It occurs also in *Plato*'s Apol. Socrat. § 22, and Phædon, § 14, edit *Forster*.

Κατὰ μηδένα τρόπον, *By no means.* 2 Thess. ii. 3.

II. *Manner* or *course of life, manners, behaviour, disposition*, &c. Heb. xiii. 5. The purest of the Greek writers apply the

Τροφή, ῆς, ἡ, from τρέφω to feed, nourish.

I. *Food, nourishment.* Mat. [illegible] al. freq.

II. *Maintenance*, including [illegible] ries besides food. Thus S. [illegible] *hall*, whom see. occ. Mat. [illegible]

III. *Food* of the mind. See H[illegible] where στερεὰ τροφή, *solid*, the *sublimer instructions* o[illegible] *Christianity.* Comp. under

Τροφός, οῦ, ἡ, from τρέφω τροφῶ *to nourish, bring up.* *A nurse*, or rather *a nurse* 1 Thess. ii. 7.

Τροχιά, ᾶς, ἡ, from τροχός [illegible]

I. Properly, *The track* or r[illegible] *wheel* of a carriage.

II. *A road, a way, a path*, occ in which text it is appli[illegible] Comp. Prov. iv. 26, in the as in other passages of the [illegible] τροχιὰ answers to the Heb. [illegible] notes first *a chariot*, or [illegible] then *a way, path, pas*

like. Comp. *Heb.* and *Eng.* Lexicon in עגל V.

Τροχος, ου, ὁ, from τέτροχα perf. mid. of τρεχω *to run.*

This word occurs Jam. iii. 6, and according as it is differently accented signifies either *a wheel*, or *a course*; the former sense seems preferable, as best expressing the *continual recurrency* of similar events in this life, and has been well illustrated by that of *Anacreon*, Ode iv. lin. 7,

ΤΡΟΧΟΣ Ἁμιλλος γαρ ὁια
Βιος ΤΡΕΧΕΙ κυλισθεις.
For like a *chariot-wheel* our life *rolls* on.

Which beautiful simile of the Poet points out also the *continual tendency* of human life *to it's final period.* Œcumenius, as observed under Γενεσις IV. explains τον τροχον της γενεσεως by την ζωην ἡμων, *our life*; so *Isidorus Pelusiota*, by τον χρονον της ζωης ἡμων, *the time of our life*; ΤΡΟΧΟΕΙΔΗΣ γαρ ὁ χρονος εις ἑαυτον ἀνακυκλεμενος, for time, adds he, *like a wheel*, rolls round upon itself." But the learned *Lambert Bos* interprets the expression of St. James to mean *the unceasing succession of men born some after others*, as if the Apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants.* In *Plutarch* Ὁ ΤΗΣ ΓΕΝΕΣΕΩΣ Πολαμος, *The stream of nature*, refers to the *successive generations* of men; and in *Simplicius*, cited by *Wetstein*, whom see, Ὁ ἀπεραντος ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ, The unceasing *circle of nature*, relates to the *continual production* of some things by the corruption of others. See also *Alberti* and *Wolfius* on the text, who concur with *Bos*'s exposition. The reader may find other *ingenious* interpretations in *Kypke*. Comp. also *Macknight*.

Τρυβλιον, ου, το.

A dish in which *food*, and particularly of the *more liquid* kinds, is brought to table. So it may perhaps be derived from τρωξη *food*, or τρεφω *to feed*, or immediately from Heb. מרק *food.* occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and it's *sauce* of bitter herbs. Comp. Prov. xix. 24. Ecclus. xxxi. 14. And to illustrate all these passages it may be remarked that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into *little bits* (ψωμια *sops*) and *dip their hands and their morsels together therein* *.

This word is often used by the Greek writers. See *Wetstein* on Mat.

Τρυσαω, ω, from τρυγη *the vintage*, and thence *the autumnal fruits.* *Thomassinus* ingeniously deduces τρυγη from the Heb. תרועה *the shouting* which usually accompanied *the harvest*, and particularly *the vintage.* See Isa. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So *Homer*, describing the *vintage*, Il. xviii. lin. 571, 2,

——Το. δε ἡσσονες; ὁμαδεῃ
Μειξι πη τ' ἰυγμω τε, πουσι σκαιροντες ἱπουο.
Then nimbly bounding come the jovial train,
With *songs* and *shouts* replying to his † strain.

And *Anacreon*, Ode lii. lin. 8, particularly mentions Επιληνιοισιν ὑμνοις, *The sacred songs at treading the grapes.* The remains of these customs we still have among us in the *shouting and singing at harvest-homes.*

To gather fruits, particularly *grapes*, by means of *a cutting-* or *pruning-hook*, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See *Wetstein* on both texts.

Τρυζω, ουσ, ὁ, from τρυζω *to murmur*, or *mourn*, like a turtle; a word formed from the *sound.*

A turtle-dove. occ. Luke ii. 24.

Τρυμαλια, ας, ἡ, from τετρυμαι perf. pass. of τρυω *to break*, which from the Heb. or Arabic חער *to cut, cleave*, whence Nouns denoting *a chink, aperture*, &c. Comp. *Heb.* and *Eng.* Lexicon in חער.

A hole, perforation, particularly *the eye*

* See *Shaw*'s Travels, p. 232. *Niebuhr*, Description de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188. *Harmer*'s Observations, vol. i. p. 289, and *Complete Syst. of Geography*, vol. ii. p. 304, col. 2.

† The musician's.

of

of a needle. occ. Mark x. 25. Luke xviii. 25.

Τρυπημα, ατος, το, from τετρυπημαι perf. pass. of τρυπαω *to perforate*, which from τρυπα *a hole*, and this from Heb. חרר *to break, tear*, or from τρυω *to break*. See the last word.

A hole, particularly *the eye of a needle.* occ. Mat. xix. 24; and further to confirm what may be found under Καμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has גמלא *the camel.*

Τρυφαω, ω, from τρυφη.

To live luxuriously, delicately, or *in pleasure.* occ. Jam. v. 5.

Τρυφη, ης, ἡ, either from ἐτρυφον, 2 aor. of θρυπτω *to break* (which see under συνθρυπτω), because luxury *breaks* the force both of body and mind; or else immediately from the Heb. טרף in the sense of *food, provision.*

Luxury, delicacy, luxurious living. occ. Luke vii. 25. 2 Pet. ii. 13.

ΤΡΩΓΩ, either from the Heb. טרח *to wear away*, and so *break in pieces*, or from Chald. טרך *to bite.*

To eat. It is properly spoken of brute animals, but sometimes of men, occ. Mat. xxiv. 38. John xiii. 18, where *Kypke* thinks that ὁ τρωγων μετ' εμου αρτον, means, *he who* did eat *of my bread*, as *a servant*, which interpretation agrees with Ps. xli. 10, אכל לחמי, and shews the connection of ver. 18, with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

ΤΡΩΩ, from the Heb. תער *to cut, wound*, by transposition.

To hurt, wound. This V. is used by *Homer*, Il. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al. and though not found in the N. T. is here inserted on account of it's derivatives.

Τυγχανω, from τευχω, which see.

I. *To be.* Luke x. 30. Ει τυχοι, *If it be so, if it so happen.* 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See *Wetstein.*

Τυχον, 2 aor. particip. neut. used adverbially, and elliptically, καλα το being understood, *According to what may be, may be, perhaps.* occ. 1 Cor. xvi. 6. See *Vigerus* De Idiotism. in Voc.

Τυχων, *Common, ordinary*, q. d. *such as is every where*, qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent *Longinus* styles *Moses* ΟΥ ΤΥΧΩΝ ανηρ, *No ordinary* man, De Sublim. sect. 9, and *Josephus* calls *Herod's* rebuilding the Temple at Jerusalem Εργον ΟΥ ΤΟ ΤΥΧΟΝ, *No common* or *ordinary* work, Ant. lib. xv. cap. 11, § 1. See many other instances from the Greek writers in *Wetstein* on Acts xix. 11.

II. Governing a genitive, *To obtain, enjoy.* Luke xx. 35, (where see *Wetstein* Var. Lect. and *Bowyer.*) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a *temporal deliverance* or *safety.* See *Wetstein.*

Τυμπανιζω, from τυμπανον, which, according to *Suidas*, and the Scholiast on *Aristophanes*, Plut. lin. 475, means *a stick* or *batoon*, used in *bastinading* criminals, from τυπτω *to beat.*

To bastinade, to torture, or *kill, by beating with sticks* or *batoons.* So *Hesychius* explains τυμπανιζεσθαι by πληττεσθαι ισχυρως, τυπτεσθαι, *is struck violently, is beaten*; and *Œcumenius*, ἐτυμπανισθησαν, by ἐραπαλων απεθανον, *they were killed by batoons.* occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of *Eleazar* by *Antiochus*, which is expressed by τυμπανον, 2 Mac. vi. 19, 28, and at ver. 30, we find *Eleazar* μελλων ταις πληγαις τελευταν, ready to die with *the strokes.*

Doddridge, after *Perizonius* and *Wolfius*, says, "The word signifies a peculiar sort of torture, which was called the *tympanum* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: But Archbp. *Potter*, Antiq. of Greece, book i. ch. 25, p. 123, 1st edit. calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τυμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to *Gataker's* Adversaria, cap. 46, cited in *Suicer* Thesaur. under Τυμπανιζω, and to *Wetstein* on Heb. xi. 35, who shews that the V. τυμπανιζομαι is used by the Greek writers, particularly

particularly by *Aristotle*, *Lucian*, and *Plutarch*.

It is well known, that the *bastinado*, or * *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger is still used in the East, and is a common punishment among the *Turks* and *Persians* at this day.

Τυπος, ου, ὁ, from τέτυπα perf. mid. of τυπτω *to strike*.

I. *A mark, impression* made by *striking*. Thus *Scapula* cites from *Athenæus*, Τας ΤΥΠΟΥΣ των πληγων δεσα, She seeing the *marks of the strokes*." So it is applied to the *print* of the nails in our Saviour's hands and feet. John xx. 25, where see *Wetstein*.

II. *A form, figure, image*, Acts vii. 43. So the LXX use τυπους, Amos v. 26, for *images*; and *Polybius*, cited in *Raphelius*, has Θεων ΤΥΠΟΥΣ for *images* of the Gods; and in *Herodian*, lib. v. cap. 12, edit. *Oxon*. ΤΥΠΟΝ τα—Θεα is a *painted figure* of a God. Comp. *Kypke*.

III. *A pattern* or *model* of a building, &c. Acts vii. 44. Heb. viii. 5, which passages refer to Exod. xxv. 40, where the LXX likewise use τυπον for the Heb. תבנית *a model*.

IV. *A pattern, example*. Phil. iii. 17. 1 Thess. i. 7. Tit. ii. 7, & al.

V. *A figure, emblem, representative, type*. Rom v 4. Comp. 1 Cor. x. 6, 11.

VI *A form* of a writing. Acts xxiii. 25. So in 3 Mac. iii. 22, we have Ὁ—ΤΥΠΟΣ της ΕΠΙΣΤΟΛΗΣ. See *Kypke* on Acts.

VII. *A form* of doctrine. So *Elsner* and *Wetstein* cite from *Iamblichus* ΤΗΣ ΠΑΙΔΕΥΣΕΩΣ Ὁ ΤΥΠΟΣ, *The form of discipline* ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ, *The form of doctrine* or *instruction*. occ. Rom. vi. 17, *But ye have obeyed from the heart* [supply τυπω] εις ὁν παρεδοθητε τυπον διδαχης (the form) of doctrine, into which form *ye were delivered*. This expression, according to *Doddridge*, contains an allusion to the exactness with which melted metals or the like receive the impression of the *mould* in which they are cast and *Raphelius* on the place observes hat *Arrian*, Epictet. lib. ii. cap. 19, in like manner uses the phrase καλα τα δοξαλα ΤΕΤΥΠΩΣΘΑΙ, *to be formed* or *modelled* according to certain opinions or rules." And thus I add that *Josephus*, De Bel. lib. ii. cap. 8. § 2, speaking of the *Essenes*, says, that taking children of a tender age, τοις ηθεσι τοις ἰδιοις ΕΝΤΥΠΟΥΣΙ, they *model* or *mould* them according to their own manners, *suis moribus* informant, *Hudson*. But the accurate *Kypke* shews, that both in *Appian* and *Josephus*, ὑπακουειν *to obey* is followed by εις governing the *thing*; and he accordingly thinks that the Apostle's expressions ὑπηκουσαλε εις ὁν κ. τ. λ. are synonimous with ὑπηκουσαλε εις τυπον διδαχης, ὁς παρεδοθη ὑμιν, *Ye have obeyed the form of doctrine, which was delivered to you*. The ancient Syriac version, however, has אשתמעתון לדמותא דאשתלמתון לח —*Ye have obeyed the form of doctrine, to which ye were delivered*. Comp. Eng. Translat. and Margin.

See *Suicer* Thesaur. on this word.

ΤΥΠΤΩ, from the Heb. תף or תוף *to smite*; whence also Eng. *tap tabor, &c.* See *Heb.* and *Eng.* Lexicon in תף.

I. *To strike, smite* with the hand, a stick, or other instrument. occ Mat. xxvii. 30. Mark xv. 19. Luke vi. 29. xviii. 13. xxii. 64. xxiii. 48. Acts xxiii. 2, 3.

II. *To strike, beat*. occ. Mat. xxiv. 49. Luke xii. 45. Acts xviii. 17. xxi. 32.

III. *To smite, strike, punish*. occ. Acts xxiii. 3. Comp. Κονταω, and see *Doddridge* on the place.

IV. *To hurt, wound*, spiritually. occ. 1 Cor. viii. 12.

Τυρβαζω, from τυρβη *a tumult, tumultuous multitude* or *concourse* of people, turba; Τυρβη is used both by *Polybius* and *Lucian* (see *Scapula*), and may, I apprehend, like Θορυβος, which see, be best derived from the Heb. רבה *to be many*, with the formative ת prefixed, q. תרבה *To raise a tumult* or *disturbance to disturb*. *Aristophanes*, Vesp. lin. 257 uses the V active for the *disturbing* of mud. Τυρβαζομαι, pass. *To be in a tumult, be disturbed*, turbor; or mid. *To make a disturbance* or *bustle*, turbas dare. occ. Luke x. 41.

ΤΥΦΛΟΣ, η, ον. It may be derived from Heb. אפל *to hide*, by prefixing the formative ת; whence also the Heb. nouns אפל and אפלה *thick darkness*,

* See *Shaw*'s Travels, p. 253, 2d edit. *Russell*'s Nat. Hist. of Aleppo, p. 121, and *Hanway*'s Travels, vol. i. p. 256, and vol. iv. p. 8.

Deprived of sight, blind, whether naturally, Mat. ix. 27, 28, & al. freq.—or spiritually, Mat. xv. 14, (where see *Wetstein.*) Mat. xxiii. 16. 2 Pet. i. 9, & al. So *Pindar,* Nem. vii. lin. 34.

———ΤΥΦΛΟΝ δ' ἐχει
Ητορ ἑμαλες ανέρων ὁ πλειστος,———
———But the most of men
Have a *blind* heart.———

Comp. *Lucian* under Οφθαλμος II.

In John ix. 8, eight MSS, five of which ancient, and several old versions, among which the Syriac and Vulg. for τυφλος read προσαιτης *the beggar*, i. e. whom they knew to be blind, and this reading is admitted into the text by *Griesbach.*

Τυφλοω, ω, from τυφλος.

To blind. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See *Wetstein* on 2 Cor. iv. 4, who shews that the V. is applied likewise to the mind in the Greek writers.

Τυφοω, ω, from τυφος *smoke* (see Τυφω), and thence *pride, insolence,* according to that of *Plutarch,* De Socrat. Gen. tom. ii. p. 580, B. Τον δε ΤΥΦΟΝ, ὡσπερ τινα καπνον φιλοσοφιας, εις τους π σκεδασας. Throwing away t sters *pride* or *insolence*, as being philosophical *smoke.*"

I. Properly, *To raise* or *make a*

II. Τυφοομαι, ωμαι, Pass. *To be elated* or *puffed up with pride* lence. occ. 1 Tim. iii. 6. vi. iii. 4. See *Wetstein* on the first on the second text, and *Suic* in Τυφοω,

ΤΥΦΩ, *Thomassinus,* in his *Gl braicum* under תאה, with gre lity deduces τυφω from the Arabic ثاه *to be extinguished* Comp. *Castell* Lexic. Hepta *To raise a smoke.* So *Hesych* καπνον. See *Scapula.* Τυφω *emit smoke.* occ. Mat. xii. 20

Τυφωνικος, η, ον, from τυφω *stormy wind,* or *whirlwind,* either from τυφω *to raise* perhaps from τυπτω or Heb. *Tempestuous, violent, whirling* xxvii. 14. where see *Wetste* Ευροκλυδων.

Τυχων, 2 aor. particip. of τευχω, which see.

Υ.

Υ Υ

Υ, υ, *Upsilon,* Υ ψιλον, i. e. *U small* or *slender,* as being *generally slender* or *short,* in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced *long.* It is the twentieth of the more modern Greek letters, and the first of the five additional ones. It's name *U* seems to be taken from that of the Heb. ו *(Vau)*, i. e. pronouncing the two *Vaus,* which compose the latter, as vowels, וו, *uu.* It's sound or power is likewise the vowel sound of the Heb. *Vau,* but before an other vowel it is pronounced the Eng. w, or, on account of the breathing, like *wh*, as in form Υ (of which the small ruption) approaches to that of nician *Vau,* as sometimes no doubt was taken from it.

* See *Montfaucon's* Palæographia Gr Dr. *Bernard's* Orbis Eruditi Literatus by Dr. *Charles Morton,* and Dr. *Gre* sertation on the Original Powers of Le

Ὑακινθινος, η, ον, from ὑακινθος.
Of the colour of a hyacinth, hyacinthine, purplish. The LXX use ὑακινθος or ὑακινθινος in many passages, particularly in Ezek. xxiii. 6, for Heb. תכלת *blue.* occ. Rev. ix. 17.

ΥΑΚΙΝΘΟΣ, ου, ὁ, ἡ. The best derivation I have met with of this word seems to be that of the learned *Damm*, Lexic. Nov. Græc. col. 907, from ὑ the noise made by persons in *snifting* and *smelling*, (so used by *Aristophanes*, Plut. lin. 895.), and κινεω *to move, excite.*

I. The name of a *flower* which is very *fragrant*, and generally of a *blue* or *purplish* colour, *the hyacinth.* Thus sometimes used in the Greek writers.

II. In the N. T. The name of a *gem* or *precious stone* resembling the * flower in colour, *a hyacinth* †. "The *hyacinth* of ‡*Pliny* is now thought to be the *amethyst* of the moderns; and the *amethysts* of the ancients are now called *garnets.* The [modern] *amethyst* is a transparent gem of a *violet* colour, arising from *an admixture of red and blue.*" occ. Rev. xxi. 20.

Ὑαλινος, η, ον, from ὑαλος.
Of glass, glassy. occ. Rev. iv. 6. xv. 2, twice. See the Latin passages quoted under Ὑαλος, and many more in *Wetstein* on Rev. iv.

Ὑαλος, ου, ἡ.
This word, as also the Ionic Ὑελος, in the more ancient writers signifies *a fossile substance, a transparent stone, a softer kind of crystal, talc,* as is evident from *Aristophanes,* Nub. lin. 764—6 ||, and from *Herodotus,* lib. iii. cap. 24. But in the later Greek authors, and in the N. T. Ὑαλος denotes the artificial substance, *glass.*
Glass. occ. Rev. xxi. 18, 21. We may either, with *Mintert,* derive it from ἰλη *splendour,* or immediately from Heb. הל *to shine.* So *Horace,* lib. iii. ode 13, lin. 1,

O fons Blandusiæ splendidior vitro,
O thou Blandusian spring, *more bright than glass;*

And *Ovid,* Heroid. Epist. xv. lin. 158,

——Vitreoque magis pellucidus *amne,*
Clearer than the glassy stream.

The Eng. word *glass* may in like manner be very naturally deduced from the Heb. גלש *to shine, glister, glisten.* So the ancient Germans seem to have called *amber* Glessum, from it's *transparency, quòd* transluceat nitidumque *sit instar* vitri, because it is *transparent* and *shining* like *glass,*" says *Junius,* Etymol. Anglican. in GLASS, whom see, as also *Pliny,* Nat. Hist. lib. xxxvii. cap. 3.
§ The making of Glass is certainly a very ancient invention. "*Aristotle, Alexander Aphrodisæus,* and ¶ *Lucretius,* put us out of all doubt that *glass* was in use in their days."

Ὑβριζω, from ὑβρις.
I. *To treat with insolent* or *contumelious injury.* occ. Mat. xxii. 6. Luke xviii. 32. Acts xiv. 5. 1 Thess. ii. 2.
II. *To reproach,* occ. Luke xi. 45.

ΥΒΡΙΣ, ιος, att. εως, ἡ, either from the N. עברה *violent anger, a transport of passion,* or immediately from the V. עבר *to transgress.*
I. *Insolent* or *contumelious treatment.* occ. 2 Cor. xii. 10.
II. *Injury, damage.* occ. Acts xxvii. 10, 21. So *Pindar,* Pyth. ode i. lin. 140, calls the *naval defeat* which the Carthaginians had received from the king of Sicily ναυσιγονον ΥΒΡΙΝ. See *Alberti* on ver. 21. But *Kypke* cites from *Josephus,* Ant. lib. iii. [cap. 6, § 4, edit. *Hudson.*] an expression in which the application of ὑβρις is more similar to that in Acts xxvii. 21, namely την απο των ομβρων ΥΒΡΙΝ—*injury* from rain."

ΥΒΡΙΣΤΗΣ, ου, ὁ, from ὑβριζω.
Insolently injurious, whether in words or actions, *despiteful.* occ. Rom. i. 30. 1 Tim. i. 13. *Raphelius* on the former passage shews from *Xenophon* that ὑβριστης

* "Hyacinthus lapis *habens purpureum & cæruleum colorem, ad modum illius* floris." Vet. Dict. quoted by *Martinius* in Dict. Phil. which see.
† *Brookes*'s Natural History, vol. v. p. 137.
‡ "*Ille emicans in* amethysto *fulgor violaceus, dilutus est in* hyacintho." *Plinii* Nat. Hist. lib. xxxvii. cap. 9.
|| Where see the Scholiast, and *Rutherforth*'s Optics, No. 53, p. 254. From the passage in *Aristophanes* it appears beyond a doubt, that the Greeks in his time had the art of making *burning-glasses* of this substance.
§ See *New and Complete Dictionary of Arts in* GLASS.
¶ Lib. iv. lin. 606.

is properly opposed to σωφρων *modest, moderate.*

Ὑγιαινω, from ὑγιης.

I. *To be in health, to be well, sound.* Luke v. 31. vii. 10. xv. 27. 3 John ver. 2. But in Luke xv. 27, *Kypke* refers ὑγιαινουλα principally to the *mind*, and shews that the Greek writers use ὑγιαινων for *one of a sound mind*, and sometimes oppose it to indulging in luxury, intemperance and sensual pleasure, as the young prodigal had done.

II. Spiritually, of persons, *To be sound, healthful, vigorous*, as in faith, love, patience. Tit. i. 13. ii. 1. freq. occ.

III. Of words or doctrine, *To be sound, pure, sincere, having no mixture of falsehood.* So *Wolfius* on 2 Tim. i. 13, who observes that *Plutarch*, De aud. Poet. tom. ii. p. 20, speaking of Δοξας περι Θεων opinions concerning the Gods, joins ΥΓΙΑΙΝΟΥΣΑΣ with ΑΛΗΘΕΙΣ *true*. See also *Wetstein* on 1 Tim. i. 10, who cites from *Philo* ΤΟΥΣ ΥΓΙΑΙΑΝΟΝΤΑΣ ΛΟΓΟΥΣ. freq. occ.

Ὑγιης, εος, ες, ὁ, ἡ, και το—ες, perhaps from ὑγρος *moist*, as *sound, healthy* bodies are.

I. *Sound, whole, in health.* See Mat. xii. 13. xv. 31. Mark v. 34. John v. 9. Acts iv. 10.

II. Of speech or doctrine, *Sound, wholesome, right.* occ. Tit. ii. 8. So in *Herodotus*, lib. i. cap. 8, we have ΛΟΓΟΝ ΟΥΚ ΥΓΙΕΑ, *a wrong* or *improper speech.*" See more in *Raphelius* and *Wetstein*. To what they have produced I add, that *Lucian* also applies it to speech in the sense of *sound, right, sensible, true*, sanus, tom. i. p. 510, 1005, and tom. ii. p. 221, 462.

Ὑγρος, α, ον. The Greek Etymologists deduce it from ὑω *to rain*; but since *Homer*, Il. x. lin. 27. Il. xiv. lin. 308, & al. uses ὑγρην for the *sea*, I would not be positive that this word is not derived, like the Greek ωκεανος *the ocean*, from חוג *to surround*, or else from חגר *to gird, begird*, as the *sea* does the land.

Wet, moist, so *green*. Comp. Ξυλον. occ. Luke xxiii. 31, where *Wetstein* cites from *Galen* the very phrase ΥΓΡΩΝ—ΞΥΔΩΝ.

Ὑδρια, ας, ἡ, from ὑδωρ.

A vessel to hold water, a water-pot. occ. John ii. 6, 7. iv. 28.

Ὑδροποτεω, ω, from ὑδροποτης *a water-drinker*, which from ὑδωρ *water*, and πινω *to drink.*

To drink water. occ. 1 Tim. v. 23. Observe what similar phrases *Herodotus* uses of the Persians. lib. i. cap. 71, Οὐκ ΟΙΝΩι ΔΙΑΧΡΕΩΝΤΑΙ, αλλα ΥΔΡΟΠΟΤΕΟΥΣΙ. *Raphelius* has anticipated me in this remark. See also *Wetstein.*

Ὑδρωπικος, η, ον, from ὑδρωψ *the dropsy*, which from ὑδωρ *water*, and ωψ *the face, countenance.*

Dropsical, having the dropsy. occ. Luke xiv. 2.

ΥΔΩΡ, το, Gen. ὑδατος (from the obsolete ὑδας). The Greek Etymologists derive it from ὑω *to rain*; but it may perhaps be better deduced from Heb. אד *vapour*, and אר *to flow.* From Heb. אד we have likewise Greek ὑδος *water*, Latin *udus*, Saxon ƿæt, and Eng. *wet*, whence or from the Greek ὑδωρ, or immediately from Heb. אד and אר may be also deduced the Eng. *water*. But may not both the Greek ὑδωρ and Eng. *water*, be best derived from Heb. עהר *to diffuse?*

I. *Water.* Mat. viii. 32. xvii. 15, & al. freq. particularly of baptism, whether St. John's, Mat. iii 11. Mark i. 8. John i. 26, 31, 33; or of Christ's, John iii. 5, Acts x. 47. Eph. v. 26. Heb. x. 23. On Mark ix. 41, *Harmer*, Observations, vol. iii. p. 161, (whom see) remarks, that the giving to a person *a cup of water*, in the parched Eastern countries, is by no means such a *trifling* and *despicable* thing, as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with water is at this day thought a matter of such consideration, that many of the Eastern people have been at *considerable expence* to procure passengers that refreshment."

II. *The watery* or *serous* part of the blood. John xix. 34. "I do not pretend to determine (says *Doddridge*) whether this was (as Dr. *Drake* supposes, in his *Anatomy*, vol. i. p. 106.) the small quantity of *water* inclosed in the *pericardium*, in which the heart swims, or whether the *cruor* was now almost coagulated, and separated from the *serum*: Either way it was a certain proof of *Christ's death*; for he could not have survived such a wound had it been given him in perfect health."

So

So *Galen*, Ὁτι μεν αν ἡ της καρδιας τρωσις επιφερει θανατον εξ αναγκης, ἑν τι των ὁμολογουμενων εστι, That *a wound of the heart necessarily occasions death* is one of those things which is agreed on all hands;" and *Celsus*, "Servari non potest *cui basis cerebri*, cui cor, *cui spinæ medulla* percussa est. The life of that man cannot be saved, the basis of whose brain, *whose heart*, whose spinal marrow *is wounded*." See more in *Wetstein*. Consult also *Scheuchzer*'s Phys. Sacr. on John xix. 34.

III. It denotes *the enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14, (comp. ch. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. ver. 39, and see Rev. xxi. 6. xxii. 1, 17.

IV. *Many waters* denote *many people* or *nations*. See Rev. xvii. 1, 15.

Τελος, ους, ὁ, either immediately from Heb. אד *a vapour*, or from ὑω *to rain*, which *Martinius* derives from χυω *to pour*, the aspirate breathing being substituted for χ. *Rain, a shower of rain*. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. Jam. v. 7, 18. Rev. xi. 6.

Υιοθεσια, ας, ἡ, q. υἱου θεσις *the making* or *constituting of a son*.

Adoption, the taking of a person, or *the being taken, for a son*. In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23, comp. Luke xx. 35, 36, and *Macknight*.

It is true that both the * Greeks and † Romans used sometimes to *adopt* the children of other persons: but the term υἱοθεσια in the N. T. is not taken from the custom of either of those people, but from the style of the O. T. as is manifest, I think, by comparing Rom. ix. 4, with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙΟΣ, ου, ὁ, from the Heb. היה or infin. היו (see Gen. xviii. 18. Jer. xv. 18.) *to be, be born*, according to that of Gen. xvii. 16, *Kings of People* יהיו shall be, or be born, *of her*. From היה or הוה *to be* may also be deduced the Greek φυομαι *to be born*, and Latin fuo and fio *to be, become*.

I. *A son*, in relation to a human father or mother. Mat. xx. 20, 21, & al. freq.

II. Christ is styled *the Son of God*, in respect of his miraculous conception by the *Holy Ghost*, Luke i. 35; (comp. ver. 32. Mark xiii. 32, and Dan. iii. 25, and 28.) —and *the Son of Man* (which title, says *Stockius*, is given to Christ eighty-two times in the Sacred Scriptures), in respect of his being the *seed* originally promised to *Eve*, Gen. iii. 5, (who was herself partaker of that *nature* which is called אדם *Man*, Gen. i. 27. v. 2.); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his *being conceived in the womb*, Mat. i. 23. Luke i. 31, and *in due time born* of the Blessed Virgin, Luke ii. 6, 7; and also in reference to the Prophecy of Daniel, ch. vii. 13, where the *Messiah* is described as one *like a Son of Man*, כבר אנש. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human* nature of Christ (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. comp. Phil. ii. 6—11); but sometimes, by a κοινωνια ἰδιωματων, or *communication of properties*, it signifies his *divine nature*. See John iii. 13. vi. 62.

In Mat. xxv. 13, the words εν ᾗ, ὁ υἱος του ανθρωπου ερχεται are not found in fourteen MSS, four of which ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by *Griesbach* in his edition, and by *Campbell* in his Translation.

III. Οι υἱοι των Ανθρωπων, *The Sons of Men*, i. e. *Men*, a merely *hebraical* or *hellenistical* phrase, often occurring in the LXX for the Heb. בני אדם but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. *A remote descendant*. Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 5.

V. *The offspring of a brute*. Mat. xxi. 5, where υἱον ὑποζυγιου may seem a *mere hebraical* expression for *the foal of an ass*, answering to the Heb. בן אתנות in Zech. ix. 9.

* See Archbp. *Potter*'s Greek Antiquities, book iv. ch. 15.

† *Kennet*'s Roman Antiquities, pt. ii. book 5, ch. 12.

ix. 9. *Kypke*, however, cites *Plutarch*, Conviv. p. 150, calling *a mule* ΟΝΟΥ ΥΙΟΣ.

VI. *An adopted son.* Heb. xi. 24.

VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that *Mark* is so called by St. *Peter*, as having been *converted* by him. Comp. Τεκνον V. So Acts iii. 25, *Sons* of the Prophets may be *Disciples* of the Prophets. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31, and Sense X.

VIII. Believers are called *Sons of God*, as being *begotten again* by his Word and Spirit, and *resembling* their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7, (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of Believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19, in Heb. and LXX. They are also styled *Sons of Light*, Luke xvi. 8, (comp. John xii. 36.); and *of the day*, 1 Thess. v. 5: as being born of God, who is *Light* (1 John i. 5.), having been called out of the darkness of a natural and sinful state into *his marvellous light* (1 Pet ii. 9.), and being those upon whom the *True Light*, even Christ (John i. 9.) now *shineth*, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the *faith* and *works* of *Abraham*. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The Sons* or *Children of the Prophets and of the Covenant*, Acts iii. 25, are the *objects* of the prophecies and covenant, or the persons *interested* in them. So *Sons of the Kingdom*, Mat. viii. 12, are *the peculiar subjects* of it. Comp. LXX in Ezek. xxx. 5. *The Sons* or *Children of the Resurrection*, Luke xx. 36, are those who, by the resurrection of their bodies from the dead, are *born again* to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Isa. xxvi. 19. 1 Cor. xv. 51—55, and Παλιγγενεσια.

XI. *The Sons of this World* are persons of *worldly tempers* and *dispositions*, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בנות האדם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. Sense VIII.) Gen. vi. 2, 4.

Οι υιοι της απειθειας, *The Sons of disbelief and disobedience*, as *reject* the Gospel, when duly to them, and *refuse obedience* to cepts. Eph. ii. 2. v. 6. I can reason to confine this character does, to the *unbelieving Gentile* it equally belongs to the *Jews*, of whom such a dreadf ter is given, 1 Thess. ii. 15, 1 John xii. 38. Rom. x. 16, 2 Heb. Scriptures we find expres lar to Υιοι της απειθειας, *Sons o* thus בן חיל *a son of virtue*, means *a virtuous man*; and חמדות, *a son of rebellious* pers 1 Sam. xx. 30, *one perversely* yet I would not assert that are *mere hebraisms*; for, as *Ke* remarked, in a certain oracle by *Herodotus*, lib. viii. cap. 77, *lent* or *proud person* is called ΥΙΟΝ, *a son of insolence* *.

Υιος Διαβολε, *A Son* or *Child vil*, is one who is under the *the Devil*, and *resembles* that spirit in disposition and behavi xiii. 10. Comp. John viii. 41,

XII. Joined with words expres *ward* or *punishment* it signifies or *liable to*. So Luke x. 6, *a* is a person who *deserves* peace ness; comp. Mat. x. 13. *A* *tion*, John xvii. 12. 2 Thess. i *of hell*, Mat. xxiii. 15, is one *of*, or *liable to*, *perdition* or *h* latter expressions are *hebraisms* under Τεκνον IX.

On Mat. xxiii. 15, *Wetstein* markable testimony from *Just* Dialog. cum Tryph. which I more fully. It is in p. 350, p. 399, edit. *Thirlby*. Οι δε Ι ΤΟΙ ε μονον ε πιστευσω, ΠΛΟΤΕΡΟΝ ΥΜΩΝ βλασ το ονομα αυτε, και ημας της πιστευοντας και φωνουειν και σω ται. But the *Proselytes* are n believers [in Christ], but blas name *twice as much again as* and wish to kill and torment u lieve on him."

* But see *Jortin*'s Remarks on E vol. ii. p. 113, 2d edit.

Ὕλη, ης, ἡ.

I. *The* materia prima, *the first* or *chaotic matter* or *atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 17, where the almighty hand of God is said κτίσασα τον κοσμον εξ ΑΜΟΡΦΟΥ ΥΛΗΣ, to have made the world of *matter without form*. Thus likewise it was applied by some of the Greek philosophers, particularly by * *Pythagoras* and *Plato*, who appear plainly to have borrowed their ΥΛΗ from the תהו, or *unformed mass* of *Moses*, Gen. i. 2, whence also must be ultimately deduced *Ovid's*

——Rudis indigestaque moles——
Non bene junctarum discordia semina *rerum*,
——*Rude unformed mass*——
And the *discordant seeds* of things ill-join'd.
Metam. lib. i. lin. 7, 9.

Dr. *Dickinson*, in his Physica Vetus & Pera, p. 33, and 41—44, shews that the Greeks had the very term ΥΛΗ from the Orientals, and with great probability derives it from the Heb. חול *sand*, remarking particularly that the Arabic *Hiul* or *Hiule* is used as well for the *first matter* as for *sand;* that *Hermes* taught the *Egyptians* that all things were made εκ της αμμου *of sand*; and that even the inspired *Solomon* mentions ראש עפרות, *the original dust*, or *primitive atoms* of the earth, Prov. viii. 26. Comp. Eccles. iii. 20. Isa. xl. 12.

II. *Matter, materials*, especially *wood*. occ. Jam. iii. 5. Comp. Ecclus. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire* (see *Wetstein*), and is thus applied by the LXX, in Isa. x. 17, as also in Ecclus. xxviii. 10.

Ὑμεις, &c Plur. of Συ, which see.

Ὑμετερος, α, ον, from ὑμεις *ye, you*.
Your, yours, your own. Luke vi. 20. xvi. 12. John vii. 6, & al.

Ὑμνεω, ω. from ὑμνος.

I. Intransitively, *To sing* or *recite a hymn*. Vulg. hymno dicto, *having said* or *recited a hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See *Campbell* on Mat.

* See Bp. *Stillingfleet's* Origines Sacræ, book iii. chap. 2, sect. 3. *Gale's* Court of the Gentiles, vol. i. part 2, book ii. chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

II. Transitively, governing an accusative, *To celebrate* or *praise with a hymn* or *hymns, to hymn*. occ. Acts xvi. 25. Heb. ii. 12.

Ὑμνος, ου, ὁ, from (ὑμαι perf. pass. if used, of) ὑδω *to celebrate, sing, celebrate with songs*, which is a plain derivative from the Heb. הודה, Hiph. of ידה, *to praise, confess*, to which the Greek V. ὑμνεω twice answers in the LXX, Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.
A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the *hymns* sung to their Gods.

Ὑπαγω, from ὑπο denoting *privately*, and αγω *to go*.

I. *To go, go away, withdraw*, or *depart privately*. Mat. iv. 10. v. 24, 41, & al. freq. John xii. 11, "*forsook them*," *Campbell*, whom see. In Mat. iv. 10, very many MSS, four of which ancient, and several editions and versions, after ὑπαγε have οπισω μου, and these words are accordingly adopted by *Wetstein*, and received into the text by *Griesbach*.

II. *To go out of the world, to depart, die*. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. *Elsner* on Mat. observes that the Greek writers use απερχεσθαι *to depart* in this view; and *Raphelius*, that the Heb. הלך *to go* has the same import. Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found ὑπαγω thus applied in the Greek writers, yet that in *Xenophon* the similar verb οιχεσθαι *to depart* denotes *dying*. Comp. also *Kypke* on Mat. So in Eng. we say, he is *gone* for he is *dead*, and express *dying* by *going off, deceasing, departing, &c*. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under Πορευω VI.

Ὑπακοη, ης, ἡ, from ὑπηκοον, 2 aor. of ὑπακουω.
Obedience. Rom. i. 5. v. 19, & al.
On Rom. xvi. 19, *Kypke* shews that the phrase αφικεσθαι εις, or att. ες, is by the Greek writers joined with κλεος *celebrity*, and λογος *report*, in the like sense of *reaching*, or *coming to the knowledge of*.

Ὑπακουω, from ὑπο *under*, and ακουω *to hear*.

I. Governing a dative, *To hearken to, and obey*. "The word signifieth *with all humble submission to hearken*, and implieth both *reverence* and *obedience*. The verb

ακαω noteth *obedience*, the preposition ὑπο *reverence*." *Zanchius* in *Leigh*'s Crit. Sac. See Eph. vi. 1, 5. 1 Pet. iii. 6. Acts vi. 7. Mat. viii. 27. Rom. vi. 12, 16, 17.

II. *To hearken* or *attend at* a door in order to answer those who knock, and to *enquire* who they are, before it is opened occ. Acts xii. 13. *Raphelius*, in his Note on this passage, shews that *Demosthenes*, *Lucian*, and *Xenophon* use the verb in this sense. See also *Wetstein* on Luke xiii. 25, and *Elsner* and *Kypke* on Acts.

Ὑπανδρος, ᾱ, ον, q. ὑπο τον ανδρα ων, *being under a husband.*

Being under or *subject to a husband, married*, a femme couverte. occ. Rom. vii. 2. The word is used in this sense not only by the LXX, Num. v. 20. Prov. vi. 24, 29; but also by *Polybius*, *Plutarch*, *Diodorus Siculus* and *Athenæus*, cited by *Raphelius* and *Wetstein*. Comp. Ecclus. ix. 9. xli. 21.

Ὑπανταω, ω, from ὑπο expletive, and ανταω *to meet.*

To meet. Mat. viii. 28, & al.

Ὑπαντησις, ιος, att. εως, ἡ, from ὑπανταω. *A meeting.* occ. John xii. 13, where observe that the N. governs the same case as it's verb. Comp. under Ταττω V.

The LXX, *Vatic.* have the phrase εις ὑπαντησιν, for the Heb. לקראת *for the meeting*, or *to meet*, Jud. xi. 34.

Ὑπαρξις, ιος, att. εως, ἡ, from ὑπαρχω. *Substance, goods*, whether earthly, occ. Acts ii. 45.—or heavenly, occ. Heb. x. 34. *Polybius* uses the word in the worldly sense. See *Wetstein* on Heb.

Ὑπαρχω, from ὑπο expletive, and αρχω *to begin.*

I. *To begin, give a beginning* or *being to.* Thus sometimes used, with a genitive following, in the Greek writers.

II. *To be, subsist.* See Luke vii. 25. viii. 41. xvi. 23. Acts xxi. 20. xxvii. 34. Phil. ii. 6.

III. With a dative following it denotes *property* or *possession*, as Acts iii. 6. Αργυριον και χρυσιον ουκ ὑπαρχει μοι, Vulg. Argentum & aurum non *est* mihi, literally, *Gold and silver* is *not* to me, i. e. I have *no gold nor silver.* Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under Ειμι VII. Hence

IV. Ὑπαρχοντα, τα, particip. pres. neut. plur. *Things which any one has, goods, possessions.* It is joined either with a dative, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. & al.

Ὑπειχω, from ὑπο *under*, and ειχω *to yield, submit.*

To submit oneself, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense.

Ὑπεναντιος, ια, ιον, from ὑπο expletive, and εναντιος *contrary.*

I. *Contrary, adverse.* occ. Col. ii. 14, where see *Alberti* and *Wolfius.*

II. Ὑπεναντιοι, οι, *Adversaries, enemies.* occ. Heb. x. 27.

The word is used in both these senses by the Greek writers. See *Wetstein* on Col.

Ὑπενεγκω, from ὑπο *under*, and obsol. ενεγκω *to bring, bear.*

To suffer, undergo, bear. An obsolete V. whence in the N. T. we have 1 aor. ὑπενεγκα, 2 aor. infin. ὑπενεγκειν. Comp. Ὑποφερω.

ΥΠΕΡ. A Preposition. It seems an evident corruption of the Heb. עבר *beyond*, OVER.

I. Governing a genitive,

1. *Over, above.* So in *Homer*, Il. ii. lin. 22. Στη δ' αρ ΥΠΕΡ κεφαλης, It stood *over* or *above* his head." But I do not find it thus used in the N. T.

2. *For, instead of.* Philem. ver. 13. Rom. v. 6, 7, 8. "*Raphelius* (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that ὑπερ ημων αποθανε signifies he died *in our room and stead:* nor can I find that αποθανειν ὑπερ τινος has ever any other signification than that of *rescuing the life of another at the expence of our own*, and the very next verse (i. e. ver. 7.) shews independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." *Doddridge.* Comp. John xi. 50. 2 Cor. v. 14. 1 Tim. ii. 6.

3. *In the room*, or *stead of*, denoting succession, 1 Cor. xv. 29, Βαπτιζεσθαι ὑπερ των νεκρων, *To be baptized* in the room or stead of *the dead*, i. e. *to succeed* into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, *are dead for ever.* See *Doddridge.* To what he has observed, I add, in confirmation of this exposition, a passage cited by *Vigerus* De Idiotism. cap. ix. sect. 9.

sect. 9. reg. 1, from *Dionysius Halicarn.* lib. viii. Οὗτοι τὴν ἀρχὴν παραλαβόντες, ΥΠΕΡ ΤΩΝ ΑΠΟΘΑΝΟΝΤΩΝ ἐν τῷ πρὸς Ἀντιάλας πολέμῳ στρατιωτῶν ἠξίουν ἑτέρους καλαστάσειν. These, as soon as they entered upon their office, judged it expedient to enrol other soldiers *in the room of those who were killed* in the Antian war." This interpretation, which is that of *Ellis* and *Le Clerc*, and which they also support by the passage just cited from *Dionysius*, appears to me the best of all those mentioned by *Wolfius* on the text, whom see.

4. *For, on the side* or *part of*, q. d. *over* for defense. Mark ix. 40. Luke ix. 50. Rom. viii. 31. *Polybius* and *Arrian* apply it in this sense, as *Raphelius* and *Alberti* have shewn on Rom. viii. 31.

5. *For, on behalf of.* Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1.

6. *For, on account* or *for the sake of, because of.* Acts v. 41. ix. 16. Rom. xv. 9, & al. On 2 Cor. v. 20, *Kypke* shews that *Æschines* and *Demosthenes* use the phrase ΠΡΕΣΒΕΤΕΙΝ ΥΠΕΡ τινος, for *being an ambassadour for* any one, or *on* his *account.*

7. *For*, denoting the *final cause.* John xi. 4. Comp. 2 Cor. i. 6.

8. *Of, concerning.* 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where *Raphelius* shews that *Polybius* applies the preposition in the same sense. So it is used 2 Thess. ii. 1, where see *Whitby, Wetstein, Macknight,* and Bp. *Newton*'s Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. *Wetstein* on 2 Thess. cites *Virgil, Æn.* I. lin. 754, using the Latin super in the same sense, *Multa* super *Priamo rogitans*, super *Hectore multa.*

9. *Of*, denoting the motive, pro, propter. Phil. ii. 13, where see *Wolfius.*

II. Governing an accusative,

1. *Above,* in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. *Above, beyond, more than.* Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. So *Lucian*, Philopseud. tom. ii. p. 458. Λοιδορηνται περισσως, και ΥΠΕΡ τους ανδρας. They (women) rail abundantly, and *more than* men*." It is joined with comparative adjectives, Luke xvi. 8. Heb. iv. 12. *Virgil* applies the Latin preposition *ante* in the same manner, *Æn.* I. lin. 351,

——*Scelere* ante *alios* immanior *omnes.*

The use of ὑπερ after ἡττηθῆτε, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS read παρα, comp. Heb. i. 4.

III. Used adverbially,

1. *Above, more, exceedingly.* Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under Περισσος I.

2. *More, more eminently*, i. e. a Minister of Christ. 2 Cor. xi. 23. So *Castalio*, Magis *ego.* See *Alberti, Wolfius* and *Kypke*, the last of whom cites the Greek writers using the prepositions προς and μετα in the like adverbial manner, but he produces no instance of ὑπερ being thus applied by them.

IV. In composition it denotes,

1. *Over, above,* as in ὑπερειδω *to overlook,* ὑπεραιρω *to lift up above.*

2. *Beyond,* as in ὑπεράκμος.

3. *Above, more, more than,* as in ὑπερπερισσευω, ὑπερνικαω.

4. *For, on behalf of,* as in ὑπερεντυγχανω *to intercede for.*

5. And most usually, it is *intensive*, or *heightens* the signification of the simple word.

Ὑπεραιρω, from ὑπερ *above,* or intensive, and αιρω *to lift up.*

I. *To lift up above.* Hence Ὑπεραιρομαι, mid. *To lift up* or *exalt oneself above,* in a figurative sense. occ. 2 Thess. ii. 4.

II. Ὑπεραιρομαι, pass. or mid. *To be lifted up* or *elevated very much* or *exceedingly in mind.* occ. 2 Cor. xii. 7.

Ὑπερακμος, ος, ον, ῃ, from ὑπερ *beyond,* and ακμη *the acme* or *flower of age,* particularly with respect to marriage, as it is applied by *Dionysius Halicarn.* and *Lucian*, cited by *Wetstein* on 1 Cor. vii. 36, where comp. *Kypke.*

Beyond or *past the flower of one's age.* occ. 1 Cor. vii. 36.

The V. παρακμαση occurs in the same view Ecclus. xlii. 9, which passage throws great light on the text in 1 Cor. if, with four ancient Greek MSS, and the first Syriac version, we there read γαμειτω. See Bp. *Pearce.*

Ὑπερανω, An Adverb governing a genitive, from ὑπερ *above,* or intens. and ανω *up, upwards.*

1. *Above*

* See *Vigerus* De Idiotism. cap. ix. sect. 9, reg. 3. and *Hoogeveen*'s Note.

1. *Above.* occ. Heb. ix. 5.
2. *Far above.* occ. Eph. i. 21. iv. 10. *Lucian* uses the word in like manner, ΠΑΝΤΩΝ τελων ΥΠΕΡΑΝΩ γενομενος. Demonax, tom. i. p. 998.

Ὑπεραυξανω, from ὑπερ intensive, and αυξανω *to increase, grow.*
To grow or *increase exceedingly.* occ. 2 Thess. i. 3.

Ὑπερβαινω, from ὑπερ *beyond,* and βαινω *to go.*
I. *To go beyond.* *Polybius,* cited by *Raphelius,* uses the V. in it's proper sense, ΥΠΕΡΒΗΝΑΙ τας της Ασιας ὁρας, *to go beyond* the bounds of Asia."
II. *To go beyond, transgress,* i. e. the bounds of duty, or of lawful marriage. So *Jerome,* concessos fines prætergrediens nuptiarum. occ. 1 Thess. iv. 6. Thus in *Sophocles,* Antigone, lin. 491, we have

Νομως ΥΠΕΡΒΑΙΝΟΥΣΑ τους πρεσκειμενους.
Transgressing the establish'd laws.

See other instances of the like kind in *Wetstein,* and comp. Παραβαινω.

Ὑπερβαλλονΐως, Adv. formed from the particip. ὑπερβαλλων of the V. ὑπερβαλλω. *Exceedingly, above,* or *more than* others. occ. 2 Cor. xi. 23.

Ὑπερβαλλω, from ὑπερ *above,* and βαλλω *to cast, put.*
To exceed, excel. Hence particip. Ὑπερβαλλων, *Exceeding, excelling, excellent.* occ. 2 Cor. iii. 10, (where see *Wetstein.*) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in *Aristotle,* cited by *Wolfius* and *Wetstein,* it is repeatedly construed with a genitive case in the sense of *exceeding, excelling.*

Ὑπερβολη, ης, ἡ, from ὑπερβεβολα perf. mid. of ὑπερβαλλω.
Abundance, exuberance. occ. 2 Cor. xii. 7.
Excellence, 2 Cor. iv. 7.
Καθ' ὑπερβολην, *Exceedingly, excessively.* occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See *Raphelius* and *Wetstein* on Rom. Also, *Of the greatest excellence.* occ. 1 Cor. xii. 31.
Καθ' ὑπερβολην εις ὑπερβολην. occ. 2 Cor. iv. 17. *Chrysostom* has the following beautiful remark on this passage: Τιθησι παραλληλα τα παρονΐα τοις μελλουσι, το παραυΐικα προς το αιωνιον, το ελαφρον προς το βαρος, την θλιψιν προς την δοξαν· και ουδε τουτοις αρκειται, αλλ' ἑτεραν τιθησι λεξιν, δπλασιαζων αυΐην, και λεγων, ΚΑΘ' ΥΠΕΡΒΟΛΗΝ ΕΙΣ ΥΠΕΡΒΟΛΗΝ, τουτεστι, μεγεθος ΥΠΕΡΒΟΛΙΚΩΣ ΥΠΕΡΒΟΛΙΚΟΝ. The Apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολην εις ὑπερβολην, that is, a greatness *excessively exceeding.*" See also *Doddridge's* Note, and *Blackwall's* Sacred Classics, vol. i. p. 330—2, concerning the *sublime energy* of this text. It is indeed itself καθ' ὑπερβολην εις ὑπερβολην!

Ὑπερειδω, from ὑπερ *over,* and ειδω *to see, look.*
To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30, where Syriac version אעבר *passed over* or *caused to be passed over;* and *Wetstein,* whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ." Comp. Lev. xx. 4, in LXX and Heb.

Ὑπερεκεινα, q. d. ὑπερ εκεινα μερη or χωρια, *beyond those parts* or *countries.*
With a genitive, *Beyond.* occ. 2 Cor. x. 16, where it has the article prefixed, εις τα ὑπερεκεινα ὑμων, *in the* countries *beyond you.* Comp. Επεκεινα.

Ὑπερεκτεινω, from ὑπερ intens. and εκτεινω *to extend.*
To extend or *stretch out excessively* or *beyond one's bounds.* occ. 2 Cor. x. 14.

Ὑπερεκπερισσου. See under Περισσος I.

Ὑπερεκχυνω, from ὑπερ *over,* and εκχυνω *to pour out.*
To run over, overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24, ΥΠΕΡΧΥΘΗΣΟΝΤΑΙ αἱ ληνοι οἰνου και ἐλαιου, *The vats shall* overflow *with wine and oil;* where the V. answers to the Heb. השיקו of the like import.

Ὑπερεντυγχανω, from ὑπερ *for,* and εντυγχανω *to meet, intercede,* which see.
To intercede, make intercession for. occ. Rom. viii. 26.

Ὑπερεχω, from ὑπερ *above,* and εχω *to have, be.*
I. *To be above, be higher, supreme.* occ. Rom. xiii. 1. 1 Pet. ii. 13. So *Arrian,* Epictet. lib. i. cap. 30, cited by *Wetstein,*

Ὅλως

Ὁταν εισιης προς τινα των ΥΠΕΡΕΧΟΝΤΩΝ, When you approach any man in *authority*."

II. *To be better, more excellent.* occ. Phil. ii. 3.

III. *To exceed, excel.* occ. Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, Ὑπερεχον, το, *Excellence.* occ. Phil. iii. 8.

Ὑπερηφανια, ας, ἡ, from ὑπερηφανος.

Pride, arrogance, insolence. occ. Mark vii. 22. Εστι δε ΥΠΕΡΗΦΑΝΙΑ καταφρονησις τις, πλην ἀυτῳ, των αλλων. Ὑπερηφανια is a contempt of all others but oneself," says *Theophrastus*, Eth. Char. xxiv. which see.

Ὑπερηφανος, ε, ὁ, ἡ, from ὑπερ *above*, and φαινω *to shew.*

Proud, arrogant, insolent, one who sets himself up to view, as it were, *above others*, "superbus enim sese supra alios effert, ostendit, & videri vult." *Mintert.* occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp. Ὑπερηφανια.

Ὑπερλιαν.

So three MSS read in *one* word, 2 Cor. xii. 11, (see *Wetstein*) but most of the MSS both there and in 2 Cor. xi. 5, read ὑπερ λιαν in two words; see therefore under Λιαν. On 2 Cor. xi. 12, *Kypke* cites *Pluturch* several times using the compound adverb ὑπερευ *exceedingly well.*

Ὑπερνικαω, ω, from ὑπερ *above, more than, exceedingly*, and νικαω *to conquer.*

To more than conquer, to be more than conqueror, or *to conquer eminently.* occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditùs deleto." *Wetstein*, who cites from *Leon.* Tact. Νικα και μη ΥΠΕΡΝΙΚΑ, Conquer, but do not *over-conquer*, i. e. do not push your victory too far."

Ὑπερογκος, ε, ὁ, ἡ, και το—ον, from ὑπερ *above, exceedingly*, and ογκος *a tumour, swelling*, and thence in the profane writers *pride, pomp*, and, particularly in words, *bombast*, as *Longinus*, De Sublim. uses Ογκος, sect. iii. & al.

Excessively or *over and above tumid, swelling*, or *pompous*, occ. 2 Pet. ii. 18. Jude ver. 16. *Libanius* in *Wetstein* applies this compound word to *praises*, and *Plutarch* to *speeches.*

The LXX use this adj. Exod. xviii. 22, for Heb. גדול *great*; ver. 26, for קשה *hard*, and 2 Sam. xiii. 2, for יפלא *was difficult.*

Ὑπεροχη, ης, ἡ, from ὑπερεχω *to be above, excel*, which see.

I. *High* or *eminent station, authority*, occ. 1 Tim. ii. 2. So *Josephus*, Ant. lib. ix. cap. 1. § 1. ΤΩΝ ΕΝ ΥΠΕΡΟΧΗι ΕΙΝΑΙ δοκουντων. See more in *Wetstein* on Rom. xiii. 1, and comp. under Δοκεω V.

II. *Excellence.* occ. 1 Cor. ii. 1.

Ὑπερπερισσευω, from ὑπερ *above*, or *exceedingly*, and περισσευω *to abound.*

I. *To abound more, superabound.* occ. Rom. v. 20.

II. Ὑπερπερισσευομαι, Mid. *To abound exceedingly, to overflow.* occ. 2 Cor. vii. 4.

Ὑπερπερισσως, Adv. from ὑπερ *above, exceedingly*, and περισσως *abundantly.*

Most exceedingly, superabundantly, above measure. occ. Mark vii. 37.

Ὑπερπλεοναζω, from ὑπερ *above*, or *exceedingly*, and πλεοναζω *to abound, superabound.*

To abound or *superabound exceedingly.* occ. 1 Tim. i. 14.

Ὑπερυψοω, ω, from ὑπερ *above*, or *exceedingly*, and ὑψοω *to exalt.*

To exalt exceedingly or *very highly.* occ. Phil. ii. 9.

Ὑπερφρονεω, ω, from ὑπερ *above*, and φρονεω *to think.*

To think (of oneself) *above* what, or *more highly than*, one ought, *to arrogate too much* to oneself. occ. Rom. xii. 3. On which text *Raphelius* shews that this is the true sense of the word, and cites from *Herodotus*, lib. i. Πλουτῳ ΥΠΕΡΦΡΟΝΕΟΥΣΑΙ, *Insolent* from wealth." So *Josephus*, Ant. lib. i. cap. 11. § 1.—πλουτῳ και μεγεθει χρημαιων ΥΠΕΡΦΡΟΝΟΥΝΤΕΣ.

Ὑπερῳον, ε, το, *Eustathius* derives it from ὑπερ *above*, and ῳον, in the language of Lacedæmon, *an upper chamber.* But * others think that ὑπερῳον is properly an adjective neut. from masc. ὑπερῳος, and observe that *Lucian* uses the expression ΟΙΚΗΜΑ ΥΠΕΡΩιΟΝ † and the LXX. Ezek. xlii. 5, ΟΙ ΠΕΡΙΠΑΤΟΙ ΟΙ ΥΠΕΡΩιΟΙ, and they take ῳος for a mere termination, as in παιρῳος from παιρος.

* See *Wolfius* on Acts i. 13.

† Asinus, tom. ii. p. 158, C. edit. *Bond.*

An upper room or chamber. occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were *large*, and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries*, where the *upper rooms* are also those which are principally inhabited†.

Ὑπέχω, from ὑπο *under*, and ἐχω *to have, hold.*

I. *To put under*, q. d. *to have* or *hold under.* Thus it is sometimes used in the profane writers.

II. *To undergo, suffer.* occ. Jude ver. 7, where *Wetstein* and *Kypke* cites the same phrase ΥΠΕΧΕΙΝ ΔΙΚΗΝ and ΔΙΚΑΣ, *to suffer punishment*, from the purest Greek writers.

Ὑπήκοος, ε, ὁ, ἡ, from ὑπήκοον, 2 aor. of ὑπακουω *to obey.*

Obedient, submissively or *humbly obedient.* occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8.

Ὑπηρέτεω, ω, from ὑπηρέτης, which see.

Governing a dative, *To serve, minister unto, assist.* occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text *Raphelius* observes from *Xenophon* that ὑπηρέτειν denotes not only those offices of kindness that require *action* or *labour* (which is the usual import of διακονειν in the N. T.), but also those which consist in *liberality*, and *supplying the wants* of others, though one does not personally attend them. *Blackwall*, Sacred Classics, vol. ii. p. 1-84, remarks, from *Bois*, that Acts xiii. 36, might be better rendered, *For David, after that, in his generation*, or *course of life*, he had served the will of God, *fell asleep.* To confirm which interpretation I add from *Xenophon*, Œconom. cited by *Raphelius* on Acts xx. 34, Ου αν ΤΗι ΓΝΩΜΗι πολλαι χειρες ΥΠΗΡΕΤΕΙΝ ἐθελωσι, whose *will* many hands will *subserve* or *obey*;" and from *Libanius* in *Wetstein*, Μη τη ΤΩΝ ΘΕΩΝ ΥΠΗΡΕΤΕΙΣΘΑΙ ΒΟΥΛΗι. See more in *Wetstein*, on Acts xiii. 36.

Ὑπηρέτης, ε, ὁ, from ὑπο *under*, and ερέτης *a rower*, which from ερετλω *to row*, and this, by transposition, from the Heb. רתע *to row hard*, used Jon. i. 13.

Properly, according to it's etymology, it should signify *one who rows under* (the command of) another. But I do not find that it is ever thus applied by the Greek writers, who always use it for *subordinate assistant, servant, attendant*, or *officer* in general; and thus only it is applied in the N. T. See Mat. v. 25. xxvi. 58. Luke iv. 20. John xviii. 36. Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1. *Wetstein* on Mat. v. 25, among other passages, cites from *Aristides*, Ὁ δε [ΔΙΚΑΣΤΗΣ] ΠΑΡΑΔΙΔΩΣΙΝ αυτους ΥΠΗΡΕΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult *Plato*'s Euthyphro. § 16. edit. *Forster.*

In Luke iv. 20, τω ὑπηρέτῃ is rather unfortunately rendered *the minister.* It there means *the attendant* or *servant*, part of whose business it was to *take* care of the sacred books, and deliver them to the reader. See *Wolfius* and *Campbell.*

Ὑπνος, ε, ὁ. The best of the ‡ Greek derivations assigned of this word seems to be from ὑπονεειν *to go under water*, according to that of *Virgil*, Georg. iv. lin. 495,

——*Conditque natantia lumina somnus,*
Sleep hides the swimming eyes.

But perhaps ὑπνος may be better deduced from the Heb. טמן *to hide*, the aspirate or rough breathing being, as usual, substituted for the sibilant letter, which, however, appears again in the Latin somnus *sleep*, q. sompnus, or sopnus; see *Ainsworth*'s Dictionary in Somnus.

I. *Sleep*, natural. occ. Mat. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9, twice.

II. *Sleep*, in a spiritual sense, i. e. a state of *inactivity* with respect to good works, and of *security* in sin. occ. Rom. xiii. 11.

ΥΠΟ. A Preposition, whose general signification is *under*; so we may, with *Martinius*, Lexic. Philol. in Sub, not improbably deduce it from Heb. חבא *to hide oneself, be hid*, or, to come still nearer to the sound of the Greek word, from חפא *to cover.*

I. Governing a genitive, it denotes

1. The efficient cause, *By.* See inter al.

* See *Shaw*'s Travels, p. 207, 8, and *Heb.* and *Eng.* Lexicon, under חבר II.

† See *Heb.* and *Eng.* Lexicon under עלה IV.

‡ See *Mintert* and *Pasor* on the word, and *Martinii* Lexic. Philol. in *Somnus.*

Mat.

Mat. i. 22. ii. 15, 16. Rom. xiii. 1. Comp. under Τασσω III.

2. The instrumental cause or agent, *By.* Mat. ii. 17. iii. 3. Rev. vi. 8, & al. freq.

II. Governing a dative, *Under, in,* also *to,* or *according to,* as in *Herodian,* lib. v. cap. 6.—Χορευονσία ΥΠΟ τε αυλοις και συριγξι παντοδαπων τε οργανων ηχω, Dancing *to* flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T.

III. Governing an accusative,

1. *Under, underneath, beneath,* of situation. Mat. v. 15. viii. 8. John i. 48.

2. *Under,* of power, or authority. Mat. viii. 9. Luke vii. 8.

3. *Under,* denoting being liable or subject to. Jam. v. 12.

4. *About, at, in,* of time, sub. Acts v. 21, Υπο τον ορθρον, *About day-break, early in the morning.* So in Latin, Sub *lucis ortum,* Livy, lib. xxvii. cap. 15. See *Alberti* on Acts xiii. 1.

IV. In composition it denotes

1. *Under,* or *subject,* as in ὑποδεω *to bind under,* ὑποτασσω *to subdue.*

2. *Under, before* the eyes, oculis subjectum, as ὑπογραμμος, ὑποδεικνυμι.

3. Diminution or extenuation, as in ὑποπνεω *to breathe gently* or *softly,* ὑπονοεω *to suspect.*

4. Privacy, clam, clanculùm, as in ὑπαλω *to go away privately.*

5. In some words it seems almost expletive, as in ὑπανταω *to meet,* ὑπαρχω *to begin.*

Ὑποβαλλω, from ὑπο *privately,* and βαλλω *to put.*

To suborn, " *to procure privately, procure by secret collusion,*" *(Johnson)* as witnesses. occ. Acts vi. 11, where see *Elsner* and *Wetstein.*

Ὑπογραμμος, ου, ὁ, from ὑπογεγραμμαι perf. pass. of ὑπογραφω *to set a copy in writing* to learners, thus used by *Plato,* cited by *Scapula* and *Wetstein* on 1 Pet. ii. 21: It is derived from ὑπο *before,* and γραφω *to write.*

I. Properly, *A copy,* such as *writing-masters* set *before* their scholars for their imitation. So *Ammonius* under ὑπαγειν, ΥΠΟΓΡΑΜΜΟΝ λεγομεν αντι ΠΡΟΓΡΑΜΜΟΝ. Hence

II. *An example, pattern.* occ. 1 Pet. ii. 21. So *Polycarp,* alluding to this passage of St. Peter, applies the word in his Epistle to the *Philippians,* § 8. " Let us therefore imitate his [Christ's] patience: And if we suffer for his name, let us glorify him; τουτον γαρ ημιν ΤΟΝ ΥΠΟΓΡΑΜΜΟΝ εδηκε δι' εαυτου, for this *example* he has given us by himself." WAKE. See *Wolfius* on 1 Pet. *Clement* also uses the word in the same sense, 1st Epistle to *Corinthians,* § 33.

Ὑποδειγμα, ατος, το, from ὑποδεδειγμαι perf. pass. of ὑποδεικνυμι.

I. *An example* or *pattern shewn* or *exhibited* for imitation in acting, occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by *Polybius,* cited by *Wetstein.*

II. *A typical exhibition* or *representation.* occ. Heb. viii. 5. ix. 23.

III. *An example of disobedience* or *punishment,* for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see *Raphelius, Wetstein,* and *Kypke.*

Ὑποδεικνυμι, or obsol. ὑποδεικω, from ὑπο *under,* or *before* the eyes, and δεικω *to shew.*

I. *To shew plainly, set before the eyes,* as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35.

II. *To shew, teach, instruct plainly.* occ. Mat. iii. 7. Luke iii. 7. On the former of which texts *Raphelius* has abundantly proved, from *Polybius,* that this is the import of the verb. See also *Wetstein.*

Ὑποδεχομαι, from ὑπο *under,* and δεχομαι *to receive.*

To receive hospitably and kindly, q. d. *to receive under* one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by *Homer,* Il. ix. lin. 476, and Odyss. xvi. lin. 70, where we have the expression ΥΠΟΔΕΧΕΣΘΑΙ ΟΙΚΩι, *to receive into one's house.*" So *Lucian,* Ὁδε ΥΠΟΔΕΞΑΜΕΝΟΣ με, και ξενισας παρ' αὐτῳ. But he *receiving* and entertaining me at his house." Deor. Dial. tom. i. p. 178. E. edit. *Bened.*

Ὑποδεω, from ὑπο *under, underneath,* and δεω *to bind.*

To bind under, as sandals or soles *under* the feet. Hence Ὑποδεομαι, mid. and pass. *To shoe oneself, be shod.* occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where *Wetstein* cites *Thucydides* likewise using ὑπο-

ὑποδεδεμενοι for *being shod.*" See also *Scapula.*

Ὑποδημα, ατος, το, from ὑποδεω.

A sandal or *sole bound under*, and so fastened to, the foot. Luke xv. 22. John i. 27. Acts vii. 33. xiii. 25, & al. Comp. Σανδαλιον. On Mat. iii. 11, *Kypke* remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and *carrying the sandals* of their masters was the office of the meanest slaves; and he cites from *Plutarch*, Sympos. lib. vii. qu. 8. p. 712, E. τοις τα ΤΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΥΣΙ παιδαριοις. See also *Wetstein.*

Ὑποδικος, ε, ὁ, ἡ, from ὑπο *under*, and δικη *judgement, condemnation, punishment.*

Joined with a dative, *Guilty before, subject* or *liable to punishment from*, obnoxius. occ. Rom. iii. 19, where Archbp. *Tillotson* renders ὑποδικος τῳ Θεῳ *liable to the divine justice* (see *Doddridge*); and *Wetstein* cites from *Demosthenes*, Εαν δε τις τουτων τι παραβαινῃ, ΤΠΟΔΙΚΟΣ εστω τῳ παθοντι. And if any one transgresses any of these things, let him be *liable to a prosecution* from the sufferer." See also *Scapula.*

Ὑποδρεμω, from ὑπο *under*, and obsol. δρεμω *to run.*

To run under, followed by an accusative. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. ὑποδραμοντες. occ. Acts xxvii. 16.

Ὑποζυγιος, ε, ὁ, ἡ, και το—ον, from ὑπο *under*, and ζυγος *a yoke.*

Under, or *subject to, the yoke*, subjugis, subjugalis. Ὑποζυγιον, το, used as a substantive (ζωον being understood), *An animal subject to the yoke*, particularly *an ass*, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 24. xxxii. 20. Deut. xxii. 10, and *Bochart*, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16.

The LXX often use ὑποζυγιον for the Heb. חמור *an he-ass.*

Ὑποζωννυμι, from ὑπο *under*, and ζωννυμι *to gird.*

To undergird, as a ship, to prevent it's bulging or splitting. occ. Acts xxvii. 17. *Polybius* has the expression ΝΑΤΣ ΤΠΟΖΩΝΝΤΕΙΝ; and *Plato* mentions τα ΤΠΟΖΩΜΑΤΑ των τριηρων, the *undergirts* of galleys." See more in *Raphelius* and *Wetstein*, and comp. *Horace*, lib. iv. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. *Pearce*, whom see.

Ὑποκαλω, An Adverb, from ὑπο *under*, and καλω *beneath.* It is joined with a genitive. *Underneath, under.* Mark vi. 11. vii. 28. Luke viii. 16. John i. 51, & al.

Ὑποκρινομαι, Pass. and Mid. from ὑπο *under*, and κρινομαι *to be judged, thought.*

I. It seems properly to denote, *To represent another person by acting*, as the ancient players did, *under* a mask, *to personate*, q. d. *to be thought* somebody different from oneself by being *under* a mask. Thus *Scapula* cites from *Demosthenes*, Περι Παραπρ. Ανθισονην δε Σοφοκλεους πολλαχις Αριστοδημος ΤΠΟΚΕΚΡΙΤΑΙ, Aristodemus often *acted* or *personated* the Antigone of Sophocles;" and from *Herodian*, Εκαστος τε, ὁ βουλεται, σχημα ΤΠΟΚΡΙΝΕΤΑΙ, Every one *acts* what part or character he pleases." So in *Epictetus*, Enchirid. cap. 23, (which see) we have πτωχον ΤΠΟΚΡΙΝΑΣΘΑΙ, to *act* a poor man, &c. ΤΠΟΚΡΙΝΑΣΘΑΙ προσωπον, to *act* a part or character. Hence

II. *To pretend, counterfeit, feign.* This often used in the best Greek writers. occ. Luke xx. 20.

Ὑποκρισις, ιος, att. εως, ἡ, from ὑποκρινομαι, which see.

A false or *feigned pretense, an acting*, as it were, *under* a mask, *hypocrisy.* Mat. xxiii. 28. Luke xii. 1. Gal. ii. 13, & al. 1 Tim. iv. 2, Εν ὑποκρισει ψευδολογων, *Through* or *by* the hypocrisy or false pretenses *of liars*, as these words should, no doubt, be rendered. See *Jos. Mede's* Works, fol. p. 675, &c. and Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 461, &c.

In Jam. v. 12, for the more common reading, εις ὑποκρισιν, the *Alexandrian* and two latter MSS have ὑπο κρισιν, which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted, into the text, as the true one, by *Griesbach.* So our Eng. Translation, *into condemnation*, *Martin's* French, *sous la condamnation.*

Ὑποκριτης, ε, ὁ, from υποκρινομαι, which see.

I. Properly, *A stage-player, who acts under a mask* (as the ancient ones did), *personating*

nating a character different from his own. In this sense it is frequently used in the profane writers (as by *Epictetus*, Enchirid. cap. 23. ΥΠΟΚΡΙΤΗΣ δραματος, The *actor* of a drama or play,") but not, strictly speaking, in the N. T.

II. *A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks* or *acts under, a feigned character.* Mat. vi. 2, 5, 16. xxii. 18, & al. freq. See *Campbell's* Prelim. Dissertat. p. 93, and his Note on Mat. xxiv. 51, on which text comp. Luke xii. 46.

III. *A conjecturer, guesser, diviner.* In this sense, as best agreeing with the contexts, the excellent *Raphelius* explains the word, Mat. xvi. 3. Luke xii. 56, and shews that *Homer* and *Herodotus* use the V. υποκρινασθαι for *interpreting* dreams and portents; and that in *Lucian* ΥΠΟΚΡΙΤΗΣ ονειρων means in like manner an *expounder* of dreams. But in Mat. υποκριται is not found in ten Greek MSS, three of which ancient, nor noticed in the Vulg. and several old versions, and is by *Griesbach* marked as a word probably to be omitted. *Wetstein* however retains υποκριται in the sense of *hypocrites*, "because they had asked a sign *deceitfully*, πειραζοντες." See *Marsh's* Note 21, vol. i. p. 452, of his Translation of *Michaelis's* Introduct. to the N. T.

Υπολαμβανω, from υπο *under*, and λαμβανω *to take, receive.*

I. *To receive*, q. d. *to take under.* occ. Acts i. 9, where see *Kypke.*

II. *To answer*, excipio (see *Virgil*, Æn. ix. lin. 258.), *to take up*, as it were, occ. Luke x. 30, where *Raphelius* and *Wetstein* shew that the purest Greek writers use the same phrase ΥΠΟΛΑΒΩΝ ΕΙΠΕ.

III. *To suppose, apprehend, think, to take it*, as we say. occ. Luke vii. 43. Acts ii. 15. *Thucydides* and *Demosthenes*, cited by *Wetstein*, apply the V. in this sense.

Υπολειπω, from υπο either expletive, or implying somewhat of *privacy*, and λειπω *to leave.*

To leave, relinquo, reliquum facio. Υπολειπομαι, pass. *To be left, remain.* occ. Rom. xi. 3.

Υπολημψω, from υπο *under*, and obsol. λημψω *to take, receive.*

To take under, receive, answer, suppose. An obsolete V. whence in the N. T. we have 2 aor. υπελαβον, particip. υπολαβων. See under Υπολαμβανω.

Υπολήνιον, ου, το.

The lake, or *large cavity under the wine-vat*, so called as being υπο τον ληνον *under the wine-press.* occ. Mark xii. 1.

Υπολιμπανω, from υπο expletive, and λιμπανω *to leave*, which from λειπω the same, as λαμβανω from λημψω.

To leave. occ. 1 Pet. ii. 21.

Υπομενω, from υπο *under*, or *privately*, and μενω *to remain.*

I. *To remain under*, that is, *to endure* or *sustain* a load of miseries, adversities, persecutions, or provocations, in faith and patience. See Mat. x. 22. xxiv. 13. Rom. xii. 12. 1 Cor. xiii. 7. 2 Tim. ii. 10, 12. Heb. xii. 2, & al.

II. *To remain privately, stay behind.* occ. Luke ii. 43. Acts xvii. 14.

Υπομιμνησκω, from υπο *under*, and μιμνησκω *to remind.*

I. *To put in mind, bring to remembrance, remind, suggest.* It governs an accusative of the person, and sometimes also of the thing. occ. John xiv. 26. 2 Tim. ii. 14. Tit. iii. 1. 2 Pet. i. 12. Jude ver. 5.

II. *To remember.* occ. 3 John ver. 10. See in 2 aor. pass. occ. Luke xxii. 61. But in both these texts the V. may be understood in the former sense, and then υπεμνησθη in Luke will mean, "*was reminded.*"

Υπομναω, ω, from υπο *under*, and obsol. μναω *to cause to remember.* See under Μναομαι.

To remind, suggest. An obsolete V. whence in the N. T. we have 1 fut. υπομνησω, 1 aor. infin. υπομνησαι, 1 aor. pass. υπεμνησθην. See under Υπομιμνησκω.

Υπομνησις, ιος, att. εως, ἡ, from υπομναω or υπομιμνησκω, which see.

I. *Remembrance, recollection.* occ. 2 Tim. i. 5, Υπομνησιν λαμβανων, *Calling to remembrance, remembering, recollecting.* The modern Greek version renders it by αναθυμουμενος *taking* or *having in mind.*

II. *A reminding, putting in remembrance*, commonefactio. occ. 2 Pet. i. 13. iii. 1.

Υπομονη, ης, ἡ, from υπομεμονα perf. mid. of υπομενω *to sustain*, which see.

I. *A patient sustaining* or *enduring* of adversities, afflictions, and persecutions, *patience*

tience under a load of such sufferings. See Rom. v. 3. 2 Cor. i. 6. vi. 4. Ὑπομονην τȣ Χριστȣ, 2 Thess. iii. 5. "We render it *the patient waiting for Christ;* but it may rather signify *Christian patience*, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." *Doddridge.* Comp. Jam. v. 11. Rev. i 9.

II. *Patient continuance, perseverance.* Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and *Campbell* there.

Ὑπονοεω, ω, from ὑπο denoting *diminution*, and νοεω *to think.*
To suppose, suspect, think. So the *Etymologist* observes that "the preposition ὑπο imports the *want* of perfect knowledge; ὑπονοειν therefore signifies *not perfectly to know* what is proposed;" and thus the word is used likewise in the Greek writers. See *Wetstein* on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27.

Ὑπονοια, ας, ἡ, from ὑπονοεω *to suspect.*
A suspicion, surmise. occ. 1 Tim. vi. 4.

Ὑποπλεω, ω, 1 fut. —πλευσω, from ὑπο *under*, and πλεω *to sail.*
Followed by an accusative, *To sail under* or *near.* occ. Acts xxvii. 4, 7.

Ὑποπνεω, ω, 1 fut.—πνευσω, from ὑπο denoting *diminution*, and πνεω *to breathe, blow.*
To breathe or *blow gently* or *softly*, as the wind. occ. Acts xxvii. 13.

Ὑποποδιον, ȣ, τo, from ὑπο *under*, and ποδα accus. of πȣς, *the feet.*
Somewhat put under the foot, a footstool. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. In the LXX this word always answers to the Heb. הדם *a footstool.*

Ὑποστασις, ιος, att. εως, ἡ, from ὑφιστημαι *to be placed* or *stand under*, which from ὑπο *under*, and ιστημι *to place*, or pass. ιστημαι *to be placed, stand.*

I. In general, *Somewhat put under;* hence used for *a basis*, or *foundation.* Thus *Mintert* cites from *Diodorus Siculus*, ΥΠΟΣΤΑΣΙΣ τȣ ταφȣ, the *foundation* of a sepulchral monument."

II. *Substance.* occ. Heb. i. 3. So Vulg. Substantiæ, which word *Jerome* did not scruple to retain from the ancient *Italic* version, at a time when the *Arian* and *Sabellian* Controversies were fresh in the minds of men*. And to illustrate Heb. i. 3, comp. Col. i. 15, where Εικων *Image*, answers to Χαρακτηρ in Hebrews, and τȣ Θεȣ τȣ αοραȣ *of the invisible God* to της Ὑποστασεως Αυτȣ *of His* Substance. The word Ὑποστασις, as *Campbell* observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person*;" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of *Substance.* See Ps. xxxviii, or xxxix. 5, or 6, και ΥΠΟΣΤΑΣΙΣ μȣ ωσει ȣθεν ενωπιον σȣ. Comp. under Χαρακτηρ II.

III. Applied to the mind, *Firm confidence, confidence, constancy.* occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. *Raphelius* on Heb. xi. 1, and *Wetstein* on 2 Cor. ix. 4, shew that *Polybius, Diodorus Siculus*, and *Josephus* apply the word in this sense. But comp. *Kypke* on 2 Cor. ix. 4.

IV. *Confidence, confident* or *assured expectation.* occ. Heb. xi. 1. This word in the LXX answers to the Heb. תוחלת *patient expectation*, Ps. xxxix. 8; and to תקוה *earnest expectation*, Ruth i. 12. Ezek. xix. 5.

Ὑποστελλω, from ὑπο denoting *privacy, diminution*, or *under*, and στελλω *to set, repress*, and in the mid. voice, *to withdraw.*

I. Act. and Mid. Intransitively, *To withdraw, draw back.* occ. Gal. ii. 12. Heb. x. 38, where *Kypke* shews that the verb is used by the Greek writers, both for *fearing*, and for *withdrawing*, or *hiding oneself through fear.*

II. Mid. *To decline, shun.* occ. Acts xx. 27.

III. Mid. Transitively, *To keep back, suppress*, in speaking or relating, dissimulo. occ. Acts xx. 20, where *Wetstein* shews that *Demosthenes, Isocrates*, and other Greek writers, apply the word in the same manner. To the instances he and *Elsner* have produced, may be added from *Josephus*, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕΝ ΥΠΟΣΤΕΛΛΟΜΕΝΟΣ, *suppressing*, or *concealing nothing.*" See also *Kypke.*

Ὑποστολη, ης, ἡ, Perf. Mid. of ὑποστελλω.
A withdrawing, a drawing back. occ. Heb. x. 39, where the expression Ημεις δε ȣκ εσμεν ὑποστολης is elliptical, τεκνα namely, or υἱοι, or rather ανδρες, being understood. *Bos*, under Αγω, produces a similar

* See *Campbell's* Prelim. Dissertat. p. 508, &c.

a similar ellipsis from *Heliodorus*. Μη γινε ΤΗΣ ΟΡΓΗΣ ὁλος (ανηρ namely), Be not quite *a man of anger*." So in Ps. cix. 4, we have תפלה for איש תפלה *a man of prayer*." Comp. Ps. cxx. 7. See also *Wolfius*. But *Kypke*, to avoid the *Hebraism*, thinks it better to supply εξ before ὑποστολης, and εκ before πιστεως; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7.

Ὑποστρεφω, from ὑπο expletive, and στρεφω *to turn, return*.

To return. Mark xiv. 40. Luke i. 56, & al. freq.

Ὑποστρωννυω, from ὑπο *under*, and στρωννυω *to strow*.

To strow under, substerno. occ. Luke xix. 36.

Ὑπόταξη, ης, ἡ, from ὑποτεταχα perf. mid. of ὑποτασσω.

Subjection, submission. occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

Ὑποτασσω, or —τιω, from ὑπο *under*, and τασσω or —τιω *to set in order*.

To set or *place under, to subject, subduc*. 1 Cor. xv. 27. Eph. i. 22. Phil. iii. 21. Heb. ii. 5, 8. Ὑποτασσομαι, pass. or mid. with a dative following, *To be subject* or *in subjection to*. "The word, says *Leigh* on Rom. xiii. 1, signifieth an *orderly subjection*;" and *Wetstein* on Luke ii. 51, shews that the Greek writers sometimes apply it to *a voluntary submission*. Luke ii. 51. x. 17. Rom. viii. 7, 20, & al. freq.

In Rom. xiii. 5, four ancient MSS omit αναγκη, and for ὑποτασσεσθαι have ὑποτασσεσθε. See *Wetstein* and *Griesbach*.

On 1 Cor. xvi. 16, *Kypke* remarks, that the particle και before ὑμεις shews that the phrases ἑαυτον εις διακονιαν τασσειν, and ἑαυτον ὑποτασσειν, are nearly equivalent, and consequently that ὑποτασσησθε must not be understood in a strict sense, but only as implying *an obsequious readiness to perform all offices of love*—τοις τοιουτοις, i. e. *to those saints* mentioned ver. 15.

Ὑποτιθημι, from ὑπο *under*, or *before*, and τιθημι *to put*.

I. In general, *To put under*. occ. Rom. xvi. 4, Ἑαυτων τραχηλον ὑπεθηκαν, *they have* put *their own necks under*, the sword namely (so *Diodorus Sic.* in *Wetstein*, ΤΙΘΕΝΤΟΣ ΕΑΥΤΟΝ ΥΠΟ ΤΟΝ ΣΙΔΗΡΟΝ), that is, they have exposed themselves to the most imminent danger of their lives.

II. Ὑποτιθεμαι, Mid. *To exhort, persuade, advise*. (Comp. Ὑποδεικνυμι.) occ. 1 Tim. iv. 6. On which text *Raphelius* shews that this is the sense of the word in the best both of the Ionic and Attic writers. See also *Wetstein*.

Ὑποτρεχω. See under Ὑποδρεμω.

Ὑποτυπωσις, ιος, att. εως, ἡ, from ὑποτυπόω *to draw a sketch* or *first draught*, as painters do when they begin a picture, informo, delineo (so *Aristotle* in *Scapula* and *Wetstein*), from ὑπο denoting *extenuation*, and τυπόω *to form, fashion*, and this from τυπος *a form, pattern*, &c. which see.

I. *A delineation, sketch, concise representation* or *form*. occ. 2 Tim. i. 13. That this is the sense of the word *Wetstein* on 1 Tim. i. 16, has abundantly proved from the use of the Greek writers, who likewise apply the V. ὑποτυπόω, the adjective ὑποτυπωτικος, and the adverb ὑποτυπωτικως, in the same view. See also *Wolfius*.

II. *A pattern, example*. occ. 1 Tim. i. 16. So *Hesychius* explains προς ὑποτυπωσιν by προς σημειον *for a sign*; and *Œcumenius* by προς ὑποδειγμα, προς αποδειξιν, προς παρακλησιν, *for an example, for a specimen, for a comfort*."

Ὑποφερω, from ὑπο *under*, and φερω *to bear*. *To suffer* (which from the Latin suffero, derived in like manner from sub *under*, and fero *to bear*), *to undergo, sustain, endure, bear*. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See *Wetstein* on 1 Cor.

Ὑποχωρεω, ω, from ὑπο *privately*, and χωρεω *to go*.

To withdraw, retire. occ. Luke v. 16. ix. 10.

Ὑπωπιαζω, from ὑπωπιον *that part of the face which is under the eyes*, afterwards used for what we call *a black eye*, that is, *a livid tumour under the eye*, occasioned by a blow. Ὑπωπιον is a plain derivative from ὑπο *under*, and ωψ, gen ωπος, *the eye*.

I. Properly, *To strike* an antagonist *under the eye*, as the boxers in the Grecian games did, and so *to give him a black eye*, sugillo. Hence

II. Applied figuratively to *buffeting*, and as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27.

III. *To stun* or *weary by continual importunities*. obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.

For further satisfaction the reader may consult *Suicer* Thesaur. on the word, *Wetstein* and *Kypke* on Luke, and *Wolfius* on 1 Cor.

Ὑς, ὑος, ὁ, ἡ, from συς the same, substituting the aspirate breathing for the sibilant letter, which latter word is often used in * *Homer*, and is by *Eustathius* and the *Etymologist* derived from σευεσθαι or συεσθαι *to be impetuous* (ὁρμητικως εχειν), *rush with violence*, as it is well known these animals are apt to do. (See Mat. vii. 6.) But if any one should rather incline to derive Συς immediately from the Heb. סוס *to move swiftly*, I should not oppose him.

A hog, a boar, or *sow*, sus. Our Eng. *sow*, plur. *swine* (q. *swucn*, so *kine* for *cowen*), seems, by the way, nearly related to the Greek Συς. occ. 2 Pet. ii. 22. See *Bochart*, vol. ii. 705.

ΥΣΣΩΠΟΣ, ου, ὁ, from the Heb. אזוב the same, to which this word constantly answers in the LXX.

Hyssop, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29, with Mat. xxvii. 48, and Mark xv. 36, that if ὑσσωπῳ (in which all the MSS agree, see *Mill*, *Wetstein*, and *Griesbach*,) be the true reading in John, that word must be considered as synonymous with the καλαμῳ or *stalk* of the other Evangelists; and accordingly *Salmasius*, cited by *Wolfius* (whom see), proves that there was a species of *hyssop* whose *stalk* was sometimes *two feet long*, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also *Scheuchzer*'s Physica Sacra on Mat. xxvii. 48.

Ὑστερεω, ω, from ὑστερος.

I. In general, *To come* or *fall short*.

II. *To fall short, fail of attaining*, occ. Heb. iv. 1. xii. 15. See *Wolfius* and *Wetstein* on Heb. iv.

III. With a genitive of the person, *To fall short of, be inferiour to, be behind*, in this sense. occ. 2 Cor. xii. 11. xi. 5, where see *Kypke*.

Ὑστερουμαι, ουμαι, pass. with a genitive of the thing, *To fall short of, fail of attaining*. occ. Rom. iii. 23. Comp. under Δοξα V.

IV. Ὑστερουμαι, ουμαι, pass. *To be inferiour to*, or *worse*, i. e. than others in the sight of God. Comp. Περισσευω VI. occ. 1 Cor. viii. 8.

V. *To fall short, fail, be exhausted* or *wanting*, occ. John ii. 3. Mark x. 21. Mat. xix. 20.

Τι ετι ὑστερω; In or as to what am I yet wanting or deficient? for τι seems to be governed not of the V. ὑστερω, which requires a genitive (see *Wetstein* on Mat.), but of the preposition κατα understood. Also, with a genitive, *To want, stand in need of*. occ. Luke xxii. 35. Comp. 1 Cor. xii. 24. Ὑστερουμαι, ουμαι, *To be in want* or *need, to suffer want*. occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

This V. in the LXX several times answers to the Heb. חסר *to abate, be wanting, want*, from which also it is ultimately derived; see under Ὑστερος.

Ὑστερημα, ατος, το, from ὑστερημαι perf. pass. of ὑστερεω.

I. *What is wanting, deficiency, defect*. occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10.

II. *Want, penury*. occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

This word in the LXX generally answers to the Heb. חסרון or מחסור *defect, want*.

Ὑστερησις, ιος, att. εως, ἡ, from ὑστερεω.

Want, penury, poverty. occ. Mark xii. 44. Phil. iv. 11.

ΥΣΤΕΡΟΣ, α, ον, ὁ, ἡ, και το—ον, from the Heb. חסר *to abate, diminish, be wanting*. *Falling short* in general; but in the N.T. it is applied only to *time*, *Latter, posterior*, q. d. *falling short* in antiquity. occ. 1 Tim. iv. 1, εν ὑστεροις καιροις, *in the* latter *times*, i. e. in the times of *the Messiah*. See *Whitby*, and comp. under Εσχατος I. Ὑστερον, neut. used adverbially. *After, afterwards, at length, last* of all. See Mat. iv. 2. xxi. 29, 37. xxii. 27.

Ὑφαντος, η, ον, from ὑφαινω *to weave*, which from ὑφαω the same, and this may be derived

* See especially Il. xii. lin. 145—150, where the *impetuous fury* of this animal is described.

derived either from the Heb. עבה *to be thick, to condense,* as the threads in *weaving,* or from עף *to move quickly to and fro,* as the weaver his shuttle, according to that of Job vii. 6. From either of the above Heb. roots may likewise be derived the Eng. *weave, web, woof, weft,* and their northern relatives*.

Woven. occ. John xix. 23.

Ὑψηλος, η, ον, from ὑψος *height.*

I. *High,* in a natural sense. Mat. iv. 8, & al. Comp. Heb. i. 3. Μετα βραχιονος ὑψηλῳ, *With a high arm.* occ. Acts xiii. 17. This is an *hellenistical* phrase. The LXX very often use βραχιων ὑψηλος for the Heb. זרוע נטוי, *a stretched-out arm,* Exod. vi. 6. Deut. iv. 34, & al. freq.

II. *High, lofty, exalted,* in a figurative sense. occ. Rom. xii. 16. In *Lucian's* Hermotim. tom. i. p. 534. the expression, "ΥΨΗΛΑ γαρ ηδη ΦΡΟΝΕΙΣ, You now *mind high things,*" is applied to one who was desirous of attaining the heights of philosophy.

III. *Highly esteemed.* occ. Luke xvi. 15.

Ὑψηλοτερος, α, ον. Comparat. of ὑψηλος. *Higher, more high, elevated* or *exalted above.* occ. Heb. vii. 26.

Ὑψηλοφρονεω, ω, from ὑψηλος *high,* and φρονεω *to think.*

To be high-minded, proud, arrogant. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under Ὑψηλος II.

Ὑψιστος, η, ον. Superlat. from adverb ὑψι *on high, aloft,* or from the noun ὑψος. *Highest,* or *most high,* summus, supremus. It seems to be spoken of *heaven,* Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38; Εν τοις ὑψιστοις *In the highest heavens,* as that expression is applied by the LXX for the Heb. במרומים Job xvi. 19. Ps. cxlviii. 1. Ὑψιστος is also used as a title of the *true God,* either joined with Θεος, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, 76. vi. 35, & al. In this latter view it often in the LXX answers to the Heb. † עליון or Chald. עליא *the High One,* or *Most High.* See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their *Jupiter,* as *Pindar,* Nem. i. lin. 90, Διος Ὑψιστου; Nem. xi. lin. 2, Ζηνος Ὑψιστου.

Ὑψος, εος, ους, το, perhaps from the Heb. יעף *to be tired,* or *spent with fatigue;* whence as a N. fem. plur. תועפות *the high tops* of mountains (LXX. ὑψη), whose ascent *tires* the traveller. Comp. *Heb.* and *Eng.* Lexicon under יעף.

I. *Height.* occ. Rev. xxi. 16. Comp. Eph. iii. 18.

II. It denotes *the highest* or *holy heavens,* where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. Ουρανος II.

III. *Height, exaltation, dignity,* in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c.

Ὑψοω, ω, from ὑψος.

I. *To lift up, set* or *place on high, elevate, exalt.* John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see *Campbell* on John iii. 14.

II. *To raise up, elevate, exalt to a more happy and glorious condition.* Luke i. 52. Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17, see *Wolfius* and *Kypke.*

III. Ὑψουν ἑαυτον, *To lift up* or *exalt oneself,* i. e. *with pride and self-conceit.* Mat. xxiii. 12. Luke xiv. 11. xviii. 14.

Ὑψωμα, ατος, το, from ὑψωμαι perf. pass. of ὑψοω.

I. *Height,* i. e. of honour or prosperity. occ. Rom. viii. 39.

II. *Elevation, height, a high thing,* in a spiritual sense, occ. 2 Cor. x. 5, where see *Macknight.* Comp. 1 Cor. i. 19, 20, &c. iii. 19, 20.

* See *Lye's Junius* Etymol. Anglican. in WOOF and WEBB.

† So *Philo Byblius* and *Sanchoniathon* explains ΕΛΙΟΥΝ by Ὑψιστος, *Eusebius,* Præp. Evang. lib. i. cap. 10, p. 36. A.

Φ.

Φ, φ, *Phi.* The twenty-first of the more modern Greek letters, and the second of the five additional ones. It's name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. It's more modern form Φ bears a manifest resemblance to the Heb. ם or ף; but it's * ancient one Φ appears to come still nearer to ם In Greek derivatives from the Hebrew, φ frequently corresponds to ם, as in many of the following words.

Φαγος, ου, ὁ, from *φαγω to eat.* *Gluttonous, a glutton, an excessive* or *intemperate eater.* occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ, from *βαγος a piece of bread, food,* or immediately from Heb. or Chald. בג *food, meat.*

I. *To eat.* See Mat. vi. 25. xxvi. 17, 26. John vi. 31. 1 Cor. xi. 21. Heb. xiii. 10. In Mark xiv. 22, *φαγετε* is wanting in twelve MSS, six of which ancient, in both the Syriac and in other old versions, and is by *Griesbach* rejected from the text. It seems a spurious addition from Mat. xxvi. 26.

On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see *Elsner* and *Wetstein.* Many of the Odes of *Anacreon* and of *Horace* afford excellent and striking comments on the *Epicurean* maxim in 1 Cor. xv. 32.

II. *To eat,* spiritually, *to feed on by faith,* and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c.

III *To eat, corrode* Jam. v. 3, where *φαγεται* is the 3d pers. 2 fut. mid. for *φαγεῖται*; so *φαγεσαι.* Luke xvii. 8, the 2d person of the same tense for *φαγῃ thou shalt eat,* and *φαγονται,* Rev. xvii. 16, 3d pers. plur. for *φαγωνται.*

Φαιλονης, or **Φαιλωνης**, ου, ὁ, according to some MSS and editions cited by *Wetstein* on 2 Tim. iv. 13. But see Φελονης.

* See *Montfaucon's* Palæograph. Græc. p. 142.

ΦΑΙΝΩ. *Mintert* says it seems to come from the Heb. פנה *to turn the face:* But it may be rather derived from *φαω to shine* (as *βαινω* from *βαω*) or immediately from the Heb. יפע *to irradiate, shine,* preserving the *nasal* sound of the ע.

I. *To shine,* as *light* or *a luminous body.* 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8.

II. *Φαινομαι,* Pass. *To appear, be conspicuous, shine.* Mat. xxiv. 27. Comp. Phil. ii. 15.

III. Pass. *To appear, be seen.* Mat. i. 20. ii. 13, 19. On Mat. ii. 7, *Wetstein* remarks that not only the fixed stars, but also Halos, Perihelia, and Comets, are by *Aristotle* called *Phænomena.* Comp. Acts xxvii. 20, and *Wetstein* on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28, *Vatic.* and *Alexandr.* In Jam. iv. 14, observe the beautiful *Paronomasia, φαινομενη—αφανιζομενη.*

IV. Pass. *To appear, seem.* Mat. vi. 5, 16. xxiii. 28.

V. *To seem, appear, be thought.* Mark xiv. 64, where *Wetstein* shews that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11.

VI. *Φαινομαι,* Mid. *To appear* in judgement. 1 Pet. iv. 18.

Φανερος, α, ον, from *φαινομαι to appear.*

I. *Apparent, manifest, plain.* Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10.

II. *Apparent, manifest, known.* Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. *Φανερον ποιειν, To make known.* Mat. xii. 16. Mark iii. 12.

III. *Apparent, publick, open.* So Εν τῳ *φανερῳ, In publick, openly.* Mat. vi. 4, 6, 18.

IV. *Publick, publickly famous* or *eminent.* Mark vi. 14.

V. *Apparent, seeming.* Thus Εν τῳ *φανερῳ* means *In appearance* or *outward shew.* Rom ii 28, twice.

Φανεροω, ω, from *φανερος.*

I. *To make manifest, shew forth, shew.* John

John ii. 11. vii. 4. ix. 3. xxi. 1, 14. Mark iv. 22. xvi. 12, 14. Comp. Rom. i. 19. iii. 21. Col. iii. 4. 1 Tim. i. 16.

II. *To make manifest* or *known*. Rom. xvi. 26. 1 Cor. iv. 5. Comp. 1 John iii. 2.

Φανερως, Adv. from φανερος.

I. *Apparently, manifestly, plainly*. occ. Acts x. 3.

II. *Apparently, openly*. occ. Mark i. 45. John vii. 10.

Φανερωσις, ιος, att. εως, ἡ, from φανεροω.

A manifestation, a making, or *a being made, manifest*. occ. 1 Cor. xii. 7. 2 Cor. iv. 2.

Φανος, ου, ὁ, from φαινω *to shine*.

The old Grammarians (whom see in *Wetstein* on John) inform us that this word anciently signified *a torch*, or *flambeau*, and in more modern times, a kind of *lantern*, or *instrument to hold a light*. So *Hesychius*, Αττικοι λυχνουχον εκαλεν, ὁ ἡμεις νυν φανον, The Attics called that λυχνουχος, q. d. *a light-holder*, which we now call φανος." occ. John xviii. 3, where λαμπαδων seems to denote *torches*, and φανων *lanterns*. *Harmer*, Observations, vol. ii. p. 431, 2. says, "Whether it precisely means *lanterns*, as our Translators render the word, I do not certainly know. If it doth, I conclude, without much hesitation, that it signifies such *linen lanterns* as Dr. *Pococke* gives an account of—[and which he describes as *large lanthorns* made like a pocket paper-lantern*, the bottom and top being of copper tinned over, and instead of paper, made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c.—and they have a contrivance to hang it up abroad by means of three staves]; and if so, the Evangelist perhaps means that they came with such *lanterns* as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had *torches*, or such *large* and *bright burning lamps* as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of *Judas*, and the zeal of his attendants!"

* *Niebuhr* gives a similar description of a travelling lantern, which he had in Egypt. "Notre *lanterne* étoit faite de toile, et pouvoit se plier comme les petites lanternes de papier, que font les enfants en Europe; mais la notre étoit beaucoup plus grande, et le couvercle aussi bien que le fond étoit de toile." *Voyage en Arabie*, tom. i. p. 171.

Φαντλαζω, from πεφαντλαι 3 pers. perf. pass. of φαινω.

To cause or *make to appear*. Φαντλαζομαι, pass. *To appear*. Hence particip. neut. Φαντλαζομενον, το, *That which appears* or *appeared, the appearance, sight*. occ. Heb. xii. 21.

Φαντλασια, ας, ἡ, from φαντλαζω.

Show, pomp, pompous show, parade. occ. Acts xxv. 23, where *Raphelius* cites *Polybius* often using the word in the same view, to whom *Wetstein* adds others of the Greek writers. It is a striking remark of this latter commentator, that King *Agrippa* and his sister *Berenice* made this *pompous show* in the *very city* where their father had so dreadfully perished for his *pride*. Comp. Acts xii. 19, 21—23.

Φαντλασμα, ατος, το, from πεφαντλασμαι perf. pass. of φαντλαζω.

An apparition, a spectre, a phantom. occ. Mat. xiv. 26. Mark vi. 49. So *Plato* applies the word, Phædon, § 30. Ωφθη ατλα ψυχων σκιοειδη ΦΑΝΤΑΣΜΑΤΑ, Some shadowy *apparitions* of souls have been seen."

ΦΑΡΑΓΞ, αγγος, ἡ, from Heb. פרץ or פרק *to break*. See *Heb.* and *Eng.* Lexicon in בקע XIII.

A breach in the earth, a precipice, a deep and broken valley. occ. Luke iii. 5.

ΦΑΡΙΣΑΙΟΣ, ου, ὁ.

A Pharisee. The *Pharisaical* was, in the time of our Saviour, the principal and most numerous of the Jewish sects. It's leaders had their appellation from the Heb פרש, either in the sense of *expounding*, as setting up for eminent *expounders* of the law, or rather from the same V. as denoting *to separate*: "Whence, says *Mintert*, Φαρισαιος is the same as αφωρισμενος *separated*, (comp. Rom. i. 1, and under Αφοριζω III.) for they *separated* themselves from the common conversation of men, 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were *separated* from the vulgar," (the עם הארץ, *people of the earth*, as they contemptuously called them:) "For they

they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore *peculiar* ones, to distinguish themselves from the vulgar."

In 1 Mac. ii. 42, among the persons who joined *Mattathias* against *Antiochus Epiphanes* about 167 years before Christ, are named the *Asideans* (MS *Alexand.* Ασιδεων, edit. *Complut.* & *Ald.* Ασιδχιων), who are there described as εκουσιαζομενοι τω νομω, *voluntarily devoted to the law:* "For, after the settling of the Jewish church again in *Judea*, on their return from the *Babylonish* captivity, says *Prideaux*, there were two sorts of men among the members of it: The one, who contented themselves with that only which was written in the law of *Moses*, and these were called *Zadikim* [צדיקים] *the righteous;* and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they *voluntarily devoted* themselves to: and these, being reckoned in a degree of *holiness* above the others, were called *Chasidim* [חסידים] *the pious:* From the former of them were derived the sects of the—*Sadducees* and *Karaites*, and from the latter, the *Pharisees* and the *Essenes*." Connect. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167. The *Asideans* are mentioned also 1 Mac. ii. 42. (*Alexandr.*) vii. 13. 2 Mac. xiv. 6. The principal tenets of the *Pharisees* were as follows:

1. In opposition to the *Sadducees*, they maintained the existence of Angels and Spirits, and the doctrine of the Resurrection. (See Acts xxiii. 8.) According * to *Josephus*, indeed, one should suppose that the *resurrection* they taught was only a kind of *Pythagorean transmigration of souls* from one body to another, and that too limited to the souls of the righteous. But it is certain that the *resurrection of the same body* was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35.) † and St. Luke says absolutely that the *Pharisees* confess *the resurrection*, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that *Josephus*, in the above instance, as in *some others* ‡, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated *the resurrection of the body*, when plainly preached to them by the Disciples of Christ, with the utmost contempt and scurrility §.

As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the Gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant *Rotheram*, in his *Essay on Faith*, Note, p. 72, 73, has shewn that even John ix. 2, may much better be referred to the notion the Jews had that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34, and see Ezek. xviii. and Bp. *Pearce*'s Note on John ix. 2.

2. With regard to the *Pharisaical* doctrine concerning *Fate* and *Free-will*, *Josephus* says || "The *Pharisees* imputed *all things* to Fate;" but adds, that "they did not hereby deprive the human will of its freedom."

* He says, De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught ψυχην δε πασαν μεν αφθαρτον μεισβαινειν δε εις ετερον σωμα την των αγαθων μονην, την δε των φαυλων αιδιω τιμωριαν κολαζεσθαι, that all souls were immortal, but *that those of the good only passed into another body*, but those of the wicked were tormented with everlasting punishment." Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel. lib. iii. cap. 7. § 5. p. 1145, edit. *Hudson.*

† Comp. John xi. 24, and see Bp. *Lowth* on Is. xxvi. 19, and *Leland*'s Advantage and Necessity, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX Translation annexes to the end of the book of Job, after the words *So Job died, being old and full of days;* namely, Γεγραπται δε παλιν αναστησεσθαι μεθ' ων ανεστησεν ο Κυριος. *But it is written, that he shall* rise again *with those whom the Lord* raiseth up. Whence it appears that the Translator, whoever he was, understood Job xix. 25, &c. or some other passage of this book, as teaching the doctrine of the *resurrection*. See *Peters* on Job, sect. vii. p. 226, 1st edit.

‡ See Bp. *Pearce*'s Miracles of Jesus vindicated, part iv. p. 72. 12mo. and the learned *Spearman*'s Letters on LXX, p. 57, &c.

§ See *Whitby* on 1 Cor. xv. 35, *Leland*'s Advantage, &c. Vol. II. Part III. ch. viii. p. 387, 8vo.

|| Πεπεισθαι τη Ειμαρμενη τα παντα αξιουν, ουδε του ανθρωπινου το βουλομενον της εφ' αυτοις ορμης αφαιρουνται. Ant. lib. xviii. cap. 1. § 3.

freedom." Our learned Bp. * *Bull*, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *Heavens*, i. e. to that chain of *natural causes* of which the *Heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect, says *Prideaux*, was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*." See Mark vii. 3—5. Mat. xv. 1—6, and comp. under Παραδοσις.

4. As Mons. † *Bayle* observes that the *Stoics* might be called the *Pharisees* of Paganism, so *Josephus*, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek *Stoics*, παραπλησιος εστι τη παρ' Ελλησι Στωικη λεγομενη." And for a fuller account of the *Pharisees* I refer to *Josephus*, Ant. lib. xiii. cap. 10. § 5, 6, and lib. xviii. cap. 1. § 3. *Life*, § 2, and De Bel. lib. ii. cap. 8. § 14. to *Prideaux*'s Connect. pt. ii. book 5, towards the end, p. 340, 1st edit. 8vo; to the Universal History, vol. x. p. 469, &c. 8vo; and to *Lardner*'s Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also *Wetstein* on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from *Campbell*, Prelim. Dissertat. p. 429. Among the Jews "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet *Josephus* never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only *popular* doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

Φαρμακεια, ας, ἡ, from φαρμακον *a drug*, which, in the Greek writers, is used both for *a salutary* or *medicinal drug*, and for a *poisonous* one. In the former sense the old Grammarians, according to *Eustathius*, say it is so called as φερον ακος, *bringing relief* or *ease*; in the latter, as φερον ακος, *bringing grief* or *pain*.

Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers: But since in the LXX this N. and it's relatives (see *Trommii* Concord.) always answer to some Heb. word, which denotes some kind of their *magical* or *conjuring tricks*, and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail, in *idolatrous* countries, I prefer the other sense of *incantation*. See *Doddridge* and *Macknight* on Gal.

Herodotus applies the V. φαρμακευω in the like view, lib. vii. cap. 114, where, after telling us that when *Xerxes*, in his invasion of *Greece*, came to the River *Strymon*, the *Magi* sacrificed white horses to it, he adds, ΦΑΡΜΑΚΕΥΣΑΝΤΕΣ δε ταυτα ες τον ποταμον και αλλα πολλα ιρα τελεισι—and *having used these enchantments* and many others to the River—"

Φαρμακευς, εος, ὁ, from φαρμακον, which see under Φαρμακεια.

* See by all means his Harmonia Apostol. Dissert. Poster. cap. 15, § 13—20, and Comp. *Stanhope* on the Epistle for 4th Sunday after Easter.

† Dictionary, article EPICURUS.

An inchanter with drugs, a sorcerer. occ. Rev. xxi. 8; where observe, that the *Alexandrian* and sixteen later MSS, with several printed editions, have φαρμακοις, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text.

Φαρμακος, ου, ὁ, the same as φαρμακευς. occ. Rev. xxii. 15.

In the LXX this word answers to חרשם and מכשף, both of which denote some kind of *magician* or *conjurer*. See *Heb.* and *Eng.* Lexicon.

Φασις, ιος, att. εως, ἡ, from φαινω *to shew, inform.*

Information, delatio, accusatio *(Scapula)*, for it is properly a law term, signifying, according to *Pollux*, πασαι αι μηνυσεις των λανθανοντων αδικημαλων, *any declaration of unknown crimes.*" occ. Acts xxi. 31. See more in *Wetstein* and *Scapula*.

Φασκω, from φαω the same.

To say, assert, affirm. occ. Acts xxiv. 9. xxv. 19. Rom. i. 22. Rev. ii. 2. *Wetstein* on Rom. i. 22, shews that ΦΑΣΚΟΝΤΕΣ φιλοσοφειν, ΦΑΣΚΟΝΤΕΣ ειναι ΦΙΛΟΣΟΦΟΥΣ, and the like, are phrases used by the best Greek writers, particularly by *Xenophon* and *Lucian*. Comp. *Kypke*.

Φαλνη, ης, ἡ, q. φαλνξ, from φαλειν *to eat.*

A manger, or *crib*, at which cattle are *fed*, occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text, it may be rendered *a stall*, as the word is also sometimes used in the Greek writers. *Wetstein* on Luke ii. 7, observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites *Justin Martyr*, *Origen*, *Eusebius*, *Jerome*, and *Socrates* the historian. *Justin*, for instance, who flourished before the middle of the second century, in his Dialogue with *Trypho*, (p. 303, 4. edit. *Colon.*) says, Επειδη Ιωσηφ ουκ ειχεν εν τη κωμη εκεινη που καλαλυσαι, εν σπηλαιω τινι συνεγγυς της κωμης καλελυσε, και τοτε αυτων ουτων εκει ετεκοκει η Μαρια τον Χριστον, και εν φαλνη αυτον ελεβεικει. When *Joseph* found no room to lodge in that village [of *Bethlehem* namely] he lodged in a certain *cave* near the village, and then, while they were there, *Mary* brought forth the Christ, and laid him in a manger." And in the succeeding century *Origen* cont. Cels. affirms, Δεικνυται το εν Βηθλεεμ σπηλαιον ενθα εγεννηθη, και η εν τω σπηλαιω φαλνη, εν η εσπαργανωθη. There is shewn at *Bethlehem* the *cave* in which he was born, and in the *cave* the manger where he was wrapped in swaddling clothes." And the same places are shewn to this day. Thus a * *Swedish* traveller, who was at *Bethlehem* so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shewn, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the *cave* where these two places are shewn, viz. on the left-hand the place where the infant was born, and on the right where he was laid in the manger." See also *Harmer*'s Observations, vol. iii. p. 107, and an excellent Note of *Campbell*'s on Luke ii. 7.

ΦΑΥΛΟΣ, η, ον.

I. *Vile, refuse.* Thus sometimes used in the profane writers.

II. *Evil, wicked.* occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So *Demosthenes*, cited by *Wetstein*, ΦΑΥΛΑ ΠΡΑΤΤΟΝΤΕΣ. This word Φαυλος may be derived from the Heb. פלש *to roll*, and so *cover oneself, in dust* or *ashes*, which was practised in token of *humiliation* and *grief*, not only by the more eastern nations (see inter al. Job xlii. 6.) but also by the Greeks and Trojans, as appears from *Homer*, Il. xviii. lin. 26. Il. xxii. lin. 414. Il. xxiv. lin. 640. Comp. *Virgil*, Æn. x. lin. 844, and *Ovid* Metam. lib. viii. lin. 528. From the Heb. פלש may also be derived the Gothic *fuls*, Saxon ful, Eng. *foul*, Dutch *vuyl*, and perhaps the Latin *vilis*, whence English *vile*. See *Junius* Etymol. Anglican. in FOUL.

ΦΑΩ.

I. *To speak, say*, from the Heb. פה *the mouth*. An obsolete V. which is here inserted on account of it's derivatives.

II. *To shine*, from Heb. יפע *to irradiate, shine*. But though used by *Homer* in this sense, it occurs not in the N. T.

Φεγγος, εος, ους, το, from φεγγω *to shine*, which from the Heb. יפע *to irradiate, shine*,

* *Hasselquist*, Voyages and Travels in the *Levant*, pag. 144.

shine, preserving the *nasal* sound of the ν.

A shining, splendour, light. occ. Mat. xxiv. 29. Mark xiii 24. Luke xi. 33.

ΦΕΙΔΟΜΑΙ, Deponent, q. d. φευσω τε δενναι, *to avoid giving*, say the Lexicons. But may it not be better derived from Heb. פרה *to separate, deliver*, or פרע *to deliver?*

I. Governing a genitive, *To spare, treat with tenderness.* occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX, and see *Wetstein.*) 1 Cor. vii. 28. 2 Cor. i. 23.

II. *To spare*, as implying *forgiveness*, either with a genitive following, occ. Rom. xi. 21. 2 Pet. ii. 4, 5; or absolutely, occ. 2 Cor. xiii. 2.

III. *To forbear, abstain.* occ. 2 Cor. xii. 6.

Φειδομενως, Adv. from φειδομενος particip. pres. of φειδομαι *to spare.*

Sparingly, parsimoniously, not plentifully. occ. 2 Cor. ix. 6, twice.

Φελονης, ου, ὁ.

Hesychius explains φαιλονης by ειληταριον μεμβραϊνον, η γλωσσοκομον, *a parchment volume*, or *a kind of portmanteau*; *Suidas* by ειλητον τομαριον μεμβραϊνον, η γλωσσοκομον, η χιλωνιον, *a parchment roll*, or *a portmanteau*, or *a waistcoat.* The *Etymologist* expounds φελονης by the same words. *Chrysostom* on 1 Tim. iv. 13, says, Φαιλονην ενταυθα το ἱματιον λεγει. Τινες δε φασι το γλωσσοκομον ενθα τα βιβλια εκειτο. He here calls his *cloak* φαιλονην, but some say he means a *portmanteau* or *case* where his books were put." Thus also *Theophylact*, copying from *Chrysostom*, as usual, and *Œcumenius* interpret it ενδυμα *a garment:* And this, indeed, seems the most probable sense of the word; because the Apostle, in the same sentence, distinctly mentions both his books and parchments. Φελονης is not a corruption of the Latin *penula*; for *Hesychius* remarks, that φελλωνης or φελλονης is a *Cretan* word, signifying *a waistcoat*, or *under-garment*; and it must, I think, be ultimately deduced from the Heb. פלח *to sever, separate*, our bodies, namely, from the surrounding air; whence also the Greek φελλος *the bark* of a tree, for a like reason. occ. 2 Tim. iv. 13. See *Wolfius*, and *Suicer* Thesaur. on the word.

ΦΕΡΩ, from the Heb. פרה *to bear fruit.*

I. *To bear* fruit, as plants or trees. Mark iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16.

II. *To bear, bring.* Mat. xiv. 18. Mark ii. 3. Luke v. 18. xxiii. 26, & al. Comp. Mat. xiv. 11.

III. *To bear, sustain, support, uphold*, or perhaps, *To govern, regulate*, moderari. Heb. i. 3. See *Whitby* and *Wolfius.*

IV. *To bear, be able to bear* or *endure.* Heb. xii. 20.

V. *To bear, sustain, endure.* Heb. xiii. 13.

VI. *To bear with.* Rom. ix. 22.

VII. *To bring, cause to come.* Mat. xvii. 17. Mark i. 32. vii. 32.

VIII. *To bring*, as an accusation. John xviii. 29. Acts xxv. 7.

IX. *To lead*, in a certain direction. occ. Acts xii. 10, where *Raphelius* shews not only that a *way* is said φερειν *to lead*, in *Herodotus* and *Xenophon*, but that *Polybius* and *Arrian* apply this term, as St. Luke does, to *a gate.* See other instances in *Kypke.*

X. Φερομαι, Pass. *To be carried, brought, rush.* Acts ii. 2, where *Kypke* cites from *Diogenes Laert.* the similar expression, δια τε ΠΝΕΥΜΑΤΟΣ πολλε ΦΕΡΟΜΕΝΟΥ, by a great *rushing wind.* Comp. 2 Pet. i. 17, 18.

XI. *To be carried* or *driven*, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvii. 15, 17. *Raphelius* on ver. 15, produces several passages where *Herodotus* applies the V. in the same manner.

XII. *To be borne, borne away*, or *actuated* by the Holy Spirit. 2 Pet. i. 21, where see *Wetstein.*

XIII. *To be carried, proceed, hasten.* Heb. vi. 1, where *Kypke* shews that αφεινα, in the sense of *omitting*, is applied to λογον *a discourse*, or to the *subject of a discourse*, by *Plutarch, Demosthenes, Arrian*, and *Heraclides Ponticus*; and from *Lycurgus* the orator he cites Ηξει δ' ισως ΕΠΙ' εκεινον τον λογον ΦΕΡΟΜΕΝΟΣ, But perhaps he will *hasten to* that subject."

XIV. *To be produced, proved*, or *made apparent*, in a *forensic* sense, as in a court of judicature. Heb. ix. 16. So *Hammond, Elsner, Doddridge*, and *Macknight*, whom see, and comp. Sense VIII. above. But since at ver. 15, the death of Christ is said to have happened *to the end that those who are called may receive* the declaration

claration or promise (see 1 John i. 5.) *of the eternal inheritance, Kypke* would rather translate φερεσθαι, ver. 16, by *be declared, announced,* namely to the appointed heirs; and he shews that *Euripides* several times, *Philo, Josephus,* and *Dionysius Halicarn.* use φερειν for *bringing news, announcing.*

ΦΕΓΓΩ, from the Heb. נפל or מוג *to fail.*

I. *To flee, to run* or *move hastily from danger,* or *through fear.* Mat. ii. 13. xxiv. 16. xxvi. 56. Mark xvi. 8, & al. freq. Comp. Mat. iii. 7.

II. *To escape* danger or punishment. Heb. xi. 34. xii. 25.

III. With απο following, *To flee, run away from,* as it were. Jam. iv. 7.

IV. With απο or an accusative following, *To flee from* sin, that is, *to avoid* it *earnestly* and *solicitously.* 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

Φημη, ης, ἡ, from φαω or φημι *to speak.* *A report, rumour, fame.* occ. Mat. ix. 26. Luke iv. 14.

Φημι, either from the obsolete V. φαω, which see, or immediately from the Chald. פם *the mouth.*

I. *To say.* Mat. iv. 7. Luke vii. 40, & al. freq.

II. *To say, affirm.* Rom. iii. 8.

ΦΘΑΝΩ, or ΦΘΑΩ, 1 fut. φθασω, 1 aor. εφθασα, perhaps from the Heb. פתע *suddenly, in an instant;* for, says *Beza,* as cited by *Leigh,* it seems to denote somewhat *sudden* and *unexpected.*

I. Intransitively, *To come, come suddenly,* or *sooner than expected.* occ. Mat. xii. 28. Luke xi. 20. 1 Thess. ii. 16. Comp. *Homer,* Il. ix. lin. 502.

II. Transitively, *To prevent, anticipate, be before.* occ. 1 Thess. iv. 15.

III. Construed with εις, *To come, attain to.* occ. Rom. ix. 31. Phil. iii. 16.

IV. Construed with αχρι, *To come to* or *as far as.* occ. 2 Cor. x. 14.

Φθαρτος, η, ον, from εφθαρται 3 pers. perf. pass. of φθειρω *to corrupt.*
Corruptible, perishable. Rom. i. 23. 1 Cor. ix. 25, & al.

ΦΘΕΓΓΟΜΑΙ, perhaps from the Heb. or Chaldee מתם *a word, sentence, command.*
To speak, or *sound aloud, utter.* occ. Acts iv. 18. 2 Pet. ii. 16, 18, where *Kypke* remarks that φθεγγεσθαι is more than λαλειν, namely, *sonare, crepare, jactare,* which he confirms from the Greek writers.

Φθειρω, from φθεω *to corrupt, destroy,* which see under φθινω.
In general, *To corrupt, destroy.*

I. *To destroy, punish with destruction.* occ. 1 Cor. iii. 17.

II. *To spoil, destroy,* as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. occ. 1 Cor. iii. 17, where see *Macknight.*

III. *To corrupt, spoil, vitiate,* in a moral or spiritual sense. 1 Cor. xv. 33. Eph. iv. 22. On 1 Cor. iii. 17, *Wetstein* cites from *Diodorus* Exc. Της Συσαΐρος αυλὸς ΦΘΑΡΕΙΣΗΣ, His daughter being *debauched;*" and shews that the Roman writers use the V. corrumpo *to corrupt* in the same view.
Φθειρομαι, Mid. *To corrupt oneself.* Jude ver. 10.

IV. *To corrupt,* i. e. *to seduce to a bad party* or *to corrupt opinions.* occ. 2 Cor. vii. 2. xi. 3. So *Chrysostom* explains εφθειραμεν on the former text by ηπαλησαμεν *have deceived;* and *Raphelius* shews that *Polybius* applies the V. to *political seduction,* as *Xenophon* does the compound δια-φθειρειν to *moral,* Memor. Socrat. lib. i. cap. 1. § 1.

Φθινοπωρινος, η, ον.
Whose fruit withers or *decays.* occ. Jude ver. 12. It is derived from φθινοπωρον *the decline of autumn, drawing towards winter,* "senescens autumnus, & in hyemem vergens," *Scapula:* "At which time the trees are stript of their leaves and fruit, and for a time *wither,* producing nothing. But, according to *Phavorinus,* φθινοπωρον is νοσος φθινυσα οπωρας, *a distemper* (in trees) *which withers their fruit;* whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." *Mintert.* See also *Wolfius* and *Wetstein.* Φθινοπωρον, in either of the above views, is a plain derivative from φθινω *to decay, fail, wither,* and οπωρα *fruit,* properly *autumnal,* which see.

Φθινω, from φθεω *to corrupt, destroy*, which may be from the Heb. פת *to part, dispart*, or from פתח *to loose, loosen.*
To be corrupted, destroy, decay, wither. This V. is inserted on account of it's derivatives.

Φθολγος, ου, ὁ, from εφθολγα perf. mid. (if used) of φθεγγομαι *to speak, utter a sound.* *A voice, sound.* occ. Rom. x. 18. 1 Cor. xiv. 7, where *Raphelius* shews from *Arrian*, Epictet. lib. iii. cap. 6, that φθολγος, as distinguished from φωνη, denotes *a musical sound.* See also *Wetstein.*

Φθονεω, ω, from φθονος.
To envy. occ. Gal. v. 26.

Φθονος, ου, ὁ.
I. *Envy, "pain felt* and *malignity conceived at the sight of excellence* or *happiness."* *Johnson.* Rom. i. 29. Gal. v. 21. Tit. iii. 3.
II. *Malice, malignity.* Mat. xxvii. 18. Mark xv. 10. Jam. iv. 5, where see *Macknight.*
Φθονος may be derived from the V. φθινω *to decay, wither, pine away*, according to that of *Solomon*, Prov. xiv. 30, *Envy is the rottenness of the bones.* Comp. Ps. cxii. 10. Ecclus. xxx. 24. So *Horace*, lib. i. epist. 2. lin. 57,

Invidus *alterius* macrescit *rebus opimis,*
The envious at another's welfare *pines.*

Some, however, may be rather inclined to deduce φθονος from the Heb. פתן *an asp, a very venomous kind of serpent*, on account of the *malignity* of this species of animals. (Comp. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. Wisd. ii. 24.) *Ovid's* Description of *Envy*, Metamorph. lib. ii. lin. 768, &c. will afford a good illustration of either derivation:

——*Videt intus* edentem
Viperias carnes, vitiorum alimenta suorum,
Invidiam: *visâque oculos avertit. At illa*
Surgit humo pigra: semesarumque relinquit
Corpora serpentum, *passuque incedit inerti.*
Utque Deam vidit formâque armisque decoram,
Ingemuit: vultumque ima ad suspiria duxit.
Pallor in ore sedet, macies in corpore toto:
Nusquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno.
Risus abest, nisi quem visi movêre dolores:
Non fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo
Successus hominum: carpitque & carpitur unâ,
Suppliciumque suum est.——
A pois'nous morsel in her teeth she chew'd,
And gorg'd the flesh of vipers for her food;
Minerva loathing turn'd away her eye;
The hideous monster, rising heavily,
Came stalking forwards with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the Goddess gay and bright,
She fetch'd a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
In foul * distorted glances turn'd awry;
A hoard of gall her inward parts possest,
And spread a greenness o'er her canker'd breast:
Her teeth were brown with rust; and from her tongue,
In dangling drops, the *stringy* poison hung.
She never smiles but when the wretched weep,
Nor lulls her malice with a moment's sleep:
Restless in spite! While watchful to destroy,
She pines and sickens at another's joy:
Foe to herself, distressing and *distrest,*
She bears her own *tormentor* in her breast.
ADDISON.

Φθορα, ας, ἡ, from εφθορα perf. mid. of φθειρω.
I. *A being destroyed.* occ. 2 Pet. ii. 12.
II. *Corruption* in a natural sense. occ. 1 Cor. xv. 42. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *What is corruptible* or *subject to corruption.* occ. 1 Cor. xv. 50.
III. *Corruption*, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22,) ii. 12, 19. On ver. 12, comp. Jude ver. 10.

Φιαλη, ης, ἡ. The Greek Lexicons derive it from πιειν *to drink*, or πιειν ἁλις, *drinking enough*, q. Πιαλη; but it may be from the Heb. כפל *a bowl*, dropping the כ.
A bowl or *bason.* Rev. v. 8. xv. 7, & al. freq. The learned *Daubuz* on Rev. v. 8, has abundantly proved that the word signifies not a vessel with a narrow mouth, such as we commonly call *a phial* or *vial*, but *one with a wide mouth.* In this sense he shews it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, lib. iii. cap. 130, that *Democedes*, the Greek physician, was presented, by each of *Darius's* concubines, with a ΦΙΑΛΗ τυ χρυσυ συν δηκη, *a golden bowl* with a cover (as such vessels often have) heaped up with *money.* The LXX likewise generally use it for the Heb. מזרק *a bason*, or *bowl.* See also *Wetstein* on Rev. v. 8, and *Dammi* Nov. Lexic. Græc. col. 2053.

Φιλαδελφος, ου, ὁ, from φιλος *a friend*, and αδελφος *good.*

* Comp. under Οφθαλμος III.

A friend

A friend or *lover of good men*, or *of goodness*. occ. Tit. i. 8. It occurs also Wisd. vii. 22. See *Suicer* Thesaur.

Φιλαδελφια, ας, ἡ, from φιλαδελφος.
Brotherly love, love to Christians as brethren. Rom. xii. 10, & al.

Φιλαδελφος, ε, ὁ, from φιλος *a friend, loving*, and αδελφος *a brother*.
Full of brotherly love to all Christians, loving fellow-christians as brethren. Comp. Αδελφος VI. occ. 1 Pet. iii. 8.

Φιλανδρος, ε, ἡ, from φιλος *loving*, and ανηρ, ανδρος, *a husband*.
Loving one's husband. occ. Tit. ii. 4. *Plutarch* and others of the Greek writers, cited by *Wetstein*, use the word in the same sense.

Φιλανθρωπια, ας, ἡ, from φιλανθρωπος. See next word.
Love of man, philanthropy, whether divine. occ. Tit. iii. 4;—or human, *humanity*. occ. Acts xxviii. 2.

Φιλανθρωπως, Adv. from φιλανθρωπος *loving man* or *mankind, humane*, which from φιλος *loving*, and ανθρωπος *man*.
Humanely, with humanity or *benevolence*. occ. Acts xxvii. 3. *Raphelius* cites the same phrase, φιλανθρωπως τινι χρασθαι, *to treat one with humanity*, from *Polybius*.

Φιλαργυρια, ας, ἡ, from φιλαργυρος.
Love of money, covetousness occ. 1 Tim. vi. 10, where *Wetstein* cites many of the Greek writers expressing the same sentiment. See also *Suicer* Thesaur.

Φιλαργυρος, ε, ὁ, ἡ, from φιλος *loving*, and αργυρος *silver, money*.
Loving money, fond of money, covetous. occ. Luke xvi. 14. 2 Tim. iii. 2.

Φιλαυτος, ε, ὁ, from φιλος *loving*, and αυτος *himself*.
Loving one's own self, i. e. either *only*, or *more than one ought*. So *Theophylact* explains φιλαυτοι by οι εαυτους μονον φιλουντες, "They who love themselves *only*;" but *Aristotle*, cited by *Wetstein*, Το δε φιλαυτον ειναι—ουκ εστι—το φιλειν εαυτον, αλλα το μαλλον η δει φιλειν. "To be a φιλαυτος is not merely to love oneself, but to love oneself *more than one ought*." The word seems to imply both *self-conceit* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2.

ΦΙΛΕΩ, ω, perhaps from the Heb. פלה *to separate, distinguish*.

I. *To love*, q. d. to regard with *peculiar* and *distinguishing* affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. xx. 2. xii. 25, where *Kypke* shews that the phrase φιλειν την ψυχην is pure Greek, by citing from *Euripides*, Heraclid lin. 456, Ου ΦΙΛΕΙΝ δει την εμην ΨΥΧΗΝ. ειμι. "I must not *love my life* (i. e. too much, nimis amare, *Kypke*), let it perish;" and from his Alcest lin. 703, Νομιζε δ' ει συ την σαυτου ΦΙΛΕΙΣ ΨΥΧΗΝ, ΦΙΛΕΙΝ απαντας. But reflect that if you *love* your own *life*, so do all." See more in *Kypke* and *Wetstein*.

II. *To love, like, affect*. Mat. xxiii. 6. Luke xx. 46. Mat. vi. 5; but in this last cited text it may be construed *to be wont, used*, or *accustomed*, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as amo *to love* is used in Latin. See *Wetstein*.

III. *To kiss*, in token of *love* or *friendship*. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See *Wetstein* on Mat.

Φιλη, ης, ἡ. See under Φιλος.

Φιληδονος, ε, ὁ, ἡ, from φιλος *loving*, and ηδονη *pleasure*.
Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where *Wetstein* cites from *Demophilus* the Pythagorean, ΦΙΛΗΔΟΝΟΝ και ΦΙΛΟΘΕΟΝ τον αυτον αδυνατον ειναι, It is impossible for the same person to be *a lover of pleasure* and *a lover of God*." I add from *Lucian* a paronomasia similar to that of the Apostle, Οι ΦΙΛΟΝΕΟΙ μαλλον ἡ ΦΙΛΟΣΟΦΟΙ, *Lovers of young men*, rather than *Lovers of wisdom*," Amores, tom. i. p. 1042.

Φιλημα, ατος, το, from φιλεω *to kiss*.
A kiss, a token of *love* and *friendship*. Luke vii. 45. xxii. 48. 1 Pet. v. 14, & al. See *Macknight* on Rom. xvi 16.

Φιλια, ας, ἡ, from φιλος *a friend*.
Friendship, love. occ. Jam. iv. 4. Comp. 1 John ii. 15, 16.

Φιλοθεος, ε, ὁ, from φιλος *loving*, and Θεος *God*.
Loving God, a lover of God. occ. 2 Tim. iii. 4.

Φιλονεικια, from φιλονεικος.
A contention, dispute, literally, according to it's derivation, *a love of contention*. occ. Luke xxii. 24. It is applied by the best Greek writers in the same sense as in the N. T. See *Wetstein*.

Φιλονεικος,

Φιλονεικος, ε, ὁ, ἡ, from φιλος *loving*, and νεικος *a contention, dispute, war*, which seems a plain derivative from Heb. נכה *to smite*.

Fond of contention or *disputing, contentious, disputatious*. occ. 1 Cor. xi. 16.

Φιλοξενια, ας, ἡ, from φιλοξενος.

Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2.

Φιλοξενος, ε, ὁ, ἡ, from φιλος *loving, a friend*, and ξενος *a stranger*.

Loving strangers, a friend or *kind to strangers, hospitable* in this sense. occ. 1 Tim. iii. 2. (where see *Macknight.*) Tit. i. 8. 1 Pet. iv. 9.

Φιλοπρωτευω, from φιλοπρωτος *affecting the pre-eminence, domineering*, a word used by the Greek writers (see *Wetstein*), and compounded of φιλος *loving*, and πρωτος *the first, chief*.

With a genitive, *To love to be first* or *chief of, to love to have*, or *to affect, the pre-eminence over*. occ. 3 John ver. 9.

Φιλος, η, ον, from φιλεω *to love*, or immediately from the Heb. בלה. See under Φιλεω.

Loving or *beloved with peculiar and distinguishing regard*. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, Φιλος, ε, ὁ, *A friend*. See Mat. xi. 19. Luke xi. 5, 6. xiv. 10. John iii. 29. xv. 14. Jam. ii. 23. On John xix. 12, observe that *the friend of Cæsar*, was a title of honour frequently conferred on the *Roman governours*, as well as on the allies of Rome. See *Wetstein* and *Kypke*.

Φιλη, ης, ἡ, *A female friend*. occ. Luke xv. 9.

Φιλοσοφια, ας, ἡ, from Φιλοσοφος, which see.

Philosophy, the doctrine or *tenets of the Heathen* or *Gentile Philosophers*. occ. Col. ii. 8, where see *Whitby* and *Macknight*.

Φιλοσοφος, ε, ὁ, q. φιλος σοφιας, * *a friend of wisdom*.

A Philosopher. Those who professed the study of wisdom were, among the ancient Greeks, called Σοφοι, or *Wisemen*; but *Pythagoras* introduced the more modest name of Φιλοσοφος, i. e. *a lover of wisdom*, and called himself by this title, as we are informed by *Cicero*, Tuscul. Quæst. lib. v. cap. 3, and by *Diogenes Laertius* (in his Proeme to the Lives of the Philosophers, § 12), who adds that *Pythagoras* would not allow any mortal man to be *truly wise*, but God only. occ. Acts xvii. 18.

Φιλοστοργος, ε, ὁ, ἡ, from φιλος *loving*, and στοργη *natural* or *tender affection*, which see under Αστοργος.

I. Properly, *Loving with that* στοργη or *tender affection which is natural between parents and children*. Thus sometimes used in the profane writers. See *Wetstein* and *Scapula*. So *Josephus*, Ant. lib. vii. cap. 10. § 5, says of *David*, φυσει γαρ ων ΦΙΛΟΣΤΟΡΓΟΣ, being naturally *affectionate* to his children."

II. *Loving with tender affection, resembling that between near relations, affectionate*. occ. Rom. xii. 10.

Φιλοτεκνος, ε, ὁ, ἡ, from φιλος *loving*, and τεκνον *a child*.

Loving one's children. occ. Tit. ii. 4.

Φιλοτιμεομαι, εμαι, from φιλοτιμος *loving*, or *fond of, honour, ambitious*, which from φιλος *loving*, and τιμη *honour*.

To be ambitious, to make it one's ambition, to esteem it an honour, to be extremely desirous, "magno studio conor quidpiam efficere, contendo, æmulor, certo," *Wetstein* on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. *Kypke* on Rom.

Φιλοφρονως, Adv. from φιλοφρων.

Friendly, in a kind or *hospitable manner*. occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the *entertainment of strangers*. See *Wetstein* and *Kypke*.

Φιλοφρων, ονος, ὁ, q ὁ το φιλον or τα φιλα φρονων, *one who thinks* or *intends what is friendly*.

Friendly-minded, friendly, benign. occ. 1 Pet. iii. 8, where *Griesbach* on the authority of fourteen or fifteen MSS, two of which ancient, and of several old versions, for φιλοφρονες reads ταπεινοφρονες.

Φιμοω, ω, from φιμος *a muzzle* for a beast's mouth, which may be derived either from the Chald. פם *the mouth*, or from the Heb. or Arabic פחם *to restrain, hinder, stifle*,

* "(Hanc sapientiam scilicet) qui expetunt, Philosophi *nominantur: nec quidquam aliud est* philosophia, *si interpretari velis, quàm* studium sapientiæ." *Cicero*, De Offic. lib. ii. cap. 2.

stifle, particularly (in Arab.) *the voice*. See *Castell's* Lexic. Heptaglott. in חסם.

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18. See *Wolfius* on 1 Cor. and *Heb.* and *Eng.* Lexicon under חסם I.

II. *To stop the mouth*, i. e. *reduce to silence*, occ. Mat. xxii. 34. 1 Pet. ii. 15. Φιμοομαι, ωμαι, pass. *To be reduced to silence, to be silent, speechless*. occ. Mat. xxii. 12. So *Wetstein* cites from *Lucian*, Οι δε εχθροι ΕΠΕΦΙΜΩΝΤΟ, His enemies were *struck dumb*," De Mort. Peregrin. tom. ii. p. 766. I add that *Josephus* uses the verb in the same sense, De Bel. Prœm. § 5, and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. 1. § 5. Comp. also *Kypke* on Mat. and 1 Pet.

III. It is applied to Christ's commanding an evil Spirit *not to speak* by the organs of a Demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*, occ. Mark iv. 39.

Φλοϊζω, from φλοξ, φλοϊος.

To set in a flame, set on fire. occ. Jam. iii. 6, twice.

Φλοξ, φλοϊος, ἡ, from πεφλοϊα perf. mid. of φλεϊω *to burn, shine*, as fire, which may not improbably be derived from the Heb. פלח *to cleave, cut*, or *break in pieces*, comp. under Πυρ; or rather, since φλυϊω seems to be properly a neut. V. (see *Homer*, Il. xxi. lin. 13. *Pindar*, Olymp. ii. lin. 131.) from פלג *to divide*, as the *flame* itself does in *burning*.

A bright burning fire or *flame*. Luke xvi. 24. Acts vii. 30, & al. On Rev. i. 14, we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the Heathen Poets describe their Deities as appearing with *radiant eyes*. Thus *Hesiod*, of *Apollo*, Scut. Hercul. lin. 72,

ΠΥΡ δ' ΩΣ ΟΦΘΑΛΜΩΝ απιλαμπετο———
His *eyes* shot *fire*———

So *Homer*, of *Minerva*, Il. i. lin. 200*,

———ΔΕΙΝΩ δι ΟΙ ΟΣΣΕ ΦΑΑΝΘΕΝ.
Her eyes shone dreadful———

* See *Pope's* Note, and *Damm* Lexic. col. 1810, in Οσσος: And for the application of δε to *Minerva's* own eyes, comp. lin. 104,

———Οσσε δε ΟΙ πυρι λαμπεϊοντι ικελην.
———*His* eyes resembled fire.

Comp. Il. xxi. lin. 415.—of *Venus*, Il. iii. lin. 397,

———OMMATA MAPMAIPONTA———
Her sparkling eyes———

And *Virgil*, of *Iris*, Æn. v. lin. 647, 8,

———Divini signa decoris,
Ardentesque *notate* oculos———
———Observe *her looks divine*,
Her radiant eyes———

Comp. *Suetonius*, in August. cap. 79, and see more in *Elsner* and *Wetstein*.

Φλυαρεω, ω, from φλυαρος.

With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against* any one. *Raphelius* (whom see) cites from *Herodotus* the Ionic V. φλυηρεω in the sense of *talking idly* or *falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St. John. *Wolfius* says it is thus construed in imitation of other verbs of *speaking*, as κακως λεγειν TINA, to speak evil *of* any one. occ. 3 John ver. 10.

Φλυαρος, ᾱ, ὁ, ἡ, from φλυω *to boil, bubble*, as with heat. So *Homer*, Il. xxi. lin. 361,

———Αμφι δ' ΕΦΑΤΕ καλα ῥεεθρα.
The *bubbling* waters yield a *hissing sound*.
Pope.

And perhaps the verb φλυω is itself formed from the *sound*, as bullio in Latin, and *bubble* in English.

A prater, a tattler, an idle or *trifling talker, one who boils over*, as it were, *with impertinent talk*. occ. 1 Tim. v. 13; where see *Raphelius* and *Wetstein*, and *Suicer* Thesaur.

Φοβερος, α, ον, from φοβος.

Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21.

Φοβεω, ω, from φοβος.

I. *To put to flight*, in fugam verto. Thus used in *Homer*, Il. xvii. lin. 596,

———ΕΦΟΒΗΣΕ δ' Αχαιους,
He *put* the Greeks *to flight*.

II. *To terrify, affright*. Thus applied by *Thucydides*. See *Scapula*.

III. In the N. T. Φοβεομαι, ωμαι, *To be terrified, affrighted, afraid*, whether intransitively, Mat. xiv. 27, 30, & al. or transitively, with an accusative, *To be afraid*

afraid of, to fear, Mat. xiv. 5. xxi. 26, 46. Luke xii. 5. Heb. xi. 23, 27; or joined with an infinitive, Mat. i. 20. ii. 22, & al. On Mat. x. 28, Luke xii. 4, 5, we may observe how similar is the sentiment in the *Treatise on the Maccabees*, ascribed to *Josephus*, § 13, Μη φοβηθωμεν τον δοκουντα αποκτειναι το σωμα, Μειζας γαρ ψυχης κινδυνος εν αιωνιω βασανισμω κειμενος τοις παραβαινουσι την εντολην τε Θεε. Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the Evangelists? See what soon after follows, cited under Κολαζος I.

IV. Transitively, with an accusative, *To fear, reverence.* See Mark vi. 20. Luke i. 50. Acts x. 2. Eph. v. 33.

Φοβητρον, ου, το, from φοβεω *to terrify, affright.*

A dreadful or *terrible sight* or *appearance.* occ. Luke xxi. 11, where see *Wetstein.* These *fearful* or *dreadful sights* are particularly related by *Josephus*, De Bel. lib. vi. cap. 5. § 3. Comp. *Tacitus*, Hist. lib. v. cap. 13. See also Bp. *Newtons's* Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and *Lardner's* Collection of Testimonies, vol. i. p. 104. &c.

Φοβος, ου, ὁ, from πεφοβα perf. mid. of φευγομαι *to flee*, or *run away from (Homer*, Il. v. lin. 223, 232, & al.), which perhaps from the Heb. חבא *to take shelter*, the notion being somewhat varied, and the aspirate ח changed into the aspirate φ, as in the Greek φωλεος (which see) from Heb. חל.

I. *A fleeing* or *running away through fear.* Thus often used in *Homer*, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See *Dammi* Lexic. col. 2525.

II. *Fear, terrour, affright.* Mat. xiv. 26. xxviii. 4. Heb. ii. 15, & al. freq. Comp. 1 John v. 18.

III. It denotes *the object of fear* or *terrour.* 2 Cor. v. 11. Rom. xiii. 3, where *Kypke* shews that *Menander* and *Euripides* have likewise used it for *what is to be feared, formidable*, the abstract for the concrete.

IV. *Fear, reverential fear, reverence*, Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2.

Φοινιξ, ικος, ὁ.

I. *A palm-tree.* occ. John xii. 13. It seems to have been so called from Φοινικη *Phœnicia*, because the Greek first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of *Judea*, which abounded with them, as both * *Pliny* and † *Tacitus* remark. The appellation of the country may, I think, be best deduced from that of it's inhabitants, Φοινικες, which, I apprehend with the learned *Bochart*, vol. i. 346, &c. is from the Heb. בני ענק, *Sons of Anak*, softened after the Grecian manner. בני ענק seems to be the title which the *Phœnicians* themselves affected: For what can be more probable than that they who were of the cursed race of ‡ *Canaan* should be desirous (especially after the victories of *Joshua)* to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the *Canaanites* which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and *Bochart* as above.

II. *A branch of the palm-tree, a palm-branch*, occ. Rev. vii. 9, where *Wetstein* cites from *Pollux*, Τω μεντοι φοινικος και ὁ κλαδος ὁμωνυμως φοινιξ καλειται, *The branch of the palm-tree* is called by the same name φοινιξ."

" The *palm-tree* is in Heb. called תמר from it's *straight, upright growth*, for which it seems more remarkable than any other tree, and which sometimes rises to more than *a hundred feet.* Thus *Xenophon*, who was well acquainted with the eastern countries (Cyropæd. lib. vii. p. 403, edit. *Hutchinson*, 8vo.) mentions φοινιξι *palm-trees*, ου μειον η πλεθριαιος *not less than* a plethron (about 100 feet) *in length*;" adding, Ειτι γαρ μειζονες η τοσουτοι το μηκος πεφυκοτες, for some of them grow even to a *greater height.*" And in the same place he immediately subjoins, και γαρ δη πιεζομενοι οι φοινικες

* " Judæa verò inclyta est *vel magis* palmis." Nat. Hist. lib. xiii. cap. 4.

† Speaking of *Judea*, " *Exuberant fruges nostrum ad morem; præterque eas, Balsamum & Palmæ.*" Hist. lib. v. cap. 6. Comp. *Shaw's* Travels, p. 343.

‡ See *Bochart*, vol. i. 300, 301.

ὑπο

ὑπὸ βαρεος, ανω κυρτωνται, ὡσπερ οἱ ονοι οἱ κανθηλιοι, for indeed *palm-trees* being pressed by a great weight *bend upwards* like *asses of burden.*" From which passage probably arose that great, though common, mistake, that the *palm-tree*, when *growing*, will support a considerable weight hung upon it, and bend the contrary way, as if resisting it's pressure. But *Xenophon* is there speaking of *palm-trees* when *felled* and used as *timber*; and * *Strabo*, † *Plutarch* and ‡ *Aulus Gellius* mention the same fact, not of the *palm-tree*, when *growing*, but of it's Δοκον, Ξυλον or Lignum, i. e. of it's *beams* or *wood*||. However, the *straight* and *lofty growth* of this tree, it's *longevity* and *great fecundity*, *the permanency* and *perpetual flourishing of* it's leaves§, and their form resembling the *solar rays*, make it a very proper emblem of the *natural*, and thence of the *divine light*. Hence in the Holy Place or Sanctuary of the Temple (the emblem of Christ's body) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26. Hence at the Feast of Tabernacles, branches of *palm-trees* were to be used among others in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess *Deborah* particularly chose to dwell under a *palm-tree*, Jud. iv. 5."

"The branches of this tree were also used as emblems of *victory* both by Believers and Idolaters. The reason given by *Plutarch* and *Aulus Gellius*, why they were so among the latter, is the nature of the wood, which so powerfully *resists incumbent pressure:* But, doubtless, Believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *Divine Author* of their *support* and *success*, and to carry on their thoughts to the *Divine Light*, the *Great Conqueror of sin and death* (see 1 Mac. xiii. 51. 2 Mac. x. 7.). And probably the Idolaters also originally used *palms* on such occasions, not without respect to *Apollo*, or *the Sun*, to whom they were consecrated ¶."

After what has been said, there can be little difficulty in understanding the import of the *palm-branches* mentioned in the N. T. The multitudes carrying them before Christ, John xii. 13, was expressing by *things* and *actions* what they do in words at ver. 14, *Hosanna!* i. e. Save us! *Blessed is the King of Israel* (the Messiah) *that cometh in the name of the Lord:* The Saints in Rev. vii. 9, bearing them in their hands was in like manner ascribing *Salvation* to their God, who sate on the throne, and to the Lamb, as at ver. 10, and a celebrating spiritually of the Feast of *Tabernacles*, as predicted Zech. xiv. 16. See *Vitringa* on Rev.

Φονευς, εος, ὁ, from φονος *murder.*

A murderer, Mat. xxii. 7. Acts vii. 52, & al.

Φονευω, from φονευς.

To murder, kill a man *unjustly*. Mat. v. 21, & al.

Φονος, ου, ὁ, from πεφονα perf. mid. of φενω *to murder*, which from φαω the same, α immediately from the Heb. פה or פי *the mouth* or *edge*, of a sword namely, a phrase frequently occurring in the O. T. *Murder*, particularly *slaughter*, *slaying* or *killing by the sword*. So *Hesychius* Φονος ὁ δια αφαλης σφαγεις, Mat. xv. 19. Heb. xi. 37, where observe that the LXX use the same phrase, εν φονῳ μαχαιρας, for the Heb. לפי חרב, *with the edge of the sword*, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13.

Φορεω, ω, from πεφορα perf. mid. of φερω *to bear.*

I. *To bear, carry.* occ. 1 Cor. xv. 49. twice.

II. *To bear, wear.* occ. Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4, and under Μαχαιρα II.

ΦΩΡΟΝ, ου, το. Latin.

A word formed from the Latin forum, which is a derivative from fero *to carry*, or from the Greek πεφορα perf. mid. of φερω *to bear, bring*. Forum in Latin properly signifies *a market-place*, whither things are *carried* to be sold, but with a proper name often denotes *a market-town* or *burgh*, as Forum Julii, Forum Claudii,

Forum

* Lib. xv. p. 1063, edit. Amstel.
† Sympos. lib. probl. 4, ad fin.
‡ Noct Att. lib. iii. cap. 6.
|| See Note in *Hutchinson's* Xenophon Cyropæd. as above, and *Suicer* Thesaur. under Φοινιξ II.
§ See *Plutarch*, Sympos. lib. viii. probl. 4, towards the middle.
¶ See more in *Heb.* and *Eng.* Lexicon under חגג II. V. and the authors there cited.

Forum Appii, or Appii Forum, in Greek Αππιε Φορον, which occurs Acts xxviii. 15. This town was situated on the high road from *Rome* to *Capua* and *Brundusium*. See *Horace*, lib i. sat. 5. It probably had it's name from the famous *Appius Claudius*, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or *Appian Way*. See *Livy*, lib. ix. cap. 29, and comp. under Ταβερνα.

Φορος, ε, ὁ, from πεφορα perf. mid. of φερω *to bring*.

Tribute brought into the Prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from τελος *custom*, it seems to denote *a tax levied on persons and estates*. See *Kypke*.

Φορτιζω, from φορτιον.

To load, lade, burden, occ. Mat. xi. 28. Luke xi. 46.

Φορτιον, ε, το, from φορτος the same.

A burden, load. Though φορτιον has the diminutive termination, yet, as *Duport* has observed, the Attic writers use it absolutely for *a burden*. Thus *Theophrastus*, Ethic. Char. cap. 11, describing *Indecency of manners*, says, a man of this character is apt τῳ ακολεθῳ επιθειναι μειζον ΦΟΡΤΙΟΝ ἡ δυναῖαι φερειν, to lay upon the slave, who attends him on the road, *a greater burden than he can carry*." Comp. under Βιβλιον I.

I. *The burden* or *lading* of a ship. occ. Acts xxvii. 10, according to the reading of many MSS, and some editions, approved by *Wetstein* and *Griesbach*.

II. Figuratively, *The burden* of Christ's commandments. occ. Mat. xi. 30.

III. *The burden* of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. *Sin, and the punishment of it*. occ. Gal. vi. 5.

φορτος, ε, ὁ, q. φερτος, from φερω *to bear, carry*; whence also Eng. *freight*.

A burden, properly of a ship, *the goods* or *merchandize* it *carries* or is *laden with*; thus likewise used in *Herodotus*; see *Raphelius*. occ. Acts xxvii. 10. But comp. Φορτιον I.

ΦΡΑΓΕΛΛΙΟΝ, ε, το. Latin.

A scourge, a whip. occ. John ii. 15. The word is formed from the Latin flagellum the same, by changing l into ρ: And flagellum is derived from flagrum *a whip*, which from flagro *to burn*, on account of *the burning pain* it occasions; whence *Horace* uses loris urere, literally *to burn with whips*, for *whipping severely*, lib i. epist. 16 lin 47. The verb flagro is a plain derivative from the Greek φλεῖω, 2 fut. φλαῖω *to burn*, which see under Φλοξ.

ΦΡΑΓΕΛΛΟΩ, ω, from the Latin flagello the same. Comp. under Φραγελλιον.

To scourge with whips occ. Mat. xxvii 26. Mark xv. 15. As this was a *Roman* punishment, it is no wonder to find it expressed by a term nearly *Roman*. Comp. under Μαστιοω.

Φραγμος, ε, ὁ, from πεφραγμαι perf. pass. of φρατῖω.

I. *A fence, hedge*. occ. Mat. xxi 33. Mark xii. 1. Luke xiv. 23. Thus also used by *Plutarch* in *Wetstein*. Comp. LXX in Isa. v. 2.

II. *A partition*. occ. Eph. ii. 14, where μεσοτοιχον τε φραγμε is equivalent to μεσοτοιχον διαφραγμον.

ΦΡΑΖΩ, from the Heb. פרש *to unfold, expound, explain*.

To declare, expound, explain. occ. Mat. xiii. 36. xv. 15.

ΦΡΑΤΤΩ, from the Heb. פרר *to divide, dispart, part*.

I. *To fence, inclose with a fence* or *fortification*. Thus sometimes used in the Greek writers.

II. *To stop*, as the mouth from speaking. occ. Rom. iii. 19, (so *Wetstein* shews that the Greek writers use the phrase TO ΣΤΟΜΑ ΕΜΦΡΑΤΤΕΙΝ):—from biting, occ. Heb. xi. 33, where *Wetstein* cites from *Antoninus* ΕΦΡΑΤΤΕ ΤΟ ΣΤΟΜΑ ΤΟΥ ΛΕΟΝΤΟΣ.

III. *To stop, restrain*, as boasting. occ. 2 Cor. xi. 10.

ΦΡΕΑΡ, ατος, το, q. from φρεω *to send forth*, says *Mintert*, which it is obvious to derive from Heb. פרע *to free, set free*: But the learned *Bochart*, vol. i. 347, and *Dauhuz* on Rev. ix. 1, derive φρεαρ from the Heb. באר the same, to which it generally answers in the LXX.

A pit, or *well*. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice.

To illustrate the history in John iv. let us hear *Maundrell*, Journey, March 24. "At about

about one third of an hour from *Naplosa*, [anciently *Sichem* or *Sychar*] we came to *Jacob's Well*, famous not only upon account of it's author, but much more for that memorable conference which our Blessed Saviour here had with the woman of *Samaria*, John iv. If it should be questioned whether this be the very Well that it is pretended for or no, seeing it may be suspected to stand too remote from *Sychar* for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus *Maundrell*. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes, that *the well is deep*; and *Maundrell* tells us, that "the Well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then removing a broad flat stone, you discover the mouth of the Well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

Φρεναπαίαω, ω, from φρην, *the mind*, and απαίαω *to deceive*.

To deceive, impose upon the mind or *understanding*. occ. Gal. vi. 3.

Φρεναπάτης, ου, ὁ, from φρεναπαίαω.

A deceiver, impostor. occ. Tit. i. 10.

ΦΡΗΝ, φρενος, ἡ.

I. Φρενες, ων, αἱ. This word seems properly to denote the *præcordia*, or *membrance about the heart, including the pericardium and diaphragm*. Thus *Homer*, Il. i. lin. 103,

——Μενος δε μιν ΦΡΕΝΕΣ πιμπλαμενοιο
Πιμπλαντ'——

Black choler fill'd his *breast* that boil'd with ire. POPE.

And Il. x. lin. 10, in fear the Φρενες are said to *tremble*,

——Τρομεοντο δ. ὁ. ΦΡΕΝΕΣ ἐντος.

They seem to be so called from the Heb. פרץ *to free, set free, disengage*, because they are of so *loose* a structure as not to impede the motion of the heart, and arteries. And because these are much affected by the various of the mind, hence the word is the Greek poets for

II. *The mind itself*; whence

III. Φρενες in the Greek prose-writers denotes *Prudence, understanding*; thus applied twice in 1 Cor. xiv. where *Wetstein* cites a Greek Διαλεξει δε τω νηπιω και' ηλικ εν ΤΑΙΣ ΦΡΕΣΙ ΝΗΠΙΑΖΩΝ. *in understanding* differs nothing child in age." Comp. under Κα

ΦΡΙΤΤΩ, or —ΣΣΩ.

I. Properly, according to Eustat *stand an end*, as the *hair*, or *hair stand an end, to bristle*. T *hair* itself is sometimes said sometimes men or other anim σειν ταις θριξιν. See *Scapul stein* on Jam. ii. 19. In this word may not improbably be from the Heb. פרר *to part*, פרס *to divide, part*, or else *burst* or *break forth*. *Shakesp* scription of *violent horrour* w either of these derivations:

I could a tale unfold, whose light
Would——make——
Thy knotted and combined locks
And *each particular hair to stand*
Like *quills* upon the fretful *porc*

Comp. *Heb.* and *Eng.* Levicit

II. *To have one's hair stand an* der *through fear* or *horrour*, Jam. ii. 19, where see *Wolf* The LXX use this word for שער *to be afraid, astonished*, Je and apply it in it's proper iv. 15, where ΕΦΡΙΞΑΝ και σαρκες, My hair stood *my flesh (shivered)*, answers שערת בשרי תסמר. The hair stood an end; that is, as *Hom* it, Il. xxiv. lin. 359,

Ὀρθαι δε τριχες ισταντ' επι μετω——

Φρονεω, ω, q. φρενεω, ω, from φρενες, *the mind*, including bo derstanding and *the affect* "It is, says *Leigh*, a general prehending the actions and

both of the *understanding* and *will:* It is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*."

I. Transitively, with an accusative, *To mind, relish, affect, set the affections on.* See Rom. viii. 5. xii. 16. Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where *Raphelius* shews that the phrase φρονειν τα τινος, in the Greek classics, means *to be of the same sentiments* or *party with any one, to favour him, to be on his side;* and explains St. Matthew's expression in this sense. See also *Wetstein* and *Kypke* on the place. Intransitively, *To be affected.* 1 Cor. xiii. 11; "I had the *wishes*, the *tastes*, the *enjoyments*, of a child." *Powell*'s Disc. xvi. p. 258.

II. *To think, be of opinion,* Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6, "*that you may learn—not* to entertain too high an opinion of yourselves *(or others) above what is (here) written.*" *Doddridge*, whom see, as also *Elsner* and *Wolfius.*

III. *To be of a mind,* or *opinion,* as to doctrine, referring to the *understanding.* Gal. v. 10. Phil. iii. 15. Το αυτο φρονειν, *To be of the same mind* or *opinion.* Phil. iii. 16. ii. 2, where *Kypke* remarks, that the phrases το αυτο φρονειν, and το εν φρονειν, may of themselves signify the same thing; but that here the very order of the Discourse shews that the former denotes *consent in doctrine*, the latter, *in life, and in mutual offices of Christian love;* in which last sense, Το αυτο εις αλληλες, or εν αλληλοις, φρονειν is used Rom. xii. 16. xv. 5. *Herodotus*, lib. i. cap. 59, applies the Ionic ΤΩΥΤΟ ΦΡΟΝΕΙΝ to *political consent.* See more instances from the Greek writers in *Raphelius* on Rom. xv. 5, and in *Kypke* on Phil. ii. 2. In the passive, Τουτο φρονεισθω εν υμιν, *Let this* mind be *in you.* Phil. ii. 5, where however observe that the *Alexandrian* and five other ancient MSS read φρονειτε, which reading the Syriac and Vulgate translators have also followed. See *Wetstein* and *Griesbach.*

IV. Followed by the preposition υπερ and a genitive, *To mind, be careful* or *solicitous for*, or *on account of.* Phil. iv. 10. So Phil. i. 7, where *Wolfius* remarks that φρονεω denotes *a peculiar regard* or *attention* to a person.

V. Transitively, with an accusative, *To heed, mind, regard.* Rom. xiv. 6.

Φρονημα, ατος, το, from πεφρονημαι perf. pass. of φρονεω.

A minding. It comprehends the act both of the *understanding* and of the *will.* occ. Rom. viii. 6, 7. In which passage I know not how φρονημα σαρκος can be better rendered into English than as it is in our translation, *The carnal mind*, or *to be carnally minded.* (See *Suicer* Thesaur. under Σαρξ III. 6.) So Φρονημα πνευματος, ver. 7, *To be spiritually minded:* But Rom. viii. 27, Φρονημα Πνευματος means *the mind and inclination of the Holy Spirit* himself, influencing our spirits.

The above cited are all the passages of the N. T. where φρονημα occurs.

Φρονησις, ιος, att. εως, ἡ, from φρονεω.

Wisdom, prudence. occ. Luke i. 17. Eph. i. 8.

Φρονιμος, ε, ὁ, ἡ, from φρονεω.

Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. xxv. 2. Rom xi. 25.

On Mat. x. 16, *Wetstein* says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger like a *serpent*, and to elude it by using various arts, is the part of a *prudent* man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

Φρονιμως, Adv. from φρονιμος.

Wisely, prudently, providently. occ. Luke xvi. 8.

Φρονιμωτερος, α, ον. Comparat. of φρονιμος. *More wise, prudent,* or *provident.* occ. Luke xvi. 8.

Φρονιζω.

To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This V. is derived from φρονις, ιδος, ἡ, which signifies, 1. *Thought*, according to that of *Euripides* in Hippol. "Αι δευτεραι πως ΦΡΟΝΤΙΔΕΣ σοφωτεραι, Second *thoughts* are best," as we say. So φρονις is a plain derivative from φρονεω *to think.* 2. *Care, solicitude.* In which latter sense also it is often used in the profane writers. See *Scapula.*

Φρουρεω, ω, from φρουρος *a sentinel, a guard*, which from προ *before*, and ορος *a keeper*, which from ὁραω *to see, look*.

I. Properly, *To guard, keep with a military guard.* occ. 2 Cor. xi. 32. So *Herodian* in *Wetstein*, ΦΡΟΥΡΟΥΜΕΝΗ—Η ΠΟΛΙΣ.

II. Figuratively, Φρουρεομαι, ημαι, *To be kept, guarded*, under the law, namely from sin. occ. Gal. iii. 23, where *Chrysostom* says it imports την εκ των ενοχων τω νομω γενομενην ασφαλειαν, *the safety* which accrued to them from the precepts of the law," i. e. as he further explains it, through *fear* of offending. See the passage in *Wolfius*, and comp. under Συγκλειω IV. and *Kypke* on Gal.

III. *To keep, guard, preserve*, spiritually. occ. Phil. iv. 7. 1 Pet. i. 5, where see *Macknight*.

ΦΡΥΑΣΣΩ, or —ΤΤΩ, either from the Heb. פרץ *to break, burst forth*, or formed by an onomatopœia from the *sound*.

I. Properly, *To make a noise*, as high-spirited horses, *snorting, neighing*, and *exulting*, fremo, ferocio. Thus sometimes used in the profane writers, as by *Callimachus*, Hymn. in Lav. Palladis, lin. 2, 3,

——Των ἱππων αρτι ΦΡΥΑΣΣΟΜΕΝΑΝ
Των ἱερην ισατισατα——

E'en now I heard the sacred coursers *neigh*.

Plutarch in Lycurg. tom. i. p. 53. D. Ἱπποι ΦΡΥΑΤΤΟΜΕΝΟΙ προς τας αἱωνας, Horses *neighing* or *snorting* for the race." Comp. Job xxxix. 20, 25, and see more in *Wetstein* and *Kypke* on Acts, both of whom shew that the Greek writers apply it not only to horses, but to men who are *noisy, insolent, over-bearing*, according to the following sense.

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. Acts iv. 25. Comp. Ps. ii. 1, in LXX and Heb. In 3 Mac. ii. 2, *Ptolemy Philopator* is described as θρασει και σθενει ΠΕΦΡΥΑΓΜΕΝΟΥ, *raging* with insolence and power."

Φρυλανον, ου, το, from φρυλλω *to burn*, which may be from the Heb. פרק *to break in pieces, rend*; so πυρ *fire*, from פור *to break, rive, shatter*.

A stick proper for burning, a faggot-stick. occ. Acts xxviii. 3, where *Wetstein* cites from *Xenophon* ΦΡΥΓΑΝΑ συλλεξειν ὡς επι πυρ.

Φυγη, ης, ἡ, from πεφυγα perf. mid. of φευγω *to flee*.

A fleeing, or *flight*. occ. Mat. xxiv. 20, Mark xiii. 18.

Φυλακη ης, ἡ, from πεφυλαχα perf. act. of φυλασσω *to keep*.

I. *A keeping, guarding*, or *watching*, Luke ii. 8; where *Raphelius* cites *Xenophon* several times applying the phrase φυλακας φυλασσειν to soldiers *keeping watch*; and *Kypke* quotes from *Plutarch*, Apothegm. p. 198. A. Τας δε ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ εκελευε ΦΥΛΑΣΣΕΙΝ—But he ordered them (the soldiers) *to keep the nightly watch*." See more in *Wetstein* and *Kypke*.

The LXX frequently use φυλακην or φυλακας φυλασσειν for the Heb. שמר משמרת, as denoting the Levites *keeping* their *watch* or *charge*.

II. *A guard, a number of sentinels*, or men *upon guard*. Acts xii. 10.

III. *A prison, a place of custody*. Mat. xiv. 3, 10, & al. freq. Hence spoken of the *infernal prison*, 1 Pet. iii. 19, where the Syriac version בשיול *in Hades* or *Hell*, *inferis*. See *Wetstein*, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that *Arrian* in like manner uses the phrase ΕΙΣ ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ for *casting into prison*. Epictet. lib. iii. cap. 26. p. 366. edit. *Cantab*.

IV. *A hold, a dwelling* or *lurking-place*. Rev. xviii. 2.

V. *A cage* of birds. Rev. xviii. 2.

VI. As a division of time, *A watch*. It seems pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into *three* watches (see *Mintert's* Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48, that in our Saviour's time, the Jews divided it, agreeably to the * *Roman* method, into *four*. In the LXX φυλακη signifies *a watch* of the night, answering to the Heb. אשמורת, Exod. xiv. 24. Jud. vii. 19. Ps. xc. 4, or lxxxix. 5. Lam. ii. 19.

Φυλακιζω, from φυλακη *a prison*.

To imprison, cast into prison. occ. Acts xxii. 19.

* See the passages cited by *Wetstein* on Mat. xiv. 25.

Φυλα-

Φυλακτηρια, ων, τα, from φυλασσω. *Phylacteries.* occ. Mat. xxiii. 5. These were *bits* or *slips of parchment* on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. *Josephus*, Ant. lib. iv. cap. 8. § 13. *Justin Martyr* plainly understood the command Deut. vi. 8, literally; for in his Dialogue with *Trypho*, he tells him that God by Moses φυλακτηριον εν υμεσι λεπτοιαις γεγραμμενων χαρακτηρων τινων, α πανυ ως αγια νομιζειν ειναι, περικεισθαι υμας εκελευσε, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment." p. 230, edit. *Thirlby*; p. 205, edit. *Colon.* The grecizing Jews seem to have called these *bits of parchment* Φυλακτηρια originally, because they reminded them to *keep* the law; and *Kypke* remarks that *Plutarch*, Quæst. Rom. p. 288, mentions the * *Bulla*, which was suspended from the necks of the more noble Roman boys, as perhaps προς ευταξιαν—ΦΥΛΑΚΤΗΡΙΟΝ—και τροπον τινα τε ακολαστε χαλινος, *a preservative* of good order, and, as it were, a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as *amulets* or *charms*, which would *keep* or *preserve* them from evil; in which sense the word Φυλακτηριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke* on Mat. There is a remarkable passage in the *Rabbinical* Targum on Cant. viii. 3, (written about † 500 years after Christ) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of *Israel* hath said, I am chosen above all people, because I bind the *Phylacteries* (תפלין) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, *that the evil Spirits may not have power to hurt me.*"

* See *Kennet*'s Roman Antiquities, p. 309, 310.
† See *Walton*'s Prolegom. in Bibl. XII. 15.

Φυλαξ, ακος, ὁ, from φυλασσω *to keep.* *A keeper, guard, sentinel.* occ. Acts v. 23. xii. 6, 19.

ΦΥΛΑΣΣΩ, or —ΤΤΩ, perhaps from the Heb. פלט *to deliver* or *be delivered* from danger, *to escape.*

I. *To keep, preserve* from danger or harm. John xii. 25. xvii. 12. 2 Thess. iii. 3. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14.

II. *To keep, guard, watch.* See Luke ii. 8, (comp. under Φυλακη I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16.

III. Φυλασσειν απο, *To keep* or *preserve from.* 2 Thess. iii. 3. *Xenophon* uses the same phrase. See *Wetstein.* Comp. 1 John v. 21. Luke xii. 15.

IV. *To keep, observe,* a commandment, law, decree, &c. Mat. xix. 20. Luke xi. 28. Acts vii. 53. xvi. 4. Rom. ii. 26. 1 Tim. v. 21. In this last sense it is very frequently applied in the LXX for the Heb. שמר *to keep*, and in the same view the best Greek writers, cited by *Elsner*, *Wetstein* and *Kypke* on Mat. say, ΝΟΜΟΥΣ and ΕΝΤΟΛΑΣ ΦΥΛΑΤΤΕΙΝ.

V. Φυλασσομαι, Mid. *To keep oneself, beware.* 2 Pet. iii. 17, where *Wetstein* cites from *Xenophon* the similar phrase ΦΥΛΑΤΤΟΥ ΟΠΩΣ ΜΗ—*Beware lest*—" Also transitively, with an accusative, Φυλασσομαι τι or τινα. *To beware of any thing* or *any one, to keep* or *preserve oneself from.* Acts xxi. 25. 2 Tim. iv. 15, where *Wetstein* shews that *Xenophon* applies it in the same manner with an accusative of the person or thing.

ΦΥΛΗ, ης, ἡ, either from φυω *to beget*, according to the Greek Lexicographers, or rather from the Heb. פלה *to separate, divide.* "That פל פול, or פלא, say the authors of the ‡ *Universal History*, might, in the earliest times, signify *a division*, and that this was equivalent to *a detached colony*, or *body of men, that separated themselves from the rest of mankind*, cannot well be denied. Hence the Greek word Φυλη, Tribus, *a separate* or *distinct body of men*; and hence, if we mistake not, the Tuscan word *Ful*, a tribe, city, or community;" and hence, too, I add, the French *Foule*, a multitude, and perhaps Saxon Folc, and Eng. *Folk*; whence are

‡ Vol. xvi, p. 9. 1st edit. 8vo. Note C.

denominated the counties of Suf-*folk* and Nor-*folk*, i. e. southern and northern *folk*. *A tribe, a division,* or *distinct part of a People.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7 xiv. 6. It is remarkable that not only the *Israelites* and * *Ishmaelites* (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into *twelve tribes*, but that so likewise were the ancient † *Etruscans*, and even our ‡ *Saxon* ancestors, while in *Germany*, were divided into *twelve* governments or provinces, each of which had a chief or head accountable to the General Assembly of the Nation; but in time of war they chose a General to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in *England*, where the *Saxons* divided their conquests into *seven* kingdoms; hence called the *Heptarchy.*

Φυλλον, ου, το.

A leaf of a tree. Mat. xxi. 19. xxiv. 32. & al. The Lexicons in general derive it from φυω *to produce, yield*, which V. is several times in *Homer* applied to a tree's *producing* leaves, as Il. i. lin. 234, 5. (comp. Mat. xxiv. 32. Mark xiii. 28.) But φυλλον may perhaps be as well derived from the Heb. נפל *to fall*, dropping the נ, as usual. The *falling of the leaves* in autumn is frequently and beautifully remarked and applied by the Poets, as by *Homer*, Il. vi. lin. 146, &c. where see *Pope*'s and *Clarke*'s Notes, and comp. Ecclus. xiv. 18.

Φυραμα, ατος, το, from πεφυραμαι perf. pass. of φυραω *to break, dissolve, macerate, knead*, which either from φυρω nearly the same, or immediately from the Heb. פור *to break.*

I. *A mass* of clay *macerated, kneaded*, and so prepared for use by the potter. occ. Rom. ix. 21. So *Scapula* cites from *Plutarch* πηλον φυραται *to knead clay.*

II. *A mass* or *lump* of dough *macerated* and *kneaded.* occ. 1 Cor. v. 6. (Comp. ver. 7.) Gal. v. 9. Rom. xi. 16.

The above cited are all the passages of the N. T. where the word occurs.

Φυσικος, η, ον, from φυσις *nature.*

I. *Natural, agreeable to the constitution of God in nature.* occ. Rom. i. 26, 27. See *Wetstein.*

II. *Natural, led* or *governed by natural* or *mere animal instinct.* occ. 2 Pet. ii. 12.

Φυσικως, Adv. from φυσικος.

Naturally, by natural instinct. occ. Jude ver. 10. Comp. 2 Pet. ii. 12.

Φυσιοω, ω, from φυσαω *to breathe, blow, blow up.* See under Εμφυσαω.

To inflate, blow or *puff up.* In the N.T. it is spoken only figuratively of *pride* or *self-conceit.* occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18.

On 1 Cor. iv. 6, see *Elsner* and *Wetstein*, and comp. under Ινα.

Φυσις, ιος, att. εως, ἡ, from φυω or φυομαι *to be born*; as the Latin natura, whence Eng. *nature*, from nascor, natus, *to be born.*

I. *Nature, natural birth.* occ. Rom. ii. 27. Gal. ii. 15.

II. *Natural disposition enhanced* or *aggravated by acquired habit.* occ. Eph. ii. 3; where see *Doddridge*'s Note.

III. § *An infused disposition, which is become*, as it were, *natural.* Comp. Ευφυης. occ. 2 Pet. i. 4, where see *Wetstein* and *Kypke.* And in this view, I apprehend, after attentive consideration, it is used also in that famous passage, Rom. ii. 14, 15. *When Gentiles* (εθνη, not TA εθνη) *who have not the law*, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) *do*, φυσει, from a kind of natural disposition or inclination, *the things of the law*, i. e. the ‖ great

* See Bp. *Newton*'s Dissertations on the Prophecies, vol. i. p. 39, 40.

† *Universal History*, vol. xvi. p. 37, 38, 8vo.

‡ See *Rapin*'s History of England, translated by *Tindal*, vol. i. book 1. pag. 27, 46. fol. edit. and *Dissertation on the Government of the* Anglo-Saxons, in the same vol. pag. 143, and Note 4.

§ *Xenophon* uses it for *an improved disposition or a temper altered for the better*, Memor. lib. ii. cap. 3. § 14, where *Socrates* is persuading *Chærecrates* to appease his brother *Chærephon*, who was at variance with him: Ει μεν ουν εγνως Χαιρεφωντα ηδιστον ανδρα γενεσθαι σοι προς την ΦΥΣΙΝ ταυτην, εκεινον αν επειραο πειθειν ραδιως ισχυειν τω σε φιλον ποιεισθαι. If, says he, I had thought that *Chærephon* might have been brought to such a *temper* more easily than you, I would have tried to persuade him to have first courted your friendship."

‖ *Elsner* shews that τα του νομου signifies *the duties inculcated by the law.*" *Doddridge.* See also *Wolfius.* *Worsley*, "*the duties*, or *precepts, of the law.*"

duties

duties of true religion, (comp. ver. 26, 27) *these, having not the law, are a law unto themselves; who shew the* * *matter of the law written upon their hearts.* This passage relates, I think, not to the unconverted, but to *converted Gentiles*; 1st, because *the being a law unto themselves, and having the law written on their hearts,* is the description given by the Prophet *Jeremiah*, and by St. *Paul*, of the *Christian* state. See Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3. 2dly, because the verbs ωσιν—εισι—ενδεικνυνται are in the *present* tense, and so relate to the *present*, not the past, condition of the Gentiles; of which the Apostle had given such a very different and dreadful description, ch. i. 24, &c. 3dly, because *the Gentiles who have not the law*, and *yet do the things of the law*, evidently denote the same sort of persons as those who are called, ver. 26, *the Uncircumcision, which keepeth the righteousness* or *precepts of the law*; and of whom the Apostle asks, ver. 26, *Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, IF IT FULFIL THE LAW* (TON NOMON ΤΕΛΟΥΣΑ), *judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that* of the heart, *in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same Apostle says, on occasion of the judaizing Teachers, Phil. iii. 2, 3, *Beware of dogs, beware of evil workers, beware of the Concision:* For WE are the Circumcision, which worship God in the spirit, *and rejoice in Christ Jesus*, and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the *Gentiles* mentioned Rom. ii. 14, and whose *uncircumcision is counted for circumcision*, ver. 26, are the very same sort of persons as those of whom the Apostle says, Phil. iii. 3, WE *are the Circumcision*; that is, he will conclude them to be *Believers* or *Christians*.

But to return to the sense here assigned to φυσει, Rom ii. 14, I remark that *Ignatius* uses it in the same view, when he thus addresses the *Ephesian* Church, § 1. "Αποδεξαμενος εν Θεῳ το πολυαγαπητον σου ονομα, ὁ κεκτησω ΦΥΣΕΙ δικαια, κατα πιστιν και αγαπην εν Ιησου Χριστῳ τῳ Σωτηρι ἡμων—Having heard of your name, much beloved in God, which ye have attained by your righteous *disposition (bonâ indole sive naturâ per Spiritum Sanctum* infusâ, *Smith)*, according to the faith and love which is in Jesus Christ our Saviour." So the same blessed Martyr tells the *Trallians*, § 1. "I know that you have a mind blameless and constant through patience, ου κατα χρησιν, αλλα κατα ΦΥΣΙΝ, not by use or exercise, but by an *infused disposition.*" So *Smith* on the place, "This blameless mind is not acquired by *use* and *exercise*, but by *divine grace* and *an infused habit* (habitu innato), which *the Christian doctrine and institution hath implanted* (indidit et insevit) in it."

IV. *Nature, essence, essential constitution,* and *properties.* occ. Gal. iv. 8.

V. *Nature, the constitution and order of God in the natural world,* or *the course and process of nature agreeable to that constitution.* occ. Rom. i. 26. xi. 21, 24, thrice. 1 Cor. xi. 14. On Rom. i. 26, *Wetstein* shews that the Greek writers apply the phrase ΠΑΡΑ ΦΥΣΙΝ in like manner to *unnatural lusts*, opposing it to ΚΑΤΑ ΦΥΣΙΝ, as the Apostle does to φυσικην.

VI. *A kind* or *species* of animals. occ. Jam. iii. 7, twice. So *Josephus*, Ant. lib. i. cap. 1. § 1. speaks of *animals*, πλεοναζειν αυτων την ΦΥΣΙΝ, multiplying their *kind* or *species*;" and De Bel. lib. vii. cap. 5. § 5, describing *Vespasian's* and *Titus's* triumph, says, Ζωων τε πολλαι ΦΥΣΕΙΣ παρηγοντο. Many *species* of animals were led along." See also *Wetstein* on the place, who cites from *Lucretius*, lib. i. lin. 16, the correspondent Latin phrase, *Omnis Natura Animantum*, (comp. lin. 195.) and shews that ανθρωπινη φυσις is used for *human nature* or *mankind* by the Greek writers.

Φυσιωσις, ιος, att. εως, ἡ, from φυσιοω. *A swelling*, of pride or ambition. occ. 2 Cor. xii. 20.

* Comp. under Εἰδος IV.

Φυτεια, ας, ἡ, from φυτευω.
A plantation, or *plant*. occ. Mat. xv. 13, where it denotes figuratively a religious *doctrine*; and *Kypke*, whom see, cites several of the Greek writers comparing in like manner *doctrinal precepts* to *seeds* and *plants*. Comp. Mat. xiii. 4, &c.

Φυτευω, from φυτον *a plant*, which from φυω *to spring, spring up*.
I. *To plant*, "*to put into the ground in order to grow, to set.*" *Johnson*. Mat. xxi. 33. Luke xiii. 6. xvii. 28. Comp. Luke xvii. 26.
II. *To plant*, figuratively, *to establish, authorize*, teachers or their doctrines. occ. Mat. xv. 13.
III. *To plant* the Gospel, i. e. *to be first in preaching it* in any place. occ. 1 Cor. iii. 6, 7, 8. comp. ver. 10 and chap. iv. 15.

ΦΤΩ, Perhaps from the Heb. בוא *to come, come forth*, whence as a N. תבואה *produce*.
I. *To produce, yield, bear*, particularly as a tree doth leaves or twigs. Comp. under Φυλλον.
II. Intransitively, *To spring up, shoot*, or *sprout*. occ. Heb. xii. 15. So Φυομαι, pass. *To spring up*. occ. Luke viii. 6, 8.

Φωλεος, ου, ὁ.
A hole, a burrow. The Lexicons derive it from φως *light*, and ολεω *to destroy*, as being *devoid of light*: But it may perhaps be better deduced from the Heb. חל *a hollow, a ditch*, the aspirate ח being changed into the aspirate φ, as in φεδομαι from חבא. (See under Φοβος.) From Heb. חל we have also the Eng. *hole, hollow*. occ. Mat. viii. 20. Luke ix. 58.

Φωνεω, ω, from φωνη *the voice*.
I. Intransitively, *To utter a voice, to call* or *cry out*. Luke viii. 8. xvi. 24. xxiii. 46. Acts xvi. 28.
II. *To crow*, as a cock. Mat. xxvi. 34, 74. & al. See *Wetstein*.
II. Transitively, with an accusative, *To call, call for*. Mat. xx. 32. Mark iii. 31. ix. 35. xv. 35, & al. Comp. John xii. 17.
IV. *To call to, speak to with a loud voice* (see *Raphelius*) or simply *to speak to*, as the verb is often used in *Homer*, as Il. i lin. 201. occ. John ii. 9.
V. *To call, invite*. Luke xiv. 12.
VI. *To call, name, denominate*. John xiii. 13

Φωνη, ης, ἡ, from the obsol. φαω, φω, *to speak*.
I. *An articulate sound* or *voice*. Mat. iii. 3. xxvii. 46. Acts xii. 14, & al. freq. Comp. Mat. iii. 17. Mark i. 11. Rev. i. 12, where it imports *the person uttering the voice*.
On Mark xv. 37, *Kypke* shews that the Greek writers use the phrase αφεναι φωνην for *uttering* both *an articulate* and *an inarticulate sound*, and understands the text of this latter.
On Acts xiii. 27, *Wolfius* cites *Polybius* applying the word to *somewhat written*; and *Kypke* observes that in *Demosthenes* and *Arrian* it means *a speech*, and quotes from *Themistius*, τας Θεοδοσιου ΦΩΝΑΣ, τας πρωην ὑμιν, ΑΝΑΓΝΩΣΘΕΙΣΑΣ, the *discourses* of Theodosius, which were lately *read* to you."
II. *Voice, manner of discoursing*. Gal. iv. 20.
III. *Language*. 1 Cor. xiv. 10, 11. On which place *Raphelius* shews that *Polybius* and *Arrian* use the word in the same sense.
IV. *An inarticulate sound, a sound, noise*. Mat. xxiv. 31. 1 Cor. xiv. 7, 8 Rev. xix. 6. And thus Acts ii. 6, Της φωνης ταυτης seems to refer to the *sound* mentioned ver. 2. See *Wetstein* and *Wolfius*. Comp. Rev. iv. 5, and *Vitringa* there.

Φως, φωτος, το, contracted from φαος, εος, το, a word often used in *Homer* for *light*, and derived from Φαω II. which see.
I. *Light*, in a physical sense See Mat. xvii. 2. 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23.
II. *A fire*, which gives light. Mark xiv. 54. Luke xxii. 56. Dr. *Hammond* thinks this use of the word an *Hebraism* taken from the similar application of the Heb. אור, which, though it generally signifies *light*, yet is supposed to be used for *fire*. See Isa. xxxi. 9. xliv. 16. xlvii. 14. Ezek. v. 2 But *Pfochenius* in *Pole* Synops. on Mark cites τοσονδε ΦΩΣ in the sense of so great *a fire*, from *Euripides* Rhes. ver. 81, and *Raphelius* from *Xenophon* Cyropæd. lib. vii. Οἱ δε επι τους φυλακας ταχθεντες επεσεπιπτουσιν αυτοις ωσπερ επι ΦΩΣ ωολυ. Those who were ordered against the guards fell on them as they were drinking at a great *fire*." p. 408, edit. *Hutchinson*, 8vo.
III. *A light, a torch*, or the like. occ. Acts xvi. 29. So *Wetstein* cites from *Plutarch*, ΦΩΣ ΗιΤΗΣΕΝ.

IV. Φωτια,

IV *Φωΐα, τα, The material lights of heaven,* as the sun, moon, and stars. Thus (with the learned *Bos*, Exercitat Philolog. Bo. *Bull*, Harm. Apostol Dissertat Poster cap. xv. § 20, p. 501. edit. *Grabe*. *Stanhope* on Epist. for the fourth Sunday after Easter, and *Doddridge* on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use φωΐα for the Heb. מאורים, Ps. cxxxvi. 7. Comp. Jer. i. 23.

V. Figuratively, *A manifest* or *open state* of things. *openness*. Mat. x. 27. Luke xii. 3.

VI. God is said, 1 Tim. vi. 16. to dwell in the *inaccessible Light*. This alludes to that *glorious and terrible Fire* in which the Lord descended on Mount *Sinai*, and which both the Priests and People were *forbidden to approach* under pain of death, Exod. xix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to *the Glory and Splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the High-Priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28.

VII. *Spiritual light and instruction*, both by *doctrine* and *example*, Mat. v. 16. John v. 35; or *men*, considered as giving such *light*, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ *the true Light, the Sun* or *Light*, Heb שמש, *of Righteousness*, who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination* and *knowledge*, but of spiritual *life, health*, and *joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 47. Comp. 1 John i. 5.

IX. It denotes *a state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see *Elsner* and *Wetstein* on that text. Also, *The persons in such a state*, Eph. v. 8. (Comp. Σκοτος II. IV.)

Τα ὁπλα τȣ φωτος, *The armour of the light* occ. Rom. xiii. 12. This *Doddridge* well explains of "those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defense, and which would *reflect the bright beams* that were so gloriously rising upon them." Comp. 1 Thess. v. 5, 6, 8. For the expressions Τεκνα and Υἱοι φωτος see under Τεκνον VI. and Υἱος VIII.

X. It signifies *the guiding* or *directing principle* (το ἡγεμονικον, as the *Stoics* speak) in a man's mind. Mat. vi. 23. Luke xi. 35

Φωστηρ, ηρος, ὁ, from φως.

A light, i. e. *a luminary*, or *instrument of light*. Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. מאורת. Comp. Wisd. xiii. 2. Ecclus. xliii. 7.

Applied spiritually to Christians, occ. Phil. ii. 15, (comp. φως VII.); — to Christ God-Man the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

Φωσφορος, ȣ, ὁ, from φως *light*, and φερω pert. mid. of φερω *to bring*.

I. *The day* or *morning-star*. By this name the *Greeks* called the planet *Venus*, while passing from it's lower to it's upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers-in the light* or day. (Comp. under Εσπερα, and see *Keil*'s Astronomy, lect. xv.) The *Romans* borrowed this name from the *Greeks*. Thus *Martial*,

Phosphore, *redde diem.*
O Phosphorus, restore the day.

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19, ἑως is not used *exclusively*. Comp. under Εως I.

Φωτεινος, η. ον, from φως, φωτος, *light*.

I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5.

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36. twice.

Φωτιζω,

φωτίζω, from φως, φωτος, *light*.

I. *To enlighten, give light to.* occ. Luke xi. 36. Rev. xviii. 1. Comp. Rev. xxi. 23. xxii. 5.

II. *To enlighten, give light to,* in a spiritual sense. occ. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote *baptism*; and it is certain that it was early thus applied by some of the Fathers, (see *Whitby* on Heb. vi. and *Suicer* Thesaur. in Αναζαπτισις II.) and that the ancient *Syriac* version explains φωτισθεντας in the former of these texts by דלמעמודיתא נחתו *who have gone to baptism,* or *to the baptistery,* and in the latter, φωτισθεντες by קבלתון מעמודיתא, *ye received baptism.* Yet I can see no sufficient reason for *limiting* the word, as used by the Apostle, to this sense (comp. 2 Cor. iv. 4.) though it is easy to conceive how it might come to have this meaning afterwards, since *illumination* or *instruction* in Christian knowledge did, no doubt, always precede or accompany *baptism* to adult converts. See *Wolfius* on Heb. vi. 4.

III. *To instruct, make to see* or *understand:* occ. Eph. iii. 9. The LXX use it in the sense of *instructing* or *teaching* for the Heb. חורה, Jud. xiii. 8. 2 K. xii 2, or 3. xvii. 27, 28.

IV. *To bring to light.* occ. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the Apostle speaks of *the grace* or *favour which was given* or *promised* (see Tit. i. 2.) *to us in Christ Jesus before the world began,* φανερωθεισαν δε νυν, *but is now* made manifest, δια της επιφανειας, *by the* appearance *of our Saviour Jesus Christ,* (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) *who hath* actually *overcome death,* namely by his death, (comp. Heb. ii. 14.) *and hath* brought *life and incorruption* to light *by the gospel,* i. e. not the *doctrine,* but the *thing:* Christ, by *actually rising* from the dead, and causing this important *fact,* as fulfilled in and by Him, to be published by the gospel (see 1 Cor. xv. 1, 4.) having *manifested* or exemplified *in his own person* that *life* and *incorruption* which shall be the happy lot of all true Believers. (See 1 Cor. xv. 42, 50—55. So when St. John, 1 Ep. i. 2, says, in terms very similar to those of St. Paul, that η ζωη εφανερωθη, *the life was manifested,* he does not refer to the *doctrine* of a future or eternal life, but to *that which he had seen with his eyes, which he had looked upon, and his hands had handled,* even to the *Incarnate Word,* as is evident from the context. But to return to 2 Tim. i. 10, the word φωτισαντος is not (as too many have unhappily imagined) in this passage opposed to the *obscurity* of the *doctrine* of *life* and *immortality** before the coming of Christ, but plainly to God's preceding *purpose* or *promise* of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what should likewise be accomplished in all those that are *His.* See 1 Cor. xv. 23.

Φωτισμος, ου, ὁ, from πεφωτισμαι perf. pass. of φωτιζω.

Light, lustre, illumination, occ. 2 Cor. iv. 4, 6, where it is applied spiritually.

* Observe, however, that the Apostle's term is not Αθανασια *Immortality,* but Αφθαρσιαν *Incorruption,* as referring to the *Resurrection of the Body.* Comp. Acts xiii. 34—37.

X.

X, χ, *Chi.* The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have it's name chime with that of the preceding *Phi.* It's form appears plainly to be taken, with no great alteration, from that of the Greek K, to which letter it is in sound likewise the correspondent aspirate.

ΧΑΙΡΩ, from Heb. כר *a young sheep,* or *lamb,* and, as a V. in the reduplicate form, כרכר, *to skip,* or *frisk,* like a lamb, as *for joy,* or &c. See 2 Sam. vi. 14, and comp. Σκιρτάω.

I. *To leap for joy,* as the heart. occ. John xvi. 22. This seems the ancient and proper sense of the word; and thus *Homer* applies it, Il. xxiii. lin. 647. Odyss. iv. lin. 260. Odyss. xx. lin. 90. Comp. LXX in Hab. i. 15. Zech. x. 7.

II. *To rejoice, be glad.* Mat. v. 12. xviii. 13, & al. freq. The 2d aor. pass. ἐχάρην is very frequently, and the 2d fut. pass. χαρήσομαι sometimes, used in this sense. See Mat. ii. 10. Mark xiv. 11. Luke i. 14. John xvi. 20.

III. The Imperative Χαιρε, and plur. Χαιρεῖε, are applied as terms of *salutation,* or of *wishing happiness* to another, *Hail* (from the Saxon hal or hæl *health)* salve, ave. Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation,* "which was not a mere compliment, but a real expression of good will" *(Macknight)* St. John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11.

IV. Χαιρεῖε is also applied as a form of *valediction, Farewell, adieu.* 2 Cor. xiii. 11. On which passage *Raphelius* observes that *Xenophon,* Cyropæd. lib. viii. puts the same word into the mouth of *Cyrus* when *dying* and *taking his final leave* of his friends, edit. *Hutchinson,* 8vo. p. 509.

V. The infin. Χαιρειν is used as a form of *salutation* at the beginning of letters, like the Latin Salutem, *Health, happiness, greeting,* some verb expressive of *wishing, sending,* or &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in *Xenophon,* Cyropæd. lib. iv. p. 228, edit. *Hutchinson,* 8vo. a letter begins thus: Κυρος Κυαξαρει ΧΑΙΡΕΙΝ, *Cyrus* to *Cyaxares Greeting.*" See more in *Wetstein* on Acts xv. 23, and in *Alberti* on Jam. i. 1.

ΧΑΛΑΖΑ, ης, ἡ.

Hail. It may be derived either from χαλαζω *to loose, let loose,* or from the Heb. גלש *to shine, glisten;* whence also the Eng. *glass, gloss, glossy, glister.* occ. Rev. viii. 7. xi. 19. xvi. 21.

ΧΑΛΑΖΩ, and ΧΑΛΑΩ, ω, from the Heb. חלץ *to loose, let loose, let down;* whence Latin *laxo, luxus,* and Eng. *lax, relax,* &c.

I. *To loose, let loose, relax.*

II. *To let loose, let down,* as a bed through the flat roof of a house, occ. Mark ii. 4. —a net from a boat, occ. Luke v. 4, 5.— a boat from a ship, occ. Acts xxvii. 30, (where comp. under Σκαφη).—a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33.—the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See *Grotius* and *Wolfius* on the place.

Χαλεπος, η, ον, from χαλεπω *to overthrow, throw down, hurt,* which from the Heb. or Arab. כלף *to urge, force;* whence, as a N. fem. plur. כלפות, *some instruments for breaking* or *demolishing,* as *axes, hammers,* or &c. See *Heb.* and *Eng.* Lexicon in כלף.

I. *Violent,*

I. *Violent, fierce.* occ. Mat. viii. 28. *Aristotle* applies the same word to *wild boars*, and *Xenophon* to *dogs*. See *Wetstein*.

II. *Grievous, afflictive.* occ. 2 Tim. iii. 1. So *Cicero*, cited by *Wetstein*, *In* gravissimis temporibus *civitatis*.

Χαλιναγωγεω, ω, from χαλινος *a bridle*, and αγω *to lead, direct, govern*.

I. *To direct* or *restrain by a bridle*, as a man doth a horse.

II. Figuratively, *To bridle, restrain, govern.* occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this V. in a figurative sense to the appetites and thoughts; and *Aristophanes* uses the phrase ΑΧΑΛΙΝΟΝ στομα, an *unbridled* mouth; so *Euripides*, ΑΧΑΛΙΝΩΝ στομαλων. See *Wetstein* and *Kypke* on Jam. i. 26.

Χαλινος, ε, ὁ, from חלא *to restrain*; whence also καλως *a cable-rope*.

A bridle. occ. Jam. iii. 3, (where see *Wolfius* and *Wetstein.*) Rev. xiv. 20.

Χαλκεος, εα; εη, η; εον, ουν; from χαλκος. *Made of copper* or *native brass.* occ. Rev ix. 20.

Χαλκευς, εως, ὁ, from χαλκος.

A copper-smith or *brasier.* occ. 2 Tim. iv. 14.

Χαλκηδων, ονος, ὁ.

The name of a gem, *a chalcedony*. *Arethas*, who has written an account of *Bithynia*, says, that it was so called from *Chalcedon*, a city of that country opposite to *Byzantium*; and that it was in colour like *a carbuncle*. Thus *Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called *a chalcedony*. occ Rev. xxi. 19, where see *Wolfius*.

Χαλκιον, ε, το, from χαλκος.

A brazen vessel. occ. Mark vii. 4.

Χαλκολιβανον, ε, το.

Some kind of *fine copper* or *brass*; for it seems evident, from a comparison of Rev. i. 15, with Dan. x. 6, that this is, *in general*, the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the Vulg. renders it by aurichalco. *Bochart*, vol. iii. 881, 2, has shewn that the term aurichalcum was used by the *Romans* for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other far inferiour to it. As to the more valuable of these two, though it is mentioned by *Hesiod*, Scut. Herc. lin. 122, under the name ορειχαλκον, and by *Virgil*, Æn. xii. lin. 87, under that of *orichalco*, yet it has been disputed, from the days of *Aristotle*, whether such a metal ever really existed or not. *Pliny*, however, who was contemporary with the Apostles, is express that * there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκολιβανον in the Revelation denotes the worse sort of aurichalcum (comp. the Vulgate version of Ecclus. xlvii. 20, where it answers to the Greek χασιλερον τιν), † which was made of copper and Cadmian earth, and therefore very nearly resembled our *brass*; for ‡ " a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation *yellow copper* or *brass*." *Bochart* accordingly observes that the French in his time called *brass* archal, by a corruption of the Latin aurichalcum, and they still use the phrase *Fil d' archal* for *brass*-wire. As to the derivation of Χαλκολιβανον, it seems *Vox Hybrida*, i. e. a word made (probably by the *eastern* artificers) out of *two* different languages; and we may, with *Bochart*, derive it from the Greek Χαλκος *copper*, and oriental לבן *white*. See also *Daubuz* and *Scheuchzer* Phys. Sacr. on Rev. i. 15.

ΧΑΛΚΟΣ, ε, ὁ.

I. *Copper*, or *native brass*, a well known species of *metal*, probably so called from the Heb. חלק *to make smooth*, particularly as *metals* (see Isa. xli. 7.), on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. *Homer*, in Il. ix. lin. 365, gives to χαλκον the epithet of ερυθρον *red*.

* " *Nec reperitur longo jam tempore effœtâ tellure.*" Nat. Hist. lib. xxxiv. cap. 2.

† " *Cadmia terra, quæ in æs conjicitur ut fiat* aurichalcum." *Festus.*

‡ Nature Displayed, vol. iii. p. 289, English edit. 12mo.

II. *Copper-*

II. *Copper-* or *brass-money.* occ. Mat. x. 9.
III. *Money* in general. (Comp. Αργυριον III.) occ. Mark vi. 8. xii. 41. So the Latin *Æs brass* is used for *money* in general.

ΧΑΜΑΙ, Adv. from γη or γαια, say the Lexicons: But may it not be better derived from the Heb. חמר *to stand?* *On* or *to the ground,* on which things *stand.* occ. John ix. 6. xviii. 6.

Χαρα, ας, ἡ, from χαιρω.

I. *Joy* in general, of whatever kind. See Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb. xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke xv. 7, 10. Mat. xxv. 21, 23.
II. *The cause* or *matter of joy* or *rejoicing.* Luke ii. 10. Phil. iv. 1. 1 Thess. ii. 19, 20.

Χαραγμα, ατος, το, from κεχαραγμαι perf. pass. of χαρατω or χαρασσω *to engrave, impress* a mark, the former of which is from the Heb. חרת *to engrave,* and the latter may be from the Heb. חרש *to plough, grave.*

I. *Sculpture, engraving.* occ. Acts xvii. 29.
II. *A mark impressed.* Rev. xiii. 16, 17, & al. "It was * customary among the ancients for servants to receive the *mark* of their master, and soldiers of their general, and † those who were devoted to any particular deity, of the particular deity to whom they were devoted. These *marks* were usually impressed *on their right hand,* or *on their foreheads,* and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Thus Bp. *Newton,* Dissert. on Proph. vol. iii. p. 241, whom see, as also *Daubuz* and *Vitringa* on Rev. xiii. 16.
On Rev. xv. 2, observe that the *Alexandrian* and two other ancient MSS, with seventeen later ones, and several ancient versions and printed editions, omit the words εκ του χαραγματος αυτου; and that *Mill, Wetstein* and *Griesbach* reject them.

Χαρακτηρ, ηρος, ὁ, from κεχαρακται 3 pers. perf. pass. of χαρατω or —σσω, which see under Χαραγμα.

I. *An engraved* or *impressed mark, an impress,* or *figure formed after some archetype.* Thus *Plutarch,* ad ers. Colot. tom. ii. p 1120. F. uses ΧΑΡΑΚΤΗΡΑΣ for *letters* or *literal CHARACTERS engraved* or *inscribed* εν τοις ξυλοις, i. e. on waxed tablets, with a style or bodkin of iron or brass; *Sextus Empiricus,* for the *impressions* or *impressed images* made by seals on wax; and in *Aristotle* (Polit. i. cap. 6), επιβαλλειν ΧΑΡΑΚΤΗΡΑ is used for *stamping* or *coining* money, literally, putting *the impress* on it. So likewise *Arrian,* Epictet lib. iv. cap. 5, towards the middle, Τινα εχει τον ΧΑΡΑΚΤΗΡΑ τουτο το τετραστατηρον; Τραϊανου. Whose *impress* hath this coin? Trajan's." And presently after he mentions Τον Νηρωνιανον ΧΑΡΑΚΤΗΡΑ, Nero's *impress.*" And as nothing can be more exactly represented than by it's *impress* on wax or metal, so *Hesychius* and *Alberti*'s Greek Glossary explain Χαρακτηρ by Ὁμοιωσις *a similitude, likeness, resemblance*‡. Hence
II. Christ is styled, Heb. i. 3, Χαρακτηρ της ὑποστασεως αυτου, *The Impress,* or *express Image of his (God's) Substance,* i. e. as St. Paul calls him, col. i. 15, Εικων *The Image OF THE INVISIBLE GOD,* and of whom he says, Phil. ii. 6, that he was εν μορφη Θεου in *the form of God,* before he took on him *the form of a Servant,* being made in the likeness of Man. As this description of the *Son* in Heb. i. 3, refers to what he was before his Incarnation (comp under Απαυγασμα), we may reasonably expect to find something of a similar kind in the Old Testament. And so, I think, we do. But to proceed gradually. Jehovah says to Moses, Exod. xxxiii. 20, *Thou canst not see my face: for there shall no man see me and live.* And St. John declares, ch. i. 18, *No man hath seen God at any time.* So 1 John iv. 12. And yet on the other hand we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11, that Moses and others *did see* and *behold* (יראו and יחזו) *God (Aleim)* even *the Aleim of Israel.* How is this apparent contradiction, both sides of which however must be true, to be reconciled? Let us look back to the case of Jacob wrest-

* "Vide *Grot.* in locum, *Cleric.* in Lev. xix. 28, & supra omnes *Spencerum* De Legibus Hebræorum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4.

† Comp. Lev. xix. 28, and *Heb.* and *Eng.* Lexicon under יד.

‡ See *Scapula* in Χαρακτηρ, and *Elsner* and *Wetstein* on Heb. i. 3.

ling

ling with the *Angel* (מלאך as he is called, Hos. xii. 4, or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place* Peniel (Heb. פניאל the face or presence of God); *for*, says he, I have seen God (Heb. אלהים *Aleim)* face to face, *and my life is preserved*. By seeing *the Angel* he had *seen God face to face* (פנים אל פנים). Who therefore could *this Angel* be, but the same as is called the פני *Face* or *Presence of God*, Exod. xxxiii. 14, 15, and מלאך פניו *the Angel of his Presence*, Isa. lxiii. 9, *who accompanied the people in the wilderness*, and *in whom was the Name* (i. e. the Nature) *of Jehovah*, Exod. xxiii. 21? And *this Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus far then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. *the Son of God under a human form*, were said *to see God*, אלהים, *face to face*. And it may be proper to add, that these appearances of *the Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al. Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel*, and they saw the God (אלהים) of Israel, *and there was under* his feet (N. B.) *as it were, a paved work of Sapphire stone, and as it were the body of the Heaven in it's clearness. And upon the nobles* (or *select ones) of the children of Israel he laid not his hand*, ויחזו and they beheld the Aleim. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of *a Man in Glory* on a pavement or throne *shining like Sapphires*. *The Man in Glory* was here plainly the *Representative of Jehovah*, and *by seeing him, they saw the Aleim*, even as Jacob did, *by seeing the Angel*. And this *seeing of the Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8, *With him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently, and not in dark speeches*; ותמנת יהוה יביט and the similitude of Jehovah (LXX Δοξαν Κυριου, the Glory of the Lord) shall he behold or contemplate. What *similitude* could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even *the Son of God under a human form in glory*? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekial, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conception of the תמנת יהוה which St. Paul expresses by the emphatical terms Χαρακτηρ της ὑποστασεως αυτου, *the express Image*, or *Similitude, of his Substance*; *for our God is a consuming fire* (Deut. iv. 24. ix. 3. Heb. xii. 29.); *dwelling in the light which no man can approach unto, whom no man hath seen nor can see*, 1 Tim. vi. 16. After *the Word was made Flesh*, or *became incarnate*, in the person of *Jesus Christ*, then he himself was *the Image* (Εικων) *of God*, 2 Cor. iv. 4, even *of the invisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9, *He that hath seen ME* hath seen *THE FATHER*. And though, when in this state, ἑαυτον εκενωσε *he had emptied himself*, of his Glory namely, yet, once, not long before his Crucifixion, he was pleased to exhibit his *Divine Glory* to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the Sun, and his raiment became white as the Light*; and after his Resurrection and Ascension, he appeared *in Glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17, which see.

Χαραξ, ακος, ὁ, from χαρασσω, which see under Χαραγμα.

I. *A strong stake of wood* used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Raphelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of *palisado* consisting of *strong stakes thickly interwoven with boughs* or *branches of trees, a rampire* or *bulwark* of wood and boughs. occ. Luke xix. 43. Thus also *Arrian* and *Polybius* use the word, as may be seen in *Raphelius*'s learned and excellent Note on this text, who shews from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by περιβαλειν χαρακα and περικυκλειν, that Historian expresses by περιτειχιζειν ὁλην την πολιν, and calls the χαραξ by the name of τειχος *a wall*, De Bel. lib. v. cap. 12. § 1, 2. Comp. also *Kypke*.

Χαριζομαι, Depon. from χαρις *a favour*. This V. in the 2d aor. εχαρισθην, and 2d fut. χαρισθησομαι, signifies in the N. T. *passively*, in all other tenses *actively*.

I. *To give, grant*, or *bestow freely*, or as a favour or gift. Rom. viii. 32. Luke vii. 21, where "the original phrase εχαρισαλο το βλεπειν seems to express both in how *generous*, and in how *kind* and *affectionate* a manner our blessed Redeemer performed these cures." *Doddridge*. So Acts iii. 14. (comp. Acts xxv. 11, 16.) Acts xxvii. 14. 1 Cor. ii. 12. Philem. ver. 22.

II. *To give up*, as a person to destruction, in order to *gratify* or *please* another. occ. Acts xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, Ant. lib. xi. cap. 6. § 6. Ταυτα τα Αμανε οξιωσαντος, ὁ βασιλευς και το αφυριον αυτω ΧΑΡΙΖΕΤΑΙ και ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ, ὡστε ποιειν αυτος ὁ, τι βελοιτο. *Haman* having made this petition (namely, for the extirpation of the Jews), the king *gave up* to him both the money (which he had offered), and also *the men*, i. e. the Jews, to do with them whatever he pleased."

III. *To forgive freely and of mere grace*, as a debt. Luke vii. 42, 43.—as sins or offenses, Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10, and see *Wetstein* on Luke.

In this sense it is construed with an accusative of the thing, and a dative of the person.

Χαρις, ιτος, ἡ, from χαιρω *to rejoice*, or χαρα *joy*, or perhaps from Heb. יקר *to be precious*.

I. *Favour, acceptance*, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1, where *Whitby* justly remarks that the *Grace* (Heb. חן, Gr. χαρις) *of God* in the S. S. when not used for the *miraculous gifts* of the Holy Ghost (comp. Sense V.) generally means His *favour* or *kind affection* to men. See Luke ii. 40. (comp. Jud. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33, (comp. Acts ii. 47.) and Sense IV. below. Χαρις also denotes *acceptable, well-pleasing*, 1 Pet. ii. 19, 20, the abstract term being put for the concrete, as perhaps τιμη is also used, ver. 7. See *Wolfius*.

II. *A favour, a kindness granted* or *desired*. Acts xxv, 3. Comp. Acts xxiv. 27. xxv. 9, and Κατατιθημι II.

III. *A benefit*. 2 Cor. i. 15; but in this text *Kypke* renders χαριν by *joy*, which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shews that *Plutarch, Polybius* and *Euripides* use χαριν in this sense, though an unusual one, and he thinks that the various reading in Philem. ver. 7. (of which under Sense VIII.) arose from this uncommon use of the word. That in 2 Cor. ix. 8, χαριν "is used to denote *a temporal gift* or *blessing*, is evident from the remaining part of the verse, and from the scope of the Apostle's argument," *Macknight*, whom see.

IV. When spoken of God or Christ, it very often particularly refers to *their free and undeserved favour* or *kindness in the redemption and salvation of man*. See John i. 14, 16, 17. Acts xiv. 3. xv. 11, 40. xx. 24, 32. Rom. iii. 24. v. 2, 15. vi. 14. Eph. ii. 8. 2 Tim. i. 9. Tit. ii. 11, & al. freq.

V. It denotes *the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts*. Rom. xii. 6. 1 Cor. i. 4, (comp. ver. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his *blessed operations* or *influences on the hearts of ordinary believers in general*, (comp. Mat. vii. 11, with Luke xi. 13. Rom. viii. 9, 13.

9, 13. Phil. ii. 13. Heb. xiii. 21.), yet that χαρις is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where χαρις may seem to have this meaning the reader may do well to consult *Whitby*, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his *Five Points*, Disc. III. at the beginning.

VI. It seems used by St. Paul, Gal. ii. 9, for *the favour of the apostleship*. Comp. Rom. i. 5. xii 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VII. *A free gift, liberality, liberal contribution*. 1 Cor. xvi. 3. So 2 Cor. viii. 1, την χαριν του Θεου την δεδομενην εν ταις εκκλησιαις της Μακεδονιας means *the godly* or *pious* contribution *given* in *the churches of Macedonia*, or, to use the words of *Whitby*, *the charitable contribution given* in *the churches of Macedonia*, to which they were excited by God's rich *grace* towards them. Comp. ver. 4, 6, 7, 19. ch. ix. 8. I am well aware that χαριν του Θεου, 2 Cor. viii. 1, is by many understood of the *influence of the Holy Spirit on their souls*; and that the Apostle's expression, διδους εν, at ver. 16, is alleged to prove that διδομενην εν, in the first verse, must signify *given to*. (See *Wolfius.*) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for διδοναι εν τη καρδια is an *Hebraism* for *putting into* the heart, and corresponds to the Heb. נתן בלב, which occurs in this sense Exod. xxxi. 6. xxxv. 34, nor can I find that the phrase נתן ב ever signifies *to give to*, but always *to put in* or *into, to set in*, or the like. But *the grace of God* put into *churches* is quite an unparalleled phrase for *the influence of his Spirit on the souls of believers*. For this reason, therefore, as well as others, I prefer *Whitby*'s interpretation of 2 Cor. viii. 1, above given. See also *Locke* on the place.

VIII. *Thank, thanks, thankfulness*, or *gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. *Pearce* (whom see) *thanksgiving*; and on the former texts observe that *Arrian* uses the scriptural phrase Χαρις τω Θεω, *Thanks be to God*." Epictet. lib. iv. cap. 4, p. 382, edit. *Cantab.* Comp under Ελαττω I.

In Philem. ver. 7 twelve MSS, six of which ancient, and several printed editions, for χαριν have χαραν ἰσχυν, which *Griesbach* has received into the text, and thus our Translators also appear to have read.

IX. *Recompense, return for kindness shewed*. Luke vi. 32, 33, 34, where see *Elsner* and *Wolfius*, and observe with them that the correspondent word to χαρις in Mat. v. 46, is μισθος. *Elsner* and *Wetstein* cite *Dionysius Halicarn.* using χαρις in the same sense.

X. *Grace, graciousness, agreeableness*. Thus it seems used Luke iv. 22, Τοις λογοις της χαριτος, *Those* graceful *words*. See *Doddridge* on the place, and comp. Ps. xlv. 2. Isa. l. 4. *Kypke* says that by λογοις της χαριτος are meant, by an *Hebraism*, χαρις or χαριτες των λογων: and that this expression may be understood either subjectively of the *sweetness of the manner of speaking*, as *Lucian*, Amores, tom. i. p. 1018, uses λογων χαρις; or objectively, as relating to the *agreeableness of the things spoken*, as the expression is applied by *Demosthenes*, Philippic. i. In both views it was no doubt applicable to the discourses of our Lord.

Col. iv. 6, *Let your speech be always* εν χαριτι, "i. e. with *sweetness* and *courteousness*, saith *Theodoret*, that it may be acceptable to the hearers: ινα ειδως εκαστῳ απεκριναι, *that it may render you gracious to*, and *favoured by, them*; so *Theophylact*." *Whitby*. Comp. Eccles. xxi. 16.

XI. Χαριν εχειν τινι, *To thank, return thanks to, any one in words*. 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see *Elsner*, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only *to have gratitude for any one*, i. e. *a grateful sense of favours received from him, to think oneself obliged to him*; and so it may be understood Luke xvii. 9, where *Wetstein* shews that it is thus applied by *Xenophon*. See Cyropæd. lib. iv. (ad fin.) p. 241, and lib. v. p. 249, edit. *Hutchinson*, 8vo.

XII. Χαριν εχειν παρα τινα, *To have, or be in, favour with any one*. occ. Acts

ii. 47, where *Wetstein* cites from *Plutarch* the very similar expression, ΧΑΡΙΝ ΟΥΚ ΕΧΕΙ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

XIII. Διδοναι χαριν τινι, *To give* or *shew favour* or *kindness to any one.* Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly *Libanus*, use the same phrase. See *Wetstein* on Jam. and *Wolfius* on Pet. So Eph. iv. 29, the Apostle directs his converts that their discourse should be so edifying ινα δῳ χαριν τοις ακουσιν *that* it may do a kindness to, or benefit, *the hearers.* The correspondent Heb. phrase נתן חן is used in the same view, Prov. iii. 34. xiii. 15.

XIV. Διδοναι χαριν τινι ενωπιον τινος, *To give any one favour in the sight of another*, is an *hellenistical* phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נתן חנו בעיני, and denotes *making* him *agreeable* or *acceptable* to that other. occ. Acts vii. 10.

XV. The accusative χαριν is used for κατα χαριν, *On account of, because of*, q. d. *in favour of*, gratiâ. Luke vii. 47. Gal. iii. 19, & al. Thus it is applied also in the best Greek writers, as *Wetstein* shews on Luke vii. 47. So Rom. v. 15, Εν χαριτι τη του ενος Ανθρωπου Ιησου Χριστου, *For* the favour or love which God had *for that one Man Jesus Christ, for his* sake, in gratiam ejus, as the Latins say. *Raphelius* on the place shews that *Polybius* uses in like manner ΤΗΙ ΤΩΝ ΥΠΑΤΩΝ ΧΑΡΙΤΙ, *for the sake* or *love of the Consuls.*" Comp. Tit. iii. 7.

Χαρισμα, ατος, το, from κεχαρισμαι perf. of χαριζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαριτοω, ω, from χαρις, ιτος, *grace, favour.*

Transitively, with an accusative, *To make accepted* or *acceptable.* So *Theodoret*, αξιερασθης πεποιηκεν, *hath made lovely*, or *deserving of love*; *Chrysostom*, επερασθης εποιησεν, *hath made amiable*; επιχαριτας εποιησε και εαυτῳ ποθεινους, *hath made acceptable and desirable for himself.* See more in *Suicer*, Thesaur. on the word. occ. Eph. i. 6. Χαριτοομαι, ωμαι, *To be accepted, favoured, highly favoured.* occ. Luke i. 28.

Χαρτης, ου, ὁ. *Eustathius* derives it from χαρασσω *to engrave, inscribe*, because we *inscribe* letters upon it: But may it not be rather deduced immediately from the Heb. חרת *to engrave*, for the like reason? *Paper.* occ. 2 John ver. 12. *Dioscorides* (in *Scapula*), Παπυρος γνωριμος εστι παντιν, αφ' ης ο ΧΑΡΤΗΣ καλασκευαζεται, The Papyrus is known to all, of which *paper* is made." Comp. under Βιβλος. Hence the Latin charta *paper*; whence Eng. *chart, charter, cartel.*

Χασμα, ατος, το, from κεχασμαι perf. pass. Attic of χαινω *to gape*, which may be derived either from the V. χαω *to gape, be open, to hold* (see under Χειρ), or rather from the Heb. קנה *to hold, contain.*

I. *A gaping* or *wide opening of the mouth.* Thus *Anacreon*, Ode ii. lin. 4, mentions the *lion*'s ΧΑΣΜ' οδοντων, literally, *gaping* of the teeth, i. e. his *widely-distending jaws* armed with teeth.

II. *A gulf, an hiatus, a CHASM.* occ. Luke xvi. 26, where see *Elsner* and *Wetstein.*

ΧΕΙΛΟΣ, εος, ους, το, either from the Heb. קלע *to divide* or *distinguish into slips*, or the like, or rather from קל *the voice.*

I. Χειλεα, η, τα, *The lips*, by which the *voice* is formed. occ. Mat. xv. 8. Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3, or 4, and contains a beautiful and philosophical allusion to the poison of the *asp*, which, like that of the common *viper*, and I believe of most, if not all, other poisonous serpents, is lodged *under the upper lip*, at the bottom of two hollow fangs, with which it bites, and through which it infuses it's venom. See *Owen*'s Nat. Hist. of Serpents, p. 59. *Brookes*'s Nat. Hist. vol. iii. p. 354, and 359, 60.

II. Χειλος της θαλασσης, *The lip*, i. e. *edge* or *shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17, for the Heb. שפת הים, literally, *the lip of the sea*; so χειλος του ποταμου, Gen. xli. 3, for Heb. שפת היאר. Yet these expressions are not *mere hebraisms*; for *Herodotus*, lib. i. cap. 180, has ΠΑΡΑ ΧΕΙΛΟΣ σκατερον ΤΟΥ ΠΟ-

ΤΑΜΟΥ, comp. cap. 185, and lib. ii. cap. 94; and *Achilles Tatius*, Επι ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ. See *Wetstein*.

Χειμαζω, from χειμα *the winter*, or χειμων *a storm, tempest*, which see.

I. *To winter, spend the winter.* Thus used by *Demosthenes*, Phil. 4. Εν τω Βαρβαρω ΧΕΙΜΑΖΩΝ, *Wintering* in the Barbarian's country." Comp. Παραχειμαζω.

II. *To toss with a storm* or *tempest.* Χειμαζομαι, pass. *To be thus tossed.* occ. Acts xxvii. 18. The V. is used in like manner by the best Greek writers, as by *Thucydides* and *Dio Chrysostom*, cited by *Wetstein*, whom see.

Χειμαρρος, ου, ὁ, from χειμα *the winter* (see under Χειμων), and ῥοος *a stream.*

A stream, brook, or *torrent*, properly such an one as *runs* only in the *winter*, or when swollen with *rains.* occ. John xviii. 1. *Homer* uses this word as an adjective, Il. iv. lin. 452,—ΧΕΙΜΑΡ'ΡΟΙ ωσταμοι, *wint'ry* streams. So χειμαρρους, Il. xi. lin. 493,

Ὡς δ' οτοτε πλησθων ωσταμος πιδυνδε κατεισι
ΧΕΙΜΑΡ'ΡΟΥΣ κατ' ῥηϊφιν, οπαζομενος Δ.ος ομβῳ.
As when a *torrent swoll'd with wint'ry rains*
Pours from the mountains o'er the delug'd plains.
POPE.

Comp. Il. xiii. lin. 138.

Χειμων, ωνος, ὁ, from χειμα *the winter*, or immediately from the V. χεω *to pour forth.*

I. *The winter*, when in the eastern countries rains are *poured forth* upon the earth *; so it's Latin name Hyems is from Gr. ὑω *to rain.* occ. Mat. xvi. 3. xxiv. 20†. Mark xiii. 18. 2 Tim. iv. 21. John x. 22, where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5, and *Heb.* and *Eng.* Lexic. in כסל V.

II. *A storm, tempest.* Thus the Eng. *Storm* is from Heb. זרם *to pour, pour forth*; whence also *Stream.* occ. Acts xxvii. 20. The Greek writers, particularly *Plutarch*, cited by *Wetstein*, use the word in this sense.

III. *Foul, stormy weather* occ. Mat. xvi. 3, where *Wetstein* shews that *Xenophon*, *Plutarch*, and other authors, oppose χειμων in the same view to Ευδια.

* See *Harmer's* Observations, vol. i. p. 13.
† See *Harmer's* Observations, vol. i. p. 16—22.

Χειρ, χειρος, ἡ, but gen. poet. χερος, χερι; whence dat. plur. χερσι.

I. *The hand*, so called either from χα *take, contain*, or from χεω or (Odyss. xviii. lin. 17.) *to hold*, co which are plainly from the Heb. ח *take*, the ה being dropped, as it gen is in the Heb. deflections of that else χειρ may be from כרע *to bend* according to it's first and most a signification, it seems to have de the whole *arm* (as in Mat. xii. 13.), the shoulder to the end of the fi and is thus often used in *Homer. Scapula.* Mat. viii. 15, & al. freq. 1 Cor. xvi. 21. 2 Thess. iii. 17. P ver. 19, observe that *Scapula* cites *Hyperides* in *Poll.* Ουτε την εαυτ̣ου χ δυναιον αρνησασθαι, Neither is it p to deny one's own *hand*," which w wise use in English for *hand-writi* Επαιρονιας οσιως χειρας, *Lifting h hands*, 1 Tim. ii. 8. *Lifting up* or *s ing out the hands* towards heaven gesture of *prayer* common both lievers and Heathen, who thus ac ledged the *power*, and implored sistance, of their respective Gods 1 K. viii. 22. 2 Chron. vi. 12, 1 lxiii. 4. cxxxiv. 2. Isa. i. 15; a the Heathen, see *Homer*, Il. iii. li 318. Il. v. lin. 174. Il. vi. lin 301. Il. vii. lin. 130. *Virgil*, lin. 97. Æn. ii. lin. 153, and *Vos* Theologiâ Gentili, lib. ix. cap. comp. *Heb.* and *Eng.* Lexicon ידה V. 1. And on 1 Tim. ii. 8, that *Josephus*, De Bel. lib. v. § 4, has a similar expression wh speaks of *Abraham*, καθαρας αν τας χειρας, *stretching out his pure* in prayer namely. Comp. under

II. As the *hand* of man is the chief or instrument of his ‡ *power* and *tions*, so χειρ denotes *power*, Luk 74. John iii. 35. Acts xii. 11. Acts iv. 30. vii. 50. xiii. 11. *Ministry*, or *ministerial action*, A 35. Comp. Acts xiv. 3. Gal. Mat. iv. 6. Luke iv. 11.

Hence the propriety of *laying on of* 1st. In the miraculous curing of

‡ See some ingenious observations on derful powers of the *human hand* and *arm* *Displayed*, vol. i. p. 29, English edit. 12mo.

firm and sick, in token of conveying to them *ability* and *power*, see Mark vi. 5 vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.

2dly, In conveying the *powers* and *gifts* of the Holy Spirit, Acts viii. 17. xix. 6. 2 Tim. i. 6. Comp. Heb. vi. 2, and *Whitby* there.

3dly. In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 14, 15.

4thly. In ordaining to sacred *offices*, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9.

Χειραγωγεω, ω, from χειραγωγος.

To lead by the hand. occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in *Wetstein*.

Χειραγωγος, ου, ὁ, ἡ, from χειρ *the hand*, and αγωγος *a leader, conductor*, from αγω *to lead*.

A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. Χειραγωγεω.

Χειρογραφον, ου, το, from χειρ *a hand*, and γραφω *to write*.

A hand-writing, a note of hand. It signifies "*a sort of note under a man's hand*, whereby he obliges himself to the payment of any debt. The *Jews* bound themselves to God, by their profession of *Judaism*, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the *Gentiles*; and thus it was *against them*," i. e. *the Gentiles*. *Doddridge*. See *Leigh* and *Stockius*, who give the same interpretation of the word. occ. Col. ii. 14, where see also *Whitby's* Note.

Χειροποιητος, ου, ὁ, from χειρ *a hand*, and ποιητος *made*, which from ποιεω *to make*. *Made* or *performed with hands*. Mark xiv. 58. Eph. ii. 11, & al. This word is used by the best Greek writers. See *Wetstein* on Mark, and *Elsner* on Heb. ix. 11.

Χειροτονεω, ω, from χειρ *the hand*, and τετονα perf. mid. of τεινω *to extend, stretch out*.

I. *To extend, stretch out*, or *lift up the hand*. Thus used by *Aristophanes*. See *Scapula*.

II. *To elect* or *choose to an office by lifting up of hands*. This is well known to be the custom in some *elections* among us to this day. So * at *Athens* some of the magistrates were called Χειροτονητοι, because they were *elected* by the people in this manner. Hence

III. *To choose by vote* or *suffrage*, however expressed occ. 2 Cor. viii 19

IV. With an accusative following, *To appoint* or *constitute to an office*, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So *Josephus*, Ant. lib. vi cap. 4. § 2. Βασιλευς ὑπο τυ Θευ ΧΕΙΡΟΤΟΝΗΘΕΙΣ A King *appointed* by God." Thus also ibid. cap. 13. § 9. See *Wolfius* on Acts, *Wetstein* on 2 Cor. viii. 9, *Suicer* Thesaur. in Χειροτονεω and Χειροτονια, and *Campbell's* Prelim. Dissertat. p. 504, and comp. Προχειροτονεω.

ΧΕΙΡΩΝ, ονος, ὁ, ἡ, και το—ον. An adjective of the comparative degree, but defective in the positive. We may derive it either, with *Martinius*, from χρεια *want*, or rather perhaps from the Heb. כרע *to bow*, or *bend down in token of inferiority* or *submission*, as 2 K. i. 13. Esth. iii. 2, 5. 2 Chron. vii. 3.

I. *Inferiour* in *rank* or *dignity*. Thus the word is sometimes used in the profane writers.

II. *Inferiour in goodness, excellence*, or *condition, worse*. See Mat. ix. 16. xii. 45. Mark v. 26. 1 Tim. v. 8.

III. *Worse, more grievous, severer*, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙΜ, τα. Undeclined. Heb. *Cherubim*, or, with an English termination, *Cherubs*, Heb. כרבים and כרובים. occ. Heb. ix. 5, Ὑπερανω δε αυτης Χερουβιμ δοξης κατασκιαζοντα το Ἱλαστηριον — *And over it* (namely, the ark of the covenant) the Cherubim of Glory *overshadowing the Mercy-seat*, that is, with their wings; comp. under Καλασκιαζω. *Moses* was commanded, Exod. xxv. 18, 19, *Thou shalt make two* Cherubs; *of* † *beaten gold shalt thou make them, at the*

* See Archbp. *Potter's* Antiquities of Greece, book i. chap. 11.

† That is, of *sheet-gold* covering two images of olive-wood, as 1 K. vi. 23. 2 Chron. iii. 10. See

the two ends of the Mercy-seat. And thou shalt make one Cherub *at the one end, and the other* Cherub *at the other end:* מן הכפרת, *out of the Mercy-seat* (Marg. Eng. Transl. of the matter *of the Mercy-seat) shall ye make the* Cherubs *at the two ends thereof.* All which was accordingly performed, Exod. xxxvii. 7, 8. And these *Cherubs* were with the ark placed in the *Holy of Holies* of the Tabernacle. Exod. xxvi. 33, 34. xl. 20, as those made by *Solomon* were afterwards in the *Holy of Holies* of the Temple, 1 K. vi. 23, 27.

We may observe that in Exodus Jehovah speaks to Moses of the *Cherubs* as of figures well known; and no wonder, since they had always been among Believers *in the Holy Tabernacle from the beginning,* (see Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their *faces,* Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any *particular* description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the Prophet *Ezekiel,* ch. i. 5, *Out of the midst thereof* (i. e. *of the fire,* infolding itself, ver. 4.) *the likeness of four living creatures. And this was their appearance;* דמות אדם להנה, *they had the resemblance* or *likeness* (comp. דמות ver. 13.) *of a man,* i. e. in the erect posture and shape of their body *.

Ver. 6, *And there were four faces to one* (דמות or *similitude), and four wings to one,* להם *to them.* So there were at least *two* compound figures. Ver. 10, *And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew,* ch. x. 1—20, *that these were* Cherubs.

Ver. 21, *Four faces,* לאחד, *to one (Cherub), and four wings to one.* This text also proves that the Prophet saw *more Cherubs than one,* and that *each had four faces and four wings.* And we may that the *Cherubs* placed in t *Holies* were of the form de *Ezekiel,* because we have a from Exod. 1 K. and 2 Chron likewise had *faces* and wing cause Ezekiel *knew* what le *Cherubs,* and because there we *faced Cherubs* any where else *Holy of Holies;* for it is pla comparison of Exod. xxvi. vi. 29, 32, and 2 Chron. iii Ezek. xli. 18, 19, 20, that t on the curtains and vail of t nacle, and on the walls, door the Temple, had *only two fac* those of a *lion* and of a *man.* That the *Cherubic figures* w or *representatives* of somet themselves is, I think, agreed Jews and Christians: But t is, Of *what* they were r To which I answer in a w *in the Holy of Holies were e of the Ever-blessed Trinity, to redeem man, by uniting t ture to the Second Person,* was signified by the union of the *lion* and of the *man rubic* exhibition, Ezek. i. Ezek. xli. 18, 19. *The C Holy of Holies* were certainly represent *some Beings in* cause St. Paul has expressl libly determined that the *H* was a figure or type of *Hea that Heaven* where is the *face of God,* Heb. ix. 24. And th *Cherubs* represented either *blessed Trinity, with the M the Essence,* or *created spir* The following reasons wi clearly prove them to be em the *former,* not of the *latter.*

1st. Not of *Angels;* because insist on other particulars of t *form)* no tolerable reason can b why *Angels* should be exhi *four faces* each.

2dly. Because the *Cherubs in th Holies* of the Tabernacle were, vah's order, made *out of the s Mercy-seat,* or *beaten out of the of gold as that was,* Exod. xx xxxvii. 8. Now the Mercy-s

the learned *Bate*'s Enquiry into the Similitudes, &c. page 98, 120, and his Critica Hebræa under כרוב and קשה.

* Comp. *Vitringa* on Rev. iv. 6, 7. p. 184, 2d edit.

of *gold*, and *crowned*, was an emblem of the *Divinity of Christ* (see Rom. iii. 25, and Ἱλαστήριον above): The *Cherubs*, therefore, represented not the *Angelic* but the *Divine* Nature.

3dly. That the *Cherubic Animals* did *not* represent *Angels* is clearly evident from Rev. v. 11. vii. 11, in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the *Cherubs* on the Great Day of Atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot *in any sense* be referred to created *Angels*, but must be referred to *Jehovah* only; because,

5thly. The High Priest's entering into the *Holy of Holies* on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven *to appear in the presence OF GOD for us*, Heb. ix. 7, 12, 24. And

6thly, and lastly, When *God raised Christ* (the Humanity) *from the dead, he set him at his own right hand in the heavenly places*, * *FAR ABOVE* (ΥΠΕΡΑΝΩ) *all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come* (Eph. i. 21.), Angels, *and Authorities, and Powers being* made subject *unto him.* (1 Pet. iii. 22.)

And these arguments may suffice to shew, *in general*, of whom the *Cherubs* in the *Holy of Holies* were representative; for, to go through every particular in the *Cherubic* exhibition, which the † *Jews* truly confess to be the *foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service*, would require a volume. For further satisfaction on this highly interesting subject, for proving the propriety of the *three* animal *emblems* (as representative, *at first hand*, of the *chief Agents* in the material, and thence of those in the spiritual world), for shewing the Heathen imitations of these divinely instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the *Heb.* and *Eng.* Lexicon, under כרב, and to the authors there cited, especially to an excellent Treatise of the reverend and learned *Julius Bate*, entitled, ‡ *An Enquiry into the occasional and standing Similitudes of the Lord God, &c.* The learned reader may also meet with some pertinent observations in *Noldius*'s Particles, annot. 322.

The LXX generally substitute Χερουβιμ for the Heb. כרובים or כרבים, and frequently use that word (like St. Paul) as a *Neut.* Plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8, but sometimes as a *Masc.* see Exod. xxv. 19, 20. xxxvii. 9. And what is more remarkable, and shews that those Translators considered each *Cherub* in the Holy of Holies as a *compound* figure, they sometimes, when those *Cherubs* are spoken of, apply the *Plur.* word Χερουβιμ for the Heb. *Sing.* כרוב, joining it with an article and adjective *singular*, as 1 K. vi. 24, 25, 26. 2 Chron. iii. 11.

ΧΕΩ, ΧΕΥΩ, or ΧΥΩ, from the Heb. קוה *to tend*, or *cause to tend*, as waters. Gen. i. 9.

To pour, pour forth. These verbs are inserted on account of their derivatives.

Χηρα, ας, ἡ.

A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χηρος, and is so applied, Luke iv. 26, Γυναικα χηραν, *a widowed* or *widow woman*; in *Homer* likewise we have ΧΗΡΑΙ τε ΓΥΝΑΙΚΕΣ, Il. ii. lin. 289. Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 K. vii. 14. Χηρος signifies not only *a widower*, but also, according to *Hesychius, a bachelor, a man who never was married*; so it seems very rationally deducible

* When the High-Priest entered into the Holy of Holies, and sprinkled the sacrificial blood on and before the Mercy-seat, he was *below* or *under* the Cherubs; and therefore, if the *Cherubs* were emblematical of *Angels*, he could not represent Christ ascended into heaven, *far above* all *Angels*, as St. Paul, however, assures us he did. See *Bate*'s Enquiry into the Similitudes, page 104, &c.

† "*Quemadmodum etiam Hebræi ipsi fatentur—quòd* fundamentum, radix, cor & medulla totius Tabernaculi atque adeo totius cultûs Levitici fuerit Arca cum Propitiatorio & Cherubinis (*ut* Cosri scribit, Par. ii. Sect. 68, & ibi R. *Jehudah Muscatus*), & ad eam referebantur & respiciebant." *Buxtorf*, Hist. Arcæ Fœderis, pag. 161.

‡ Formerly printed for *Withers*, at the *Seven Stars*, near *Temple-bar*, *Fleet-street*, *London*.

ducible from the Heb. "עקר, fem. עקרה, *barren, sterile, untruitful*, q. d. *a mere stock* or *stem* without *branches, a dry tree*. Comp. Isa. lvi. 3.* *Scapula* accordingly cites from a Greek epigram δρυμοι ΧΗΡΟΙ, *widowed* groves, i. e. deprived of their trees, and ΧΗΡΑ δενδρα trees *stripped*, of their leaves, namely. So *Horace*, lib. ii. ode 9. lin 8,

——foliis viduantur *orni*.

ΧΘΕΣ An Adv. of time.

I. *Yesterday*, perhaps from a corruption of the Heb. קץ *to cut off*; so the Heb תמול, to which this word usually answers in the LXX, is a compound of תם *to finish*, and מול *to cut off*, because *yesterday*, or *the day immediately past*, is finished and *cut off*, as it were, from this day. See *Heb.* and *Eng.* Lexicon in תמל. occ. John iv. 52. Acts vii. 28.

II. It denotes *time past, Formerly*. occ. Heb xiii. 8. *Aristophanes*, cited by *Alberti* and *Wolfius*, repeatedly applies it in this sense.

Χιλιαρχος ου, ὁ, from χιλιοι *a thousand*, and αρχος *a commander*, which from αρχω *to command*.

A military officer who commanded a thousand men, and, when spoken of the Romans, *a military Tribune*, of whom there were *six* to each *Legion*. Mark vi. 21. Acts xxi. 31, 32, &c. Comp. Λεγεων, and see *Markland* on Acts xxi. 31, in *Bowyer*, and *Lardner's* Credibility of Gospel History, book i. ch. 2. § 14. *Josephus* and *Plutarch* likewise use this word for a *Roman military Tribune*.

Χιλιας, αδος, ἡ, from χιλιοι.

A thousand. Luke xiv. 31. & al.

ΧΙΛΙΟΙ, αι, α.

A thousand. 2 Pet. iii. 8, & al. freq. May it not be derived from the Heb. כל denoting *completion*, as being the *cube* of *ten*, or being formed by multiplying *ten twice* into itself? So the Latin mille *a thousand* may be from Heb מלא *to fill*. On 2 Pet. iii. 8, *Wetstein* and *Kypke* cite from *Plutarch* Consol. ad Apoll. tom. ii. p. 111, "The longer or shorter term of human life has no difference with respect to eternity; τα γαρ ΧΙΛΙΑ και τα μυρια (κατα Σιμωνιδην) ΕΤΗ, στιγμη τις ηστιν αορισος, μαλλον δε μοριον τι βραχυτατον στιγμης, for *a thousand* or ten thousand years (according to Simonides) are a indefinite point, or rather a very small particle of a point."

ΧΙΤΩΝ, ωνος, ὁ, from the Heb. כתן; whence the N. כתנת *a coat, a close garment*, which the LXX generally render by χιτων. The Arabic V. כתן signifies *to stick closely*.

I. Properly, *A vest, an inner garment*. Mat. v. 40. Luke vi. 29, & al.

II. Χιτωνες, οι, *Garments, clothes* in general. Mark xiv. 63, where it is equivalent to ιματια in Mat. xxvi. 65.

Χιων, ονος, ὁ, from χεω or χειω *to pour*, (see *Homer*, Il. xii. lin. 278, &c.) or perhaps from Heb. כוה *to repress, restrain*, as denoting rain partly congealed. *Snow*. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14.

ΧΛΑΜΥΣ, υδος, ἡ. The Greek Lexicons and Grammarians derive it from χλιαω (which see under Χλιαρος) *to make warm*. But we may, with *Thomassinus*, much better deduce it from Heb. גלום *a cloak, a loose garment*, from the V. גלם *to wrap up*. *A cloak, a robe, a loose garment*. It denotes both *a soldier's cloak*, and *a general's* or *great man's robe*. occ. Mat. xxvii. 28, 31.

On Mat. xxvii. 29, see *Philo* in *Wetstein*, *Echard's* Eccles. Hist. vol. i. p. 248, 9, and *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.

ΧΛΕΥΑΖΩ, from Heb. קלס *to mock, deride, scoff*, and as a N. קלס *a derision*, to which the N. χλευασμος answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8.

To mock, scoff, deride, properly *in words*, as *Raphelius* on Acts ii. shews it is used by *Polybius* and *Herodian*. See also *Wetstein*. occ Acts ii. 13. xvii. 32.

Χλιαρος, α, ον, from χλιαινω *to warm, make warm*, which from Heb. קלה *to roast, fry*.

Warm, lukewarm. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of *warm* water on the stomach. See *Daubuz* on the place.

Χλωρος, α, ον, contracted from χλοερος the same, which from χλοα or χλοη *the green herb*, or *grass*, and this may be a compound derivative from the Heb. כל *all*, and לח *fresh, green*, to which latter word

* *Heb.* and *Eng.* Lexic.

word χλωρος answers several times in the LXX.

I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4.

II. *Pale, of a pale* or * *sallow hue*, like the *grass* when *burnt up* in the hot southern countries. occ. Rev. vi. 8. So *Sappho* in the famous ode where she describes herself as *fainting*,

——ΧΛΩΡΟΤΕΡΑ δὲ ΠΟΙΑΣ
Εμμι.——

Than the grass I *paler* am.

A circumstance which *Philips* has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost *perpetual verdure* of *England*.

Χοϊκος, η, ον, from χους *earth, dust*, which see.

Earthy, made of earth or *dust*. occ. 1 Cor. xv. 47, 48, 49. Ver. 47, *The first man* (is) εκ γης χοϊκος; the two former words referring, in general, to the אדמה or *ground*, the latter specifically to the *dust*, of which he was formed. Comp. Gen. ii. 7, and see *Wolfius*.

Χοινιξ, ικος, ὁ, from χεω, χω *to receive, hold*, (see under Χειρ) or rather from χαινω *to gape*, or immediately from Heb. קנה *to hold, contain*. Comp. under Χασμα.

A Grecian measure of capacity for things dry, *a chœnix*, which is by some reckoned equal to about *a pint and a half* English corn-measure. occ. Rev. vi. 6. "Where *Grotius* and others have observed that a *chœnix* of corn was a man's daily allowance, as a † *penny* was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. *Newton*'s Dissertations on the Prophecies, vol. iii. p. 57. See also *Daubuz*, *Wetstein*, and *Doddridge* on the text. But comp. *Vitringa*.

* *Laertius* relates that *Diogenes* the Cynic being asked, Διατι το χρυσιον ΧΛΩΡΟΝ ἐστιν; Why *gold* looked *pale*? answered, Because it had so many people lying in wait for it." See more in *Wetstein* on Rev.

† Comp. Δηναριον, and Mat. xx. 2, 9, 10.

ΧΟΙΡΟΣ, ου, ὁ. The most probable derivation seems to be that assigned by *Martinius* in his *Cadmus Græco-Phœnix*, from חרש *to plough*; for this animal is very remarkable for *ploughing* or *routing up* the ground with his snout.

I. *A hog*, and in the plur. *swine*, q. *sowen*, formed from *sow*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30, & al.

II. It denotes *men* of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under Υς. occ. Mat vii. 6.

Χολαω, ω.

Governing a dative, *To be angry with, violently angry* or *incensed at*. occ. John vii. 23. It is a derivative from χολη *the bile*. Thus *Horace*, lib. i. ode 13. lin. 4, describing *jealous anger* or *resentment*;

Fervens difficili bile *tumet* jecur,
My burning *liver* swells with angry *bile*

And *Juvenal*, Sat. i. lin. 45,

Quid referam quantâ siccum jecur *ardeat* irâ?
Why tell with how much *rage* my *liver* burns?

Following herein, says the Note in the *Delphin Horace*, *Archilochus*, ΧΟΛΗΝ ουκ εχεις εφ' ἡπατι, You have no *bile* or *gall* in your liver," i. e you cannot be angry. So *Homer*, Il. ii. lin. 241,

Αλλα μαλ' ουκ Αχιλῆι ΧΟΛΟΣ φρεσιν——
Achilles bears no *gall* within his breast.

And, on the contrary, *Scapula* cites from *Athenæus*, Κινειται γαρ ευθυς μοι ΧΟΛΗ. My *bile* or *gall* was immediately mo ed." Every one almost knows that the *passions* have a very great effect on the body. "‡ *Anger* constringes the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence the *bilious* humours are amassed and corrupted, laying a foundation for *vomiting*, *bilious fevers*, and *cardialgiæ*." And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the *jaundice*.

‡ *New and Complete Dictionary of Arts* in the article PASSIONS.

ΧΟΛΗ, ης, ἡ, perhaps from the Heb. קלה *to parch, fry.* Comp. the passages from *Horace* and *Juvenal* cited under χολαω. *Gall, bile.* Thus used in the classical writers, and in the LXX of Job xvi. 13, but in the *hellenistical language* it seems a general term for *any thing extremely bitter.* So the LXX apply it for the Heb. לענה *wormwood,* Prov. v. 4. Lam. iii. 15; for מרורת *the bitter poison* of asps, Job xx. 14; and frequently for ראש *deadly bitter poison.* And in the sense of *something very bitter* it occurs Mat. xxvii. 34. Applied figuratively, Acts viii. 23. Comp. Πικρια I.

From χολη are ultimately derived the Eng. *choler, choleric,* and perhaps *gall.*

Χους, χους; χουν, χυ; &c. ὁ, from χεω *to pour forth,* particularly *earth,* and thus *heap it up.* See *Scapula.*

I. *Earth poured forth* and so *heaped up,* as in making ramparts, tombs, or the like, Terra egesta.

II. *Earth,* or *dust,* cast upon the head in token of *grief* or *mourning.* occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from *Homer.* Thus of *Priam bewailing* his son *Hector,* Il. xxiv, lin. 164,

————Αμφι δε πολλη
ΚΟΝΙΣ ην κεφαλῃ τε και αυχενι τοιο γεροντος,
Την ῥα κυλινδομενος κατεμησατο χερσιν ἑῃσιν.
————With frantic hands he spread
* "Of *dirt* abundance o'er his neck and head.
POPE.

So *Lucian* mentions sprinkling *dust* upon the head as a *mourning* ceremony among the Greeks in his time, Και ΚΟΝΙΣ επι τῃ κεφαλῃ πασσειαι De Luct. tom. ii. p. 431. Comp. under Σποδος and Φυλλος.

III. *Dust* or *dirt sticking* to the feet of travellers. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb. גוש *filth adhering* to the flesh. See *Heb.* and *Eng.* Lexicon in נגש II.

Χορηγεω, ω, from χορηγος *the leader of the ancient chorus,* also *he who supplied the chorus,* at his own expense, *with ornaments and all other necessaries,* from χορος *the chorus,* and αγω or ἡγεομαι *to lead.* See *Scapula's* Lexic. *Xenophon,* Memor. Socrat. lib. iii. cap. 4. § 3, with *Simpson's* Note, and *Wetstein* on 2 Cor. ix. 10.

I. *To lead the chorus.*

II. *To supply the chorus with the ornaments, &c. necessary for their sacred dance.* Hence

III. In general, *To supply,* or *furnish.* occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see *Scapula* and *Wetstein*); and frequently in the apocryphal books, see Ecclus. i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N. χορηγος signifies in general *a supplier,* or *furnisher,* as when *Josephus,* De Bel. lib. ii. cap. 8. § 5, calls God ΧΟΡΗΓΟΝ τροφης *the Supplier* or *Bestower* of food."

ΧΟΡΟΣ, ου, ὁ, plainly from the Heb. כר, which in the reduplicate form, כרכר, is used for *David' dancing* before the ark, 2 Sam. vi. 14, 16.

A dance, also, frequently in the profane writers, *a company of dancers.* occ. Luke xv. 25.

Χορταζω, from χορτος *grass.*

I. Properly, *To feed, fill,* or *satiate with grass,* as cattle. Thus sometimes used in the profane writers.

II. *To feed, to fill* or *satisfy with food,* as men. Mat. xv. 33. Mark viii. 4. Χορταζομαι, pass. *To be thus fed, satisfied,* or *filled.* Mat. xiv. 20. xv. 37. Luke xvi. 21, & al. The Greek writers apply the V. in like manner. Thus *Arrian,* Epictet. lib. i. cap. 9. p. 109. Οτε ΧΟΡΤΑ ΣΘΗΤΕ σημερον, καθησθε κλαιοντες περι της αυριον, πωθεν φαγητε; When ye are *fed* to-day, do ye sit weeping for the morrow, how ye shall procure food?" See other instances in *Wetstein* on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. *To fill* or *satisfy* with spiritual blessings. Mat. v. 6. Luke vi. 21.

Χορτασμα, ατος, το, from κεχορτασμαι perf. pass. of χορταζω.

I. Properly, *Food* or *provender,* for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi 15, & al.

II. *Food, sustenance,* for men. occ. Acts vii. 11.

ΧΟΡΤΟΣ, ου, ὁ. The learned *Damm,* Lexic. col. 1209, derives it from the V. χερω or χειρω *to cut off, crop,* (which see); but it may

* "A show'r of ashes." POPE.

may be from the Heb. N. חציר *a tubular plant, a leek*, also *grass* or *herbage* in general, from their *tubular structure*.

I. *The grass* or *herbage* of the field in general. Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. On Mat. vi. 30, *Wetstein* remarks that the Hebrews divide all kinds of vegetables into עץ *trees*, and עשב *herbs*; the former of which the *Hellenists* call ξυλον, the latter χορτος, under which they comprehend grass, corn, and flowers. In Mat. vi. 30, and Luke xii. 28, χορτος is certainly designed to include the *lilies* of the field, of which our Saviour just had been speaking; and *Harmer*, Observations, vol. i. p. 264, &c. which see, has shewn, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their bagnios. In 1 Cor. iii. 12, χυρτος is applied figuratively to *persons*. Comp. under Ξυλον I. and Πυρ V.

II. *The stalk* or *blade* of corn, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.

In the LXX, χορτος often answers to the Heb. חציר *grass, herbage*.

Χες, ες, ὁ. See Χους.

Χραω, ω, perhaps from χειρ *the hand*, q. χειραω.

I. *To lend, furnish as a loan*, q. d. *to put into* another's *hands*, for his *use*. occ. Luke xi. 5.

II. Χραομαι, ωμαι, Mid. *To borrow, receive for use*. *Scapula* cites *Plutarch* using it in this sense.

III. Χραομαι, ωμαι, Mid. with a dative, *To use, make use of*, q. d. *to handle*. Acts xxvii. 17. 1 Cor. vii. 31, & al.

IV. Χραομαι, ωμαι, Mid. with a dative, *To use, treat, behave towards*. We sometimes say *to handle* in this sense. occ. Acts xxvii. 3, where *Raphelius* cites from *Xenophon* ΧΡΗΣΘΑΙ καλως φιλοις, *to use* his friends well;" and from *Polybius*, Τοις πραγμασι και ΦΙΛΑΝΘΡΩΠΩΣ τω πληθει ΧΡΩΜΕΝΟΤΣ, *Using* or *treating* the common people *with* mildness and *humanity*." So *Wetstein* (whom see) from *Plutarch*, Παση—ΦΙΛΑΝΘΡΩΠΙΩΣ ΧΡΗΣΑΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.

From the above cited instances we may observe, that χραομαι is applied in this sense with other adverbs besides φιλανθρωπως; and from the passages quoted by *Wetstein* on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus *Demosthenes* has ΧΡΗΣΘΑΙ τινι ΥΒΡΙΣΤΙΚΩΣ *to use* one *insolently*," and *Plutarch* ΥΒΡΙΣΤΙΚΩΣ και ΥΠΕΡΗΦΑΝΩΣ τω Ανυτω ΚΕΧΡΗΜΕΝΟΣ, *Having used* Anytus *insolently* and *proudly*." So 2 Cor. xiii. 10.—μη αποτομως χρησωμαι, *I may not* use (you) severely; υμιν being understood.

Χρεια, ας, η, from χραομαι *to use*, or from the Heb. קרה *to occur, befal, happen*.

I. *Occasion, use, need, necessity*. Acts xx. 34. Phil. ii. 25. Rom. xii. 13, where three ancient Greek MSS for χρειαις have μνειαις, which reading was favoured by some ancient Latin copies, and is embraced by *Mill*, whom see on the place, and in Proleg. p. xvii. of his own edition, and who explains ταις μνειαις των αγιων by *the merciful* or *charitable remembrance of absent* or *distant Christians*. But *Michaelis*, whom see, Introd. to N. T. vol. ii. p. 112, edit. *Marsh*, says, μνειαις is evidently a fault of the 2d or 3d century. Τα προς την χρειαν, *Things necessary, necessaries*. Acts xxviii. 10.

This word in the N. T. occurs far the most frequently in the phrase χρειαν εχειν, *to have occasion, need*, or *necessity*. See Mat. iii. 14. vi. 8. Mark ii. 25. 1 John iii. 17.

Luke x. 42, Ενος δε εστι χρεια: "This, says *Doddridge*, is one of the gravest and most important apothegms that ever was uttered; and one can scarce pardon the *frigid impertinence* of *Theophylact* and *Basil*, who explain it as if he had said, *One dish of meat is enough*." And yet I cannot help thinking that those *Greek* expositors were, in this instance, better critics than the *English* divine, whose judgement seems to have been warped by an early and long use of our common translation. But to the point. Ενος is plainly opposed to the immediately preceding πολλα, and what can this word mean but *many things to eat*? about which Martha's πολλη διακονια, ver. 40. had been employed? Ενος therefore should mean *one thing*, or *dish, to eat of*. Again, the words Ενος δε εστι χρεια are followed by

by Μαρια ΔΕ—*BUT* (not *and*, as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a *different* subject. See also *Wetstein* and Bp. *Pearce*.

Eph. iv. 29, St. Paul directs his converts to use such discourse as is good προς οικοδομην της χρειας *for the occasional edification*, that is, says *Theophylact*, ὁπερ οικοδομει τον πλησιον, αναλκαιον ον τη προκειμενη χρειᾳ, *which edifies one's neighbour, being necessary for the occasion offered*." But observe that five Greek MSS, four of which ancient, for χρειας read πιστεως, and so the Vulg. fidei *faith*. See *Wetstein* Var Lect and *Griesbach*, who marks πιστεως as perhaps the preferable reading.

II. *A necessary business* or *affair*. Acts vi. 3. The Greek writers use it in the same view. See *Wetstein* and *Kypke*, who cite from *Josephus*, —ΕΠΕΣΤΗΣΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ.

Χρεωφειλετης, ου, ὁ, from χρεως, Attic for χρεος *a loan, a debt* (which from χραω *to lend*), and οφειλετης *a debtor*.

A debtor. occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by *Dionysius Halicarn.* and *Plutarch*. See *Wetstein* on Luke vii. 41.

Χρη. An impersonal V. used by apocope for χρηστι, 3 pers. sing. of obsolete χρημι, (whence also imperf. χρην and εχρην, 1 fut. χρησω, infin. χρηναι) which from χρεια *need, occasion*.

I. *There is need* or *occasion*, Opus est. Thus frequently used in the profane writers.

II. *It behoveth* or *becometh*. occ. Jam. iii. 10.

Χρηζω, for χρηιζω, used in *Homer*, Il. xi. lin. 834. Odyss. xvii. lin. 558, & al. from χρεια *need, necessity*.

Governing a genitive, *To have need of, to need, want*. Mat. vi. 32. Rom. xvi. 2, & al.

Χρημα ατος, το, from κεχρημαι perf. of χραομαι *to use*.

In general, *Something useful*, or *capable of being used*.

I. Plur. *Riches, wealth*. occ. Mark x. 23, 24. Luke xviii. 24.

II. Sing. and Plur *Money*. occ. Acts iv. 37. viii 18, 20. xxiv. 26. *Herodotus*, lib. iii. cap. 38, cited by *Wetstein* on Acts iv. uses the N. sing. in the same sense.

Χρηματιζω, from χρημα *an affair, business*, from χραομαι *to use*.

I. *To have business, an affair*, or *dealings, to manage a business*, or the like. Thus sometimes applied in the Greek writers.

II. Χρηματιζω, *To be called* or *named*. occ. Acts xi. 26. Rom. vii. 3. *Scapula* remarks that this signification arose from the former; since names were imposed on men from their *business* or *office*. It is certain that we have a great number of such *surnames* in *England*, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.* *Wetstein* on Rom. vii. 3, has abundantly proved that the V. active frequently signifies in the Greek writers *to be named* or *called*. But *Doddridge* thinks that χρηματισαι in Acts xi. 26, denotes *to be named by divine appointment* or *direction*. I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under Sense IV.

III. *To speak to, converse* or *treat with* another about some *business*. Thus applied by the Greek writers, but not in the N. T.

IV. *To utter oracles; give divine directions* or *information*. occ. Heb. xii. 25. *Josephus* and *Diodorus Siculus* apply the V. active in the like view. See *Wetstein* on Mat. ii. 12.

Χρηματιζομαι, Of persons, *To be directed, informed*, or *warned by a divine oracle, to be directed* or *warned by God*. occ. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So *Kypke* on Mat. ii. 12, cites from *Josephus*, Ant. lib. iii [cap. 8. § 8, edit. *Hudson*] Moses EXPHMATIZETO περι ὡν εδειτο παρα τȣ Θεȣ, *was instructed* by God in what he desired."—Of things, *To be revealed by a divine oracle*. occ. Luke ii. 26. On Mat. ii. 12, *Kypke* cites *Josephus*, Ant. lib. xi cap. 8. [§ 4. edit. *Hudson*] calling an *oracular dream* of Jaddus the High Priest's τȣ ΧΡΗΜΑΤΙΣΘΕΝ, what was *divinely communicated* to him." This last application of the word may be accounted for from the third sense above given, as importing God's *dealing* or *speaking with* man; or else the V. in this view may be rather

rather deduced from κεχρημαι perf. pass. of χρεω or χραω, which is used in the best writers for *uttering a divine oracle*, and this may be very naturally derived from קרה or קרא *to meet*; God, on these occasions, *meeting*, as it were, *with man*. Comp. Exod. xxv 22. Num. xxiii. 3, 15, & al.

Χρηματισμος, ου, ὁ, from κεχρηματισμαι perf. pass. of χρηματιζω.
A divine answer or *oracle*. occ. Rom. xi 4.

Χρησιμος, η, ὁ, ἡ, και το—ον from χρησις, which see.
Useful, profitable. occ. 2 Tim. ii. 14.

Χρησις, ιος, att. ἱως, ἡ, from κεκρησαι 2 pers. perf. of χραομαι.
Use, manner of using. occ Rom. i. 26, 27. So *Lucian*, Amores, tom. i. p. 1043. Επιδειξω παιδικης ΧΡΗΣΕΩΣ πολυ την ΓΥΝΑΙΚΕΙΑΝ αμεινω. The V χραομαι also is applied in like manner by the Greek writers. Thus *Diogenes Laert* says that *Zeno* the founder of the Stoics, taught the community of women, ὡστε τον ενλυχονλα τη εντυχουσῃ ΧΡΗΣΘΑΙ. See other instances in *Raphelius* and *Wetstein*.

Χρηστευομαι, from χρηστος.
To be kind, obliging, willing to help or *assist*. occ. 1 Cor. xiii. 4.

Χρηστολογια ας, ἡ, from χρηστος *kind, obliging*, and λογος *a word, speech*.
Fair speaking, fair or *fine words* or *speeches*. occ. Rom xvi. 18. The Greek writers use χρηστα λεγειν and χρηστοι λογοι in the same view. See *Wetstein*.

Χρηστος, η, ον, from χραομαι *to use*.
I. *Useful, profitable*. Thus sometimes applied in the profane writers.
II. Of manners or morals, *Good*, as opposed to *bad*. occ. 1 Cor. xv. 33, Φθειρουσιν ηθη ΧΡΗΣΘ' ὁμιλιαι κακαι, which is a citation from the Greek Poet *Menander*. See his Fragments, edit. *Cleric*. p. 78. Χρηστον ηθος and Χρηστα ηθη are usual phrases in the Greek writers, as may be seen in *Wetstein*.
III. *Good, kind, obliging, gracious*. occ. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. Hence Χρηστον, το, neut. used as a substantive, *Goodness, kindness*. occ. Rom. ii. 4.
IV. Of a yoke, *Gentle, easy*. occ. Mat. xi. 30, where see *Wolfius*.

Χρηστοτερος, α, ον. Comparat. of χρηστος.
Better, preferable. occ. Luke v. 39 where *Kypke* cites *Plutarch* Sympos. tom. ii. p. 701, D applying the superlative ΧΡΗΣΤΟΤΑΤΟΝ to *wine*, which is presently after called βελτιστον *the best*.

Χρηστοτης, τητος, ἡ, from χρηστος.
I. *Goodness, kindness, benignity, gentleness*. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22, where see *Macknight*.
II. *What is good*. occ Rom. iii. 12. This seems an *hellenistical* sense of the word. The LXX, according to both the *Vatican* and *Alexandrian* copies, use the same phrase ποιων χρηστοτητα for the Heb. עשה טוב, *doing good*, Ps. xiv. 3.

Χρισμα, ατος, το, from κεχρισμαι perf. pass of χριω.
An anointing, unction. occ. 1 John, ii. 20, 27, twice; where it is spoken spiritually of the *gifts* of the Holy Ghost. Comp. 2 Cor. i. 21.
Hence Eng. *Chrism*.

Χριστιανος, ου, ὁ, from Χριστος *Christ*.
A Christian, a follower of Christ. This word is formed not after the Greek but the Latin manner, as Pompeiani Cassiani, Galbiani, Othoniani, Ἡρωδιανοι, &c. thus respectively denominated from being attached to *Pompey, Cassius, Galba, Otho*, or *Herod*. See *Wetstein* on Mat. xxii. 16. And it should seem that the name Χριστιανοι (like those of Ναζαρηνοι and Γαλιλαιοι) was given to the Disciples of our Lord in reproach or contempt, as foolishly *adhering to one Christ*, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called Χριστιανοι, namely, at *Antioch* in *Syria*, Acts xi. 26, the inhabitants of which city are observed by *Zosimus, Procopius*, and *Zonaras* (cited by *Wetstein*) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the Disciples to themselves, much less, as some have imagined, that it was imposed on them by *divine authority* (comp. under Χρηματιζω II.); in either of which cases surely we should have frequently met with it in the subsequent History of the Acts, and in the Apostolic Epistles; *all* of which were written some years after St. Paul's preaching at *Antioch*, Acts xi. 26; whereas

whereas it is found but in two more passages of the N. T. in one of which, Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16, the Apostle mentions Believers as *suffering* under this appellation. The words of *Tacitus*, Annal. xv. cap. 44, where he is speaking of the Christians persecuted by *Nero*, are remarkable: — "VULGUS Christianos appellabat. Auctor nominis ejus, *Christus*, *Tiberio* imperitante, per Procuratorem *Pontium Pilatum* supplicio affectus erat. *THE VULGAR* (N. B.) *called them Christians. The author* or *origin of this denomination*, Christus, *had, in the reign of* Tiberius, *been executed by the Procurator* Pontius Pilate." See *Wetstein* on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned *Daubuz* on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριστος, ου, ὁ, from κεχρισται 3 pers. perf. pass. of χριω *to anoint*.

I. *Anointed*. Hence used as a title of *Jesus*, *The Anointed*, *The Christ*. It is of the same import as the Heb. משיח, to which it frequently answers in the LXX. So St. John expressly informs us, John i. 42, that Μεσσιας, *being interpreted*, is ὁ Χριστος. Comp. John iv. 25. and see under Μεσσιας, and *Campbell's* Prelim. Dissertat. p 165, &c.

II. It denotes *the Christian church*, or *that society of which Christ is the head*. 1 Cor. xii. 12. So *Theodoret* on the place, Χριστον ενταυθα το κοινον σωμα της εκκλησιας εκαλεσεν, επειδη κεφαλη τουδε του σωματος εστιν ὁ Χριστος. He in this place calls the *general body of the church Christ*, because *Christ* is the head of this body." Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ*. Eph. iv. 20.

IV. *The benefits of Christ*. Heb. iii. 14.

V. *The Christian temper* or *disposition*, arising from a sound Christian *faith*. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΩ, perhaps from the Heb. קרן *a horn*, which was anciently used in *anointing* to sacred offices, (as 1 Sam. xvi. 13. 1 K. i. 39.) in token of the *anointed* person's deriving divine *power* from the eternal *Light*. Comp. under Κερας.

To anoint. In the N. T. it is applied only spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are *anointed*. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Comp. under Μεσσιας.

Χρονιζω, from χρονος.

To delay, defer, tarry. occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe χρονιει is the 3d pers. 1st fut. Attic for χρονισει.

Χρονος, ου, ὁ, from κραινω *to perform, perfect, complete*, but in it's primary sense, *to rule*, from the Heb. קרן *a horn*, the emblem of *power* (see under Κερας); so Latin tempus, French temps, may be ultimately from Heb. תם *to complete*.

I. *Time*, as denoting the *completion* or *duration of time*. (Comp. Καιρος, and *Wetstein* on Mat. xvi. 3.) Mat. xxv. 19. Mark ii. 19. ix. 21, & al. freq. Δια τον χρονον, Heb. v. 12, *For*, or *on account of, the length of time*, i. e. since you were instructed in the gospel. *Polybius* applies the phrase in the same sense. See *Raphelius* and *Wetstein*.

II. *Delay*. Rev. x. 6, where see *Vitringa*. Χρονον διδοναι, *To give* or *grant time*, i. e. delay or opportunity. Rev. ii. 21. *Raphelius* cites the phrase from *Polybius* in this sense. On Luke viii. 29, *Wetstein* quotes *Plutarch* using ΠΟΛΛΟΥΣ ΧΡΟΝΟΥΣ for *a long time*.

III. *Time, a particular point* or *part of time*. Mat. ii. 7. Acts i. 6. vii. 17, & al.

Χρονοτριβεω, ω, from χρονος *time*, and τριβω *to spend*. Comp. Διατριβω II.

To spend time. occ. Acts xx. 16.

Χρυσεος, ους; εη, η; εον, ουν; from χρυσος *gold*.

Golden, made of gold. 2 Tim. ii. 20. Heb. ix. 4, & al. freq.

Χρυσιον, ου, το, from χρυσος *gold*.

I. *Gold*. occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3, which last text *Doddridge* explains of putting on *chains of gold* about the neck, or *ear-rings*, or *bracelets of gold* on the arms; but since the περιθεσις here mentioned seems to refer to τριχων, *Kypke* thinks that χρυσια particularly relate to the *golden ornaments of the head*.

II. *Money made of gold, gold coin*. occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually *the redeeming merits of Christ*. occ. Rev. iii. 18.

Χρυσο-

Χρυσοδακτυλιος, ε, ὁ, ἡ, from χρυσος *gold*, and δακτυλιος *a ring for the finger*, which see. *Having a gold ring*, or rather *rings, on his fingers*. So *Arrian*, Epictet. lib. i. cap. 22, describes an old gentleman as ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ εχων πολλους, *having many gold rings*." *Lucian*, in his *Timon*, tom. i. p. 72, calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in *Wetstein*. occ. Jam. ii. 2.

Χρυσολιθος, ε, ὁ, from χρυσος *gold*, and λιθος *a stone*.

A chrysolite, a precious stone of a golden colour. So *Pliny*, Nat. Hist. lib. xxxvii. cap. 9. "*Æthiopia mittit & chrysolithos aureo colore translucentes*. Æthiopia also furnishes *chrysolites* transparent of a *golden colour*." It is now called a * *topaz*. occ. Rev. xxi. 20.

Χρυσοπρασος, ε, ὁ, from χρυσος *gold*, and πρασον *a leek*, which perhaps from Heb. פרס *to divide, separate*, from the manner of their growth with *single* stems.

A chrysoprase. *Pliny* reckons it among the *beryls*, the best of which, he says, are those of a *sea-green* colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a golden colour; and next a † sort still paler, and by some reckoned a distinct species, and called *chrysoprasus*, the colour of which, he ‡ elsewhere observes, resembles the juice of a *leek*, but somewhat inclining to that of *gold*, Comp. *Brookes's* Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

ΧΡΥΣΟΣ, ε, ὁ, plainly from the Heb. חרוץ *gold, gold-dust*, which the LXX render by χρυσιον, Ps. lxviii. 13, or 14. Prov. viii. 10, & al.

I. *Gold*, a species of *metal*. Mat. xxiii. 16, 17, & al.

II. *Money of gold*. Mat. x. 9.

III. It denotes *the most excellent, firm, and sincere believers* built into the Christian Church, who will stand the fiery trial, occ. 1 Cor. iii. 12. Comp. under Πυρ V.

Χρυσοω, ω, from χρυσος.

To overlay or *adorn with gold*. occ. Rev. xvii. 4. xviii. 16.

* See *Brookes's* Nat. Hist. vol. v. p. 143.

† Nat. Hist. lib. xxxvii. cap. 5. "*Vicinum genus huic est* pallidius, *& a quibusdam proprii generis existimatur, vocaturque* chrysoprasus."

‡ Id. cap. 8. "Chrysoprasus, porri *succum & ipse referens, sed hæc paulum dictionis a topazio in* aurum." Comp. Τοπαζιον.

ΧΡΩΣ, ωτος, ὁ.

The body of a man. The word in this sense may not improbably be derived from the Heb. בטן or ברש *the belly, abdomen*. occ. Acts xix. 12. So *Homer*, Il. iv. lin. 510,

————Ου σφι λιθος; ΧΡΩΣ ἐστι σιδηρος,
Nor are their *bodies* rocks, nor ribb'd with steel.
POPE.

And Il. xxi. lin. 568,

Και γαρ δη τουτῳ γε ΧΡΩΤ οξυν χαλκον.
For the sharp steel will e'en his *body* pierce.

Χυνω, from χυω, which see under χεω.

To pour, pour forth. This word is inserted on account of it's derivatives.

ΧΩΛΟΣ, η, ον, from the Heb. כלא *to restrain*, as the Latin claudus *lame* from claudo *to shut up, hinder*.

I. *Lame in*, or *deprived of the use of*, the feet. Mat. xi. 5. xv. 30, & al. freq.

II. *Lame* or *infirm*, in a spiritual sense. occ. Heb. xii. 13.

ΧΩΡΑ, ας, ἡ, from χωρος nearly the same, or immediately from the Heb. כר *a pasture, a field*, or *place where cattle range and feed*.

I. *A field, a ground*. Luke xii. 16. John iv. 35. Jam. v. 4. Comp. Luke xxi. 21, with Mat. xxiv. 18, and see *Wolfius* on Luke. *Kypke* on Luke xii. 16, shews that χωρα is in like manner used for *land, a field*, by *Dionysius Halicarn.* and *Josephus*.

II. *A country, a region*. Mat. ii. 12. iv. 16. viii. 28, & al. freq.

Χωρεω, ω, from χωρος, *a place*. See under Χωρα.

I. *To go*, or *come*, properly to some *place*. occ. Mat. xv. 17. 2 Pet. iii. 9.

II. *To proceed successfully, have prosperous success, to succeed*. Thus *Elsner*; who, to confirm this interpretation, cites from *Aristophanes*, Pace, lin. 508,

ΧΩΡΕΙ γε το πραγμα πολλῳ μαλλον, ω 'νδρες; ὑμιν.
The affair, Sirs, *succeeds* much better to you.

So the Schol. Προκοπτει το εργον. *Polybius*, lib. ii. κατα λογον ΧΩΡΗΣΑΝΤΩΝ σφισι των πραγματων, *things succeeding as they ought*." (See *Wetstein* on Acts xviii. 14.) occ. John viii. 37, where the learned *Kypke*, however, whom see, explains

phins it a little differently from the interpretation just proposed, namely, *To increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shews it is used by the Greek writers; our Translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense.

III. *To afford place for*, i. e. *to contain, hold, be capable of containing* or *holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see *Wetstein* and Bp. *Pearce*.

IV. *To be capable of receiving, practically*, and so *carrying into execution*. occ. Mat. xix. 11, 12; where see *Elsner*, *Wetstein*, *Kypke*, and *Campbell*.

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So *Alberti*'s Greek Glossary, cited by *Stockius*, explains χωρησατε by προσδεξασθε, and *Chrysostom*, by δεξασθε ἡμας και τα ἡμων ῥηματα, "receive us and our words."

Χωριζω, from χωρις.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. Χωριζομαι, pass. *To be separate*. Heb. vii. 26.

II. Χωριζομαι, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text *Elsner* and *Kypke* shew that the Greek writers use the V. in the same manner.

Χωριον, ου, το, from χωρος, which see under χωρα.

A field, a ground, a place. Mat. xxvi. 36. Acts i. 18, 19. iv. 34. & al. Thus used likewise in the Greek writers. See *Wetstein* on Mat.

ΧΩΡΙΣ, An Adv. from Heb. חוץ *to cut off short*, or rather from כרה *to cut off*.

I. *Separately, by itself, apart* occ. John xx. 7, where see *Wetstein*, who shews that the Greek writers use it in the same manner.

II. Governing a genitive,

1. *Separately from, without*, absque, sine. Mat. xiii. 34. Luke vi. 49. John i. 3, & al. freq.

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where *Wetstein* cites *Thucydides* applying it in the same sense with a genitive. I add from *Theophrastus*, Ethic. Char. cap. 17. ΧΩΡΙΣ ΤΟΥΤΩΝ, *Besides these things*, or *this*;" and from *Menander*, p. 244, edit. *Cleric.*

> Ἡμεις δε ΧΩΡΙΣ ΤΩΝ αναγκαιων ΚΑΚΩΝ
> Αυτοι παρ' αυτων ἑτερα προσπαιζομεν.
> But we *besides* inevitable ills
> Do of ourselves add others to the heap.

ΧΩΡΟΣ, ου, ὁ.

The north-west, properly the *wind*, corus, caurus, so called from the Heb. קר *cold*, according to that of *Virgil*, Georg. iii. lin. 356.—Spirantes frigora cauri. occ. Acts xxvii. 12. See Dr. *Martyn*'s learned Note on *Virgil*, Georgic. iii. lin. 278, and Map in *Shaw*'s Travels, p. 331.

Ψ.

Ψ Ψ

Ψ, ψ, *Psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters, *Phi* and *Chi*: And as it is a sibilant in sound, so it's form appears plainly to have been taken from that of the Hebrew or Phenician *Tsaddi* or *Jaddi*. The Hebrew character for *Jaddi* is צ, or, at the

the end of a word ϒ, and the Phenician is * sometimes written almost like the Greek *Upsilon*, thus, Υ. In Greek derivatives from the Hebrew, Ψ often answers to ϒ, as may be seen in the following words.

Ψαλλω, from ψαω *to touch, touch lightly*, (which see under Προσψαυω), or perhaps from Heb. ϒϒ *to sound, quaver.*

I. *To touch, touch lightly*, or perhaps *to cause to quaver by touching.* Thus in *Euripides*, cited by *Scapula*, the expression τοξων χερι ΨΑΛΑΕΙΝ νευρας may be rendered either to *touch* the bow-strings with the hand, or to *twang* them, *cause* them *to quaver.*

II. *To touch the strings* of a musical instrument with the finger or plectrum, and so *cause* them *to sound* or *quaver.* So musicians who play upon an instrument are said χορδας ψαλλειν, *to touch the strings*, or simply ψαλλειν. And because *stringed* instruments were commonly used both by Believers and Heathen in *singing praises* to their respective Gods, hence

III. *To sing, sing praises* or *psalms to God*, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam v. 13.

Ψαλμος, ου, ὁ, from εψαλμαι perf. pass. of ψαλλω.

I. *A touching* or *playing upon a musical instrument.*

II. *A psalm, a sacred song* or *poem*, properly such an one as is sung to *stringed instruments.* See Luke xx. 42. 1 Cor. xiv. 26.

Ψευδαδελφος, ου, ὁ, from ψευδης *false*, and αδελφος *a brother.*

A false brother, one who falsely pretends to be a brother, i. e. *a Believer* or *Christian.* Comp. Αδελφος VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαποστολος, ου, ὁ, from ψευδης *false*, and Αποστολος *an Apostle.*

A false Apostle, one who falsely pretends to the character of an Apostle of Christ. occ. 2 Cor. xi. 13.

Ψευδης, ες, ους, ὁ, ἡ, from ψευδω *to deceive.*

False, lying, a liar. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδεσι especially denotes all those who contrive *idolatrous* worship and *false* miracles to *deceive* men, and make them fall into *idolatry.* See *Daubuz* on the place, and comp. Ψευδος III and 1 Tim. iv. 2.

Ψευδοδιδασκαλος, ου, ὁ, from ψευδω *to deceive*, or ψευδομαι *to lye*, and διδασκαλος *a teacher.*

A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine. occ. 2 Pet. ii. 1.

Ψευδολογος, ου, ὁ, from ψευδομαι *to lye*, or ψευδος *a lye*, and λελογα perf. mid. of λεγω *to speak.*

A speaker of lyes or *falsehoods, a liar.* occ. 1 Tim. iv. 2. *Aristophanes* uses this word. See *Wetstein.* Comp. under Υποκρισις.

Ψευδομαι. See under Ψευδω.

Ψευδομαρτυρ, υρος, ὁ, ἡ, from ψευδομαι *to lye*, or ψευδος *a lye*, and μαρτυρ *a witness.*

A lying or *false witness.* occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

Ψευδομαρτυρεω, ω, from ψευδομαρτυρ.

To bear false witness. Mat. xix. 18. Mark xiv. 56, & al.

Ψευδομαρτυρια, ας, ἡ, from ψευδος *a lye*, and μαρτυρια *a witness.*

False witness. occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφητης, ου, ὁ, from ψευδομαι *to lye*, or ψευδος *a lye, falsehood*, and προφητης *a prophet.*

A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to *foretel things to come*, as Mat. xxiv. 11, 24. Mark xiii. 22; or only † *speaks falsehoods*, or *teaches false doctrines, in the name of God*, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφητης.

Josephus, speaking of the *false Christs* and *false Prophets* who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of *Jerusalem*, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοι δ' ησαν εἰκαθετοι παρα των τυραννων τοτε προς τον δημον ΠΡΟΦΗΤΑΙ, προσμενειν την απο τυ Θευ βοηθειαν καταγγελλοντες. There were *many Prophets* then *suborned* by the tyrants, to deceive the people, telling them that they ought to

* See *Montfaucon*'s Palæograph. Græc. p. 122, and *Bernardi*, Orbis Eruditi Literatura, published by the learned Dr. *Charles Morton.*

† See *Waterland*'s Importance of the Doctrine of the Trinity, p. 148, &c. 2d edit.

to wait for help from God." One of these also he calls by the very appellation, ΨΕΤΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also *Lardner*'s Large Collection of Testimonies, vol. i. p. 64, &c.

Ψευδος, εος, ες, το, from ψευδω *to deceive*, or ψευδομαι *to lye*.

I. *A lye, a falsehood.* occ. John viii. 44. Comp. 2 Thess. ii. 11. 1 John ii. 21, 27. Τερασι ψευδεσι, *False, fictitious, pretended* miracles, 2 Thess. ii. 9. Comp. *Vitringa* on Rev. xiii. 13.

II. *Lying* in general. occ. Eph. iv. 25.

III. *An idol, a vain or false idol*; in which sense ψευδος is used by the LXX, Isa. xliv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25, and see *Elsner*, *Wolfius*, *Doddridge*, and *Macknight* there. The learned *Daubuz* explains ποιων—ψευδος, *making a lye*, Rev. xxi. 27, by making *idols* to worship them, and contriving *false* miracles to give them authority, and thereby seduce others to join in the same *idolatry*. See also *Vitringa* on Rev.

Ψευδοχριστος, ε, ὁ, from ψευδομαι *to lye*, or ψευδος *a lye*, and Χριστος *Christ*.

A false Christ, one who falsely pretends to be the Christ or *Messiah*. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. *Tillotson*, Serm. vol. iii. p. 552, fol. that "*Josephus* mentions several of these *false Christs*; of whom, though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that *they undertook to rescue the people from the* Roman *yoke*, which was the thing which the *Jews* expected the *Messias* should do for them." Comp. Luke xxiv. 21, and see *Grotius* in Mat. xxiv. 5, Bp. *Newton*'s Dissertations on the Prophecies, vol. ii. p. 279, &c. 8vo, and *Lardner*'s Large Collection of Testimonies, vol. i. p. 68.

ΨΕΤΔΩ. It may probably be deduced from the Heb. עוד or עיד *to steal sideways* upon one's game, whether beast or bird, and so *catch* or *take* it. Comp. *Heb.* and *Eng.* Lexicon under עוד IV.

I. *To deceive.* But it occurs not in the active voice in the N. T.

II. Ψευδομαι, Mid. *To lye, to speak falsely* or *deceitfully*. Mat. v. 11. Col. iii. 9. Heb. vi. 18, & al.

III. With a dative following, *To lye to.* occ. Acts v. 4.

IV. With an accusative following, *To lye to*, or *impose upon*. occ. Acts v. 3. "*Bos* has abundantly shewn that ψευσασθαι τινα signifies *to lye to a person*, or *impose upon* him [*Bos*, Exercit. p. 73, 4.]" *Doddridge*. As I have not *Bos*'s work by me, I know not whether he produces from *Aristophanes*, Nub. lin. 260. Ου ΨΕΤΣΕΙ γε ΜΕ, You will not *impose upon me*;" and from *Josephus*, Ant. lib. xiii. cap. 1, § 5. "*Bacchides* being angry with the deserters, ὡς ΨΕΤΣΑΜΕΝΟΙΣ ΑΥΤΟΝ και ΤΟΝ ΒΑΣΙΛΕΑ, as having *lyed to*, or *attempted to impose upon, him* and *the King*, took and put to death fifty of the principal of them." See more in *Wetstein*.

Ψευδωνυμος, ε, ὁ, ἡ, from ψευδομαι *to lye*, and ονυμα, Æolic, for ονομα *a name*. *Falsely named* or *called*. occ. 1 Tim. vi. 20. So *Plutarch*, Φιλοσοφος—ΨΕΤΔΩΝΥΜΟΣ, A Philosoper *falsely so called*." See *Wetstein*.

Ψευσμα, ατος, το, from εψευσμαι perf. pass. of ψευδω.

A lye, falsehood. occ. Rom. iii. 7.

Ψευστης, ε. ὁ, from εψευσται 3 pers. perf. pass. of ψευδω.

A liar, a false speaker. John viii. 44, 55, & al. freq. See *Campbell*'s Prelim. Dissertat. p. 94.

On Tit. i. 12, *Wetstein* has from the Greek writers abundantly confirmed the character of *Liars*, with which St. Paul brands the Cretans.

Ψηλαφαω, ω, from εψηλα, 1 aor. of ψαλλω *to touch lightly*, and αφαω *to feel, handle*, which from αφη *touch, feeling*, and this from απτομαι *to touch*, which see.

I. *To feel, handle.* occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see *Whitby* and *Doddridge*; *Worsley* renders Ψηλαφωμενῳ *tangible*, and refers to Exod. xix. 12.

The LXX have used it several times in this sense for the Heb. מישש.

II. *To feel* or *grope for* or *after*, as persons blind or in the dark. occ. Acts xvii 27. See *Grotius* and *De Dieu* in *Pole* Synops. *Elsner* and *Wolfius* on the place, and *Wetstein* on Luke xxiv. 39. The last of whom shews that the Greek writers use it in like manner with an accusative for *grop-*

ing after, and particularly cites *Socrates* in *Plato's* Phædon (§ 47, edit. *Forster*), applying it figuratively to the natural Philosophers of his time, as St. Paul does to the Heathen in general, with respect to divine knowledge, Ὁ δε μοι φαινονται ΨΗΛΑΦΩΝΤΕΣ ὁι πολλοι, ὡσπερ εν σκοτει.—The LXX apply it in this latter sense also, with an accusative following, for the Heb. נשׁנ, Isa. lix. 10, and absolutely for the Heb. משׁשׁ, Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.

Ψηφιζω, from ψηφος *a small stone*, or *pebble*, used *by the* * *ancients*, particularly by the *Greeks* and *Egyptians, in their arithmetical calculations*, and thence *a computation, calculation.*

To reckon, compute, calculate, which last word is from the Latin *calculus*, of the same import as the Greek ψηφος. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, ε, ἡ, *Scapula* derives it from ψαω (λεπτυνω) *to attenuate* (which see under Περιψημα); but it may perhaps be better deduced from the Heb. שׁפח *to dash, break in pieces*, or from שׁוח *to waste, consume away.*

I. *A small stone*, or *pebble*. occ. Rev. ii. 17, where there seems an allusion to the ancient custom among the *Greeks* of *absolving with a white stone*, or *pebble*, and condemning with a *black* one. This *Ovid* expressly mentions as the method of proceeding in criminal cases at *Argos*, Metam. lib. xv. lin. 42, 3,

Mos erat antiquus, niveis *atrisque* lapillis,
His damnare reos, illis absolvere culpâ.

Comp. *Plutarch*, Apothegm. tom. ii. p. 186, E. cited by *Wetstein*, and see *Elsner*, and *Doddridge's* Note. Hence

II. *A vote, suffrage, voice.* occ. Acts xxvi. 10. Comp. Καταφερω II.

Ψιθυρισμος, ε, ὁ, from εψιθυρισμαι perf. pass. of ψιθυριζω *to whisper*, which from ψιθυρος *a whisper*, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the *sound.*

A whispering, particularly of *detraction. Sophocles* in Ajax, lin. 148, uses ΨΙΘΥΡΟΥΣ λοξους in the same view. See more in *Wetstein.* occ. 2 Cor. xii. 20.

* So *Herodotus*, lib. ii. cap. 36, says of both these people λοξιζονται ΨΗΦΟΙΣΙ, they calculate *with little stones.*" See also Mons. *Goguet's* Origin of Laws, &c. vol. i. p. 218, 222, edit. *Edinburgh.*

Ψιθυριστης, ε, ὁ, from εψιθυρισται 3 pers. perf. pass. of ψιθυριζω, which see under the last word.

A whisperer, a secret detracter. occ. Rom. i. 30, where see *Wetstein* and *Kypke.*

Ψιχιον, ε, το, from ψιξ, ψιχος, ἡ, *a crumb of bread, a morsel of crumbled bread*, which from the Heb. שׁחח *to grind* or *beat to pieces.*

A little crumb. occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21.

Ψυχη, ης, ἡ, from ψυχω *to refresh with cool air*, also *to breathe*, which see. Thus *Chrysippus* in *Plutarch*, De Stoic. Repug. tom. ii. p. 1052, F. is of opinion. το βρεφος εν τη γαστρι φυσει τρεφεσθαι καθαπερ φυτον. Ὁταν δε τεχθη, ΨΥΧΟΜΕΝΟΝ ΤΠΟ ΤΟΥ ΑΕΡΟΣ, και στομωμενον, τα πνευμα μεταβαλλειν, και γινεσθαι ζωον ὁθεν εκ απο τροπης την ΨΥΧΗΝ ονομασθαι παρα την ΨΥΞΙΝ, that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, *being refreshed* and hardened *by the air*, it breathes and becomes an animal; so that ψυχη may not improperly be derived from ψυξις *refrigeration.*"

I. *Breath*, according so *Hesychius.*

II. *Animal life.* Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and *Doddridge* there. This sense is usual in the best Greek writers. Thus *Xenophon*, Cyropæd. lib. iv. p. 218, edit. *Hutchinson:* Τας ΨΥΧΑΣ περιποιησασθε, Ye have preserved your *lives.*" Id. p. 238. Τον μονον μοι και φιλον παιδα αφειλετο την ΨΥΧΗΝ, He hath deprived my dear and only son of *life.*" Comp. Rev. viii. 9, and under Απολλυω II.

Δουναι ψυχην, *To give, surrender one's life by actually laying it down in death.* Mat. xx. 28. Mark x. 45. *Elsner* in Mark, and *Wetstein* in Mat. cite two passages of *Euripides* where the phrase is used in the same sense. See also *Kypke* on Mat.

Παραδουναι την ψυχην ὑπερ, *To hazard one's* life *for the sake of.* Acts xv. 26, where *Wetstein* cites from *Libanius*, ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ΤΠΕΡ ἡμων, *He gave up his life for* us." *Homer* in like manner uses ΨΥΧΗΝ παραβαλλομενος for exposing one's *life*, Il. ix. lin. 322; and Odyss. iii. lin. 74. ΨΥΧΑΣ παρθεμενοι, exposing their *lives.*"

III. *A living animal, a creature* or *animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems an *hellenistical* sense of the word, in which it is often used by the LXX for the Heb. נפש.

IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10, for the Heb. נפש, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6.

V. *The human soul* or *spirit*, as distinguished from the body. Mat. x. 28, where see *Wetstein*. Comp. Mat. xxvi. 38. John xii. 27. On Acts iv. 32, *Kypke* shews that μια ψυχη in the Greek writers denotes *the intimate consent* and *agreement* of friends, and *Elsner* cites a passage from *Aristotle*, who mentions it even as proverbial in this view.

VI. *The human animal soul*, as distinguished both from man's body, and from his πνευμα, or spirit breathed into him immediately by God (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12, and under Πνευμα II.

VII. *The mind, disposition*, particularly as denoting the *affections*. See Mat. xii. 18. xxii. 37. Acts iv. [illegible] xiv. 2, & al. *Raphelius* on Mark xii. 30, shews that the phrases ΕΞ ΟΛΗΣ ΤΗΣ ΔΙΑΝΟΙΑΣ and ΕΞ ΟΛΗΣ ΨΥΧΗΣ are used by *Arrian*, and the latter by *M. Antoninus*. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under Ελεεω 1. Κυριος III. 2. and Χαρις VIII. and see Mrs. *E. Carter*'s excellent Introduction to her Translation of *Arrian's Epictetus*, § 40. Comp. *Wetstein* on Mat. xxii 37, and *Elsner* on Mark xii. 30.

VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13, where see *Vitringa*, and Ezek. xxvii. 13, Heb. and LXX.

Thus it is often used by the LXX for the Heb. נפש, as Gen. xii. 5. xvii. 14. xlvi. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a *mere hebraical* or *hellenistical* sense of ψυχη; for *Elsner* on Acts ii. 41, has produced some passages from the best *Greek* writers where the plural seems to be applied in the same manner. Comp. *Raphelius* on Acts ii. 43, and *Kypke* on ver. 41.

IX. In Rev. vi. 9, The *souls* of those who had been *slain* for the Word of God, and for the testimony which they held, are represented as being *under the altar*, in allusion to the *blood* of the *sacrifices*, which, according to the Levitical service, used *to be poured out upon the altar* of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran *under the altar*. The *blood* is likewise called Ψυχη in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb. נפש; and even this sense is not peculiar to the *hellenistical* style, for in *Aristophanes*, Nub. lin. 711, την ΨΥΧΗΝ εκπινουσι means "they drink my *blood*;" and *Virgil* applies anima in like manner, Æn. ix. lin. 349,

> Purpuream *vomit ille* animam———
> He vomits forth his *purple soul*.

See *Vitringa* and *Daubuz* on Rev.

Ψυχη is used in a great number of passages of the LXX, and most commonly answers to the Heb. N. נפש, which is derived from the V. נפש *to breathe*, as ψυχη from ψυχω *to refrigerate*.

Ψυχικος, η, ον, from ψυχη.

I. *Animal* or *sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19.

II. *Animal*, as distinguished from *spiritual* or *glorified*. occ. 1 Cor. xv. 44, (twice), 46. See *Vitringa*, Observat. Sacr. lib. iii. cap. xi. § v.

ΨΥΧΟΣ, εος, ες, το. This word may very naturally be deduced from the Heb. קר *to compress, condense, concrete* (comp. Zeph. i. 15.), which every one knows is the property of *cold*, and which itself consists in *compacted* or *compressed* air. Accordingly ψυχος in the LXX answers to the Heb. קר or קרה *cold*, properly * "the *air* in a *gross, compacted* state, *cohering* in comparatively large masses or grains, and therefore incapable of pervading the smaller pores of bodies, but by it's external pressure, or nisus to pursue the finer atoms (or light) within such

* See *Heb.* and *Eng.* Lexicon in קרה VIII.

bodies,

bodies, rendering them more *fixed* and *dense*."

Cold. occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. *Harmer*, Observations, vol. i. p. 25, remarks that Bp. *Pococke* not only describes himself, an Arab's wife, and some other people as *sitting by a fire* on the 17th of *March*, but "goes farther; for he says that *in the night of the 8th of May* the Sheik of *Sephoury* [a place in *Galilee*] made them a *fire* in a ruined little building, and *sent* them boiled milk, eggs, and coffee: The fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to *Gethsemane* to apprehend our Lord, thought *a fire of coals* a considerable refreshment at the time of the passover (John xviii. 18.), which must have been *earlier* in the year than the *8th of May*, though it might be *considerably later than the 17th of March.*

Ψυχρος, α, ον, from ψυχος.

I. *Cold, not having heat.* occ. Mat. x. 42, where observe that ψυχρα is used elliptically for ψυχρα ὑδατος, as this adj. is likewise in the Greek writers. Thus *Plutarch*, De Garrul. p. 511, C. ΨΥΧΡΟΥ κυλικα a cup of *cold*," water namely; and *Epictetus*, Enchirid. cap. 35. Μη ΨΥΧΡΟΝ πιειν, Not to drink *cold* water;" see more in *Wetstein*, and comp. Mark ix. 41, under Ὑδωρ I.

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal.* occ. Rev. iii. 15, 16.

Ψυχω, from ψυχος.

I. *To cool, refrigerate*, as with cool air.

II. Ψυχομαι, Pass. *To be cooled, to grow cool* or *cold*, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. *Josephus*, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to *hope*: Το συμβαν—ΕΨΥΞΕ την ελπιδα. What had happened *cooled* their hope."

Ψωμιζω, from ψωμος. See under Ψωμιον.

I. *To feed*, properly by putting the food into the mouth. So in *Galen* nurses are said ΨΩΜΙΖΕΙΝ τα βρεφη, and in *Porphyry* pigeons ΨΩΜΙΖΟΥΣΙ τα νεοττια. See the passages in *Wetstein* on 1 Cor. xiii. 3.

II. *To feed* in general. occ. Rom. xii. 20.

III. *To spend in feeding* others, *to divide*, as it were, *into mouthfuls for feeding* others. occ. 1 Cor. xiii. 3.

Ψωμιον, ου, το, from ψωμος the same, which from ψαω, ψω, *to break into bits*, and this from Heb. פרס *to cut off, curtail.* *A morsel* or *piece of food*, particularly of *bread.* Thus used in *Diogenes Laertius* (cited by *Wetstein*, whom see), as ψωμος likewise is by *Xenophon*, Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρυβλιον.

ΨΩΧΩ, either from the Heb. פשח *to tear in pieces*, or from שחח *to beat* or *wear to pieces.*

I. *To break to pieces.* Thus *Scapula* and *Mintert*, "In frusta comminuo."

II. *To rub*, as ears of corn, in order to *force out* the grains, confrico. So *Theophylact* explains ψωχοντες by τριβοντες. occ. Luke vi. 1.

Ω.

Ω Ω

Ω, ω, *Omega*, Ο μεγα, i. e. O *great* or *long*, namely, in sound, so called to distinguish it from Ο, *Omicron*, which see. It is the last of the five additional letters, and of the Greek alphabet. It has been already remarked, under the letter Ο, that it appears from ancient inscriptions that the old Greeks had but *one*

character for their O, whether pronounced *long* or *short:* And it is well known that the *Romans*, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that *ω* is, as it were, composed of two o's.

I. Ω being the *last* letter of the Greek alphabet is opposed to A, *Alpha*, the *first*, and is applied to Christ, as being the *end* or *last*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. *O! oh!* an interjection generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. It is used

1. In *compellation* or *addressing*, *O*. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.
2. In *admiration*. Rom. xi. 33.
3. In *upbraiding* or *reproving*. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10, & al.

Ὧδε, An Adv. of place, q. d. *εν τωδε in this, τοπῳ place* namely, from *ὁδε this, this here.*

1. *Here, in this place.* Mat. xii. 6. 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the *Mosaic dispensation.* Τα ὡδε πραγματα or πραχθεντα namely, *The things* which are done here." Eng. Translat. Col. iv. 9. Ὧδε — ἡ ὠδε, *Here* or *there.* Mat. xxiv. 23.
2. *Hither, to this place.* Mat. viii. 29. xiv. 18. Rev. iv. 1.

Ὠδη, ης, ἡ, from Αοιδη the same (Ao being contracted into *ω*, and the *ι* subscribed), which from *αειδω to sing.* See ΑΙΔΩ. *A song.* Eph. v. 19, & al.

Ὠδιν, ινος, ἡ, from οδυνη, which see.

I. *Labour, travail, pain of a woman in bringing forth.* occ. 1 Thess. v. 3.

II. *Grievous and acute sorrow* or *affliction*, which is often in the O. T. compared to that of a *woman in travail*, as Ps. xlviii. 6. Isa. xiii. 8. Jer. vi. 24. xiii. 21, xxii. 23. & al. *Homer* uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חבלים signifies both *pains* and *cords* or *snares;* and the LXX having several times rendered the Heb. חבלי מות by *ωδινες θανατου*, as Ps. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Ps. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same manner of expression, and that *τας ωδινας του θανατου* should be there rendered *the cords* or *bands of death.* But it must be confessed that in the LXX we do not meet with the complete phrase, *λυειν ωδινας θανατου*, and that in the Greek writers *λυειν* and *απολυειν ωδινας* denotes *loosing*, and so putting an end to, *the pangs of parturition*, as *Wetstein* has shewn, who also cites *Theophylact*'s comment on the place Ευ δε ΛΥΣΙΝ ΩΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ *την αναστασιν προσηνιξευσεν, ινα ειπῃ· ἐρρηξε την ἰσχυον και ωδινουσαν γαστερα του θανατου, ὡσπερ εκ κοιλιας τινος ωδινουσης, φημι δε των θανατου δεσμων αναδυνλος του Σωτηρος.* He hath rightly styled the resurrection *a loosing of the pangs of death*, as if he had said; He hath burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." Between these two interpretations the reader will decide for himself*.

Ὠδινω, from *ωδιν.*

I. Intransitively, *To be in pain, as a woman in travail.* occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church.

II. Transitively, with an accusative, *To travail in birth of, to be in labour with.* occ. Gal. iv. 19, where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, *ους παλιν ωδινω*, of whom I travail in birth *again*, says he. So *Scapula* cites from *Euripides*, Πριν ΩΔΙΝΟΥΣ· ΕΜΕ, She who before *travailed of me.*"

ΩΜΟΣ, ου, ὁ. *Minterf* derives it from *ωω to carry;* but it may be better deduced from Heb. עמס *to lift up, lade*, or *load. The shoulder.* occ. Mat. xxiii. 4. Luke xv. 5.

Ων, ουσα, ον, Gen. οντος, ουσης, οντος, &c. The participle present of *ειμι to be*, (which see), or, more strictly speaking, of the old verb, *εω to be*, for *εων, εουσα, εον*, which is often used in the Ionic and Poetic writers.

* Since writing the above, I have observed that the learned *Vitringa*, Comment. in Isa. xxvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: " Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde *terra* et *terræ viscera* quæ faciunt *regionem mortis*, non magis *tenere* possent cadaver Christi Jesu, quam prægnans fœmina partum, qui secundum naturæ legem erumpere nititur; ut eum potius *ejiciat* quam *emittat.*"

Being.

Being. It is used very frequently in the N. T. but I shall only take notice of a particular passage or two wherein it occurs. Αι δε ΟΥΣΑΙ εξουσιαι then, Rom. xiii. 1, is used for the powers or magistrates *in being* or *actually possessed* of authority. *Herodotus* applies τιμας ΕΟΥΣΑΣ exactly in the same sense, lib. i. cap. 59. See *Raphelius* on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. יהוה *Jehovah*, Rev. i. 4, 8. xi. 17, (comp. Rev. iv. 8. and Exod. iii. 14, in LXX.) Ὁ ων, και ὁ ην, και ὁ ερχομενος, *He who is, and which was, and who is to come*, where the ὁ before ην *was* must be of the *neuter* gender, though the other two ὁς are *masculine;* and observe what another extraordinary construction there is ch. i. 4, Απο ΤΟΥ Ὁ ΩΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of *Jehovah*, in the describing of whom, all, even inspired, language must fail.

This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the *incommunicable* name *Jehovah* often is in the O. T. Comp. *Heb.* and *Eng.* Lexicon under חוה III.

ΩNEOMAI, ουμαι, Depon.

To buy. Perhaps from Heb. ענה *to answer*, q. d. *to answer* in money or price, to pay an *answerable* or *equivalent* price. occ. Acts vii. 16.

ΩON, ου, το, derived, according to the Etymologist, from οιος *alone*, because they are brought forth *single;* and οιος in this sense may be from Heb. איש *a*, i. e. *a single, being* or *person*. But *Martinius*, Lexic. Philol. in Ovum, remarks from *Hesychius*, that the Argives call *eggs* ωϝεα, and is inclined to deduce the Greek name from Heb. עוף *a bird*, which lays and hatches it. The Heb. ף appears more plainly in the Latin oVum.

An egg, which is laid by birds, and produces their young. occ. Luke xi. 12.

ΩPA, ας, ῆ, from Heb. אר *to flow*.

I. *Time, season, particular time*. Mark xi. 11. John v. 35. 1 John ii. 18. Comp. Mat. viii. 13. Mark xiv. 35. John iv. 23. xii. 23. xvi. 21. xvii. 1. Rev. iii. 10. xiv. 7, 15. Rom. xiii. 11, where *Wolfius* and *Wetstein* cite from *Plato*, Apol. Socrat. the similar expression ΗΔΗ ΩΡΑ ΑΠΙΕΝΑΙ εμοι.

I. *A short time*. John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. ver. 15.

III. It denotes *the day*, or *time of day*. Mat. xiv. 15; where *Raphelius* cites from *Polybius*, ΗΔΗ δε της ΩΡΑΣ συγκλειουσης, the *day now* closing; and Δια το και την ΩΡΑΝ εις οψε συγκλειειν, Because the *day* was closing towards the evening." On Mark vi. 35, the same learned critic remarks that ωρα πολλη is used as multus dies in Latin, and may signify *a great part of the day*, either *already past*, or *yet remaining:* But that in this text the particle ηδη shews it is used in the former sense. *Wetstein* produces a similar expression from *Dionysius Halicarn*, Εμαχοντο και διεμενον αχρι ΠΟΛΛΗΣ ΩΡΑΣ ευθυμως αγωνιζομενοι. εως η νυξ επιλαζουσα διεκρινε αυτους They engaged, and continued bravely fighting till *very late*, when the night coming on parted them." Comp. *Kyke*.

IV. *An hour, the twelfth part of an artificial day*, or *of the time that the sun is above the horizon*. See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under Εκτος.

Ὡραιος, αια, αιον, from ὡρα *beauty*, which may be very naturally deduced from Heb. אור *the light, the great ornament* and *adorner* of nature; whence also may be ultimately deduced the Latin *orno*, and Eng. *ornament, adorn, &c.*

I. *Beautiful*. occ. Mat. xxiii. 27. Acts iii. 2, 10.

II. *Beautiful, amiable, desirable*. occ. Rom. x. 15.

ΩPΥOMAI. It seems a word formed from the sound, like Eng. *roar*, Heb. יער &c. *To roar*, as a lion after his prey. (Comp. Λεων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. שאג; but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St. Peter. See *Bochart*, vol. ii. 730, and *Wetstein*, who cites from

from *Apollonius*, Argon. IV. lin. 1339, ΛΕΩΝ ὡς ΩΡΤΕΤΑΙ.

Ὡς, from the pron. relative ὁς *who, which.* A particle denoting the manner, time, degree *in which.*

I. An Adverb,

1. Of comparison, or similitude, *As, like as.* Mat. x 16, & al. freq.

2. Of confirmation, or reality, *As.* Mat. xiv. 5. John i. 14. See *Whithy* on both these texts, and *Raphelius* on the latter, and *Glassii* Philol. Sacr. Lib. iii. Tract. v. Can. 28.

3. *As, as it were, about.* John i. 39, or 40. Mark v. 13. viii. 9, & al. It is applied in like manner by the best Greek writers. See *Wetstein* on Mark v. 13.

4. *As it were, somewhat.* Acts xvii. 22. So the Vulg. *quasi* superstitiosiores, as it were *too superstitious; Castalio*, paulò *superstitiosiores;* and the modern Greek version, εις καποιον τροπον ευλαβεις (η δεσιδαιμονεις, marg.) περισσοτερον απ' εκεινο ὁπου πρεπει, In some measure *more superstitious than is fitting.*" French Translat. *comme* trop dévots.

5. *How, in what manner.* Mark xii. 26. Luke vi. 4. viii. 47. xxiii. 55, & al.

6. Of admiration, *How!* Rom. x. 15. xi. 33. For instances of the like application in the Greek writers see *Wetstein.*

7. Ὡς επι, *To, towards.* Acts xvii. 14. See *Raphelius* and *Wetstein*, who shew that ὡς, with επι and the name of a place, is in like manner often used pleonastically in the best Greek writers; and *Wetstein* cites both from *Pausanias* and *Arrian* the phrase ΩΣ ΕΠΙ ΘΑΛΑΣΣΑΝ.

8. Ὡς ην, *As he was, just as he was.* Mark iv. 36. An elegant expression, says *Raphelius*, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions ΩΣΠΕΡ ΗΝ, ΩΣΠΕΡ ΕΙΧΕΝ, and ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that *Lucian* applies the very phrase of St. Mark, ΩΣ ΗΝ, in the same sense, Asinus, tom. ii. p. 137. So *Suetonius*, the Latin "Ut erat." Vitell. cap. 8. See also *Kypke;* but comp. *Elsner, Bowyer*, and *Campbell* on Mark.

II. A Conjunction.

1. *As, that.* Heb. vii. 9, Ὡς επος ειπειν, As, or that, *I may so say, Ut* ita dicam. Comp. Επος.

2. Illative, *So, therefore, wherefore.* Heb. iii. 11. On which passage *Raphelius* cites *Arrian* using it in the same sense.

3. Declarative, *That*, quòd. Rom. i. 9.

4. Of time, *When.* Luke xx. 37. Comp. Luke xii. 58. *After that, when.* Acts xxvii. 1. Following ποσος χρονος; *how long time?* it denotes *since that, since.* Mark ix. 21.

5. *Since, seeing that.* Col. ii. 6.

6. Ὡς εαν, or ὡς αν, *When, whenever.* Rom. xv. 24. 1 Cor. xi. 34.

7. Ὡς—και, *As—so also*, ὁτω being understood. Mat. vi. 10. Acts vii. 51. (Comp. Luke vi. 31. John xx. 21.) *Herodotus* has the same ellipsis, lib. vii. cap. 128, and lib. viii. cap. 64. See *Raphelius* and *Wetstein.* and comp. under Και 16.

8. Ὡς—και, *Since—also*, 2 Pet. i. 3, 5. See *Alberti* and *Wolfius.*

9. Ὡς ὁτι, *That, namely that.* 2 Cor. v. 19. xi. 21. *Xenophon* and others of the Greek writers use these particles in the same manner, as *Raphelius* and *Wetstein* have shewn. Ὡς may be considered as *redundant.* See *Kypke* on 2 Cor. xi. 21, who shews that in the expression ὡς ὁτι, ὡς is likewise *redundant* in *Josephus* and *Dionysius Halicarn.*

ΩΣΑΝΝΑ, Heb.

Hosanna, a slight variation of the Heb. הושיעה נא, *Save now*, or *save we pray thee*, used Ps. cxviii. 25, which became a common form of wishing *safety and prosperity to*, q. d. *Save and prosper*, O Lord. occ. Mat. xxi. 9, (twice) 15. Mark xi. 9, 10. John xii. 13. See *Wolfius* on Mat. xxi. 9.

Ὡσαυτως, Adv. from ὡς *as*, and αυτως *in the same* or *like manner*, from αυτος *the same.*

Likewise, in the same or *like manner.* Mat. xx. 5. Luke xiii. 3, & al.

Ὡσει, Adv. from ὡς *as*, and ει *if.*

1. Of comparison or similitude, *As if, as it were, as.* Mat. iii. 16. ix. 36.

2. Of quantity, *As it were, about.* It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. xxii. 41, 59.

Ὡσπερ, Adv. from ὡς *as*, and περ an emphatic particle, which see.

As indeed, like as. Mat. v. 48. vi. 2. & al. freq.

Ὡσπερει,

Ὡσπερει, Adv. from ὡσπερ, and ει *if*.
As if, as if it were, as. occ. 1 Cor. xv. 8, where see *Wetstein.*

Ὡς-ε, A conjunction, from ὡς *as, so,* and τε *also.*

1. Most generally, with an accusative and an infinitive mood, *So that.* Mat. viii. 24, 28, & al. freq.

2. With an indicative, *So that.* Gal. ii. 13, where *Elsner* observes, that although ὡς-ε is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces *Aristophanes,* and *Æschines* the philosopher, so using it.

3. With an infinitive, *So as.* Mat. x. 1. xv. 33.

4. *In order to.* Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *So that, wherefore.* Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16.

Ὠτα, τα, Plur. of ους, ωτος, το, which see.

Ὠτιον, ου, το, from ους, ωτος, *an ear.*
The ear, i. e. *the external ear,* auricula. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26.
The LXX frequently use this word for the Heb. אֹזֶן.

Ὠφελεια, ας, ἡ, from ωφελεω.

I. *Profit, advantage.* occ. Rom. iii. 1.

II. *Profit, gain.* occ. Jude ver. 16, where *Kypke* cites *Polybius* applying the phrase ΩΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army *for the sake of plunder.*

Ὠφελεω, ω, from οφελλω, which see under Οφελος.
To profit, advantage, benefit, help. Mat. xv. 5, (where see *Wetstein.*) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26, where *Kypke* remarks that ωφελειν is often used by the medical writers for *relieving, giving relief,* i. e. in illness; and he particularly cites from *Hippocrates,* ΟΥΔΕΝ ΩΦΕΛΗΣΑΙ, ΟΥΔΕΝ ΩΦΕΛΕΕΤΩ.

Ὠφελιμος, ου, ὁ, ἡ, και το—ον, from ωφελεω. *Profitable, beneficial, advantageous, useful.* occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8.

ΩΨ, ωπος, ὁ, from the Heb. עפף *to move quickly,* particularly as the *eye,* Prov. xxiii. 5, whence as a N. masc. plur. in reg. עפעפי *the eye-lids.*

I. *The eye,* and in plur. *ωπες the eyes.*

II. *The face, countenance.*
This word, however, occurs not in the N. T. but is placed here on account of it's compounds and derivatives.

Rev. v. 13.

ΤΩι ΚΑΘΗΜΕΝΩι ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩι ΑΡΝΙΩι Ἡ ΕΥΛΟΓΙΑ,
ΚΑΙ Ἡ ΤΙΜΗ, ΚΑΙ Ἡ ΔΟΞΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ
ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

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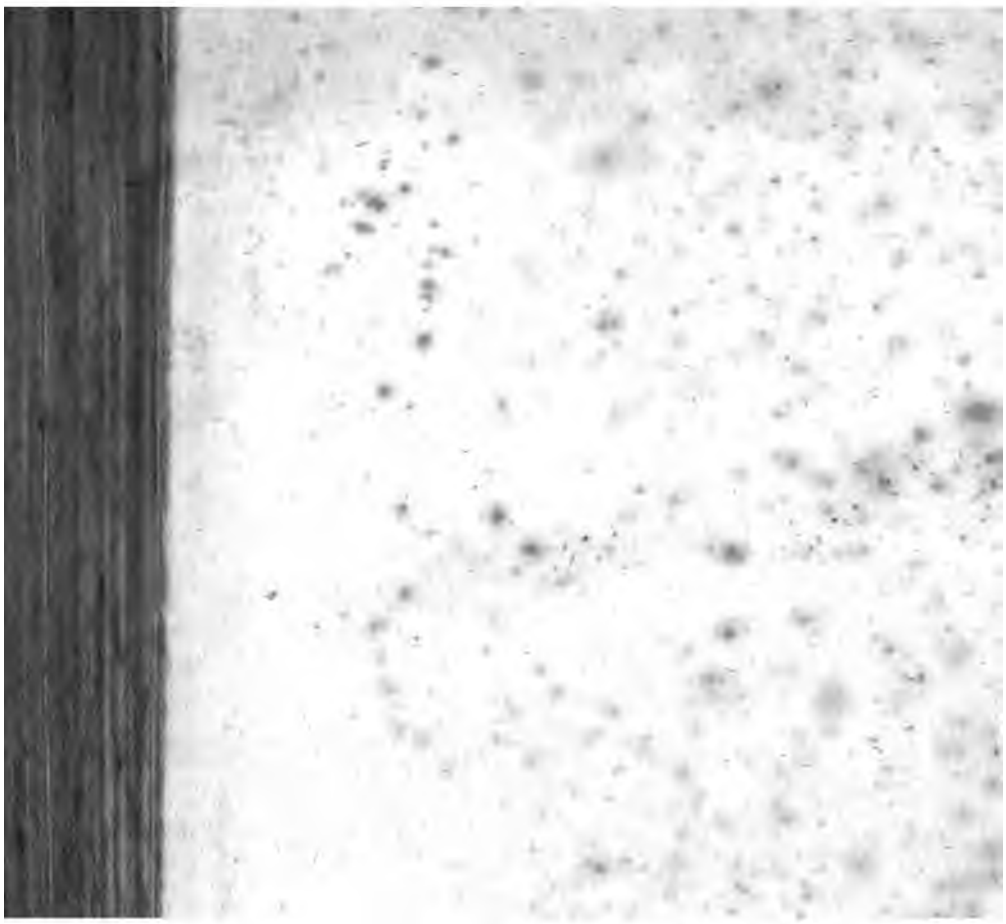
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